LINGUISTIC SURVEY OF INDIA.

VOL. III.

TIBETO-BURMAN FAMILY.

PART III.

SPECIMENS OF THE KUKI-CHIN AND BURMA GROUPS.

COMPILED AND EDITED BY

G A GRIERSON, C I E , PH D , D LITT , I C.S

Linguistic Survey of India.

Vol III

Tibeto-Burman Family.

Part III

Specimens of the Kuki-Chin and Burma Groups.

Agents for the sale of Books published by the Superintendent of Government Printing,
India, Calcutta

LINGUISTIC SURVEY OF INDIA.

VOL III.

TIBETO-BURMAN FAMILY.

PART III.

SPECIMENS OF THE KUKI-CHIN AND BURMA GROUPS.

Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ri*, ए *e*, ए *ē*, ऐ *ai*, ओ *o*, ओ *ō*, औ *au*

क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *na*		च *cha*	छ *chha*	ज *ja*	झ *jha*	ञ *ña*
ट *ṭa*	ठ *ṭha*	ड *da*	ढ *dha*	ण *na*		त *ta*	थ *tha*	द *da*	ध *dha*	न *na*
प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*		य *ya*	र *ra*		ल *la*	व *va* or *wa*
श *śa*	ष *sha*	स *sa*	ह *ha*			ड़ *ṛa*	ढ़ *ṛha*	ऌ *la*	ऌ *lha*	

Visarga (:) is represented by *ḥ*, thus क्रमशः *kramaśaḥ* Anuswāra ( ) is represented by *m*, thus सिंह *simh*, वंश *vamś* In Bengali and some other languages it is pronounced *ng*, and is then written *ng.*, thus বংশ *bangśa* Anunāsika or Chandra-bindu is represented by the sign ˜ over the letter nasalized, thus में *mẽ*.

B.—For the Arabic alphabet, as adapted to Hindūstānī—

ا *a*, etc	ج *j*	د *d*	ر *r*	س *s*	ع *'*
ب *b*	چ *ch*	ذ *d*	ڙ *ŕ*	ش *sh*	غ *gh*
پ *p*	ح *h*	ڈ *ẓ*	ز *z*	ص *ş*	ف *f*
ت *t*	خ *kh*		ژ *zh*	ض *z̤*	ق *q*
ٹ *ṭ*				ط *ṭ*	ک *k*
ث *s*				ظ *z̤*	گ *g*
					ل *l*
					م *m*
					ن *n*

ن when representing *anunāsika* in Dēva-nāgarī, by ˜ over nasalized vowel

و *w* or *v*
ه *h*
ی *y*, etc

Tanwīn is represented by *n*, thus فوراً *fauran* Alif-i maqṣūra is represented by *ā*,— thus, دعوا *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بنده *banda*. When pronounced, it is written,—thus, گناه *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration Thus, बन *ban*, not *bana* When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line Thus (Hindī) देखता *dēkhᵃtā*, pronounced *dēkhtā*, (Kāśmīrī) छुरु *tsᵘh* , कर्ु *karᵘ*, pronounced *kor*; (Bihārī) देखथि *dēkhathⁱ*

C —Special letters peculiar to special languages will be dealt with under the head of the languages concerned   In the meantime the following more important instances may be noted —

    (a) The *ts* sound found in Marāthī (च), Pushto (ځ), Kāśmīrī (ژ, च), Tibetan (ཙ), and elsewhere, is represented by *ts*   So, the aspirate of that sound is represented by *tsh*

    (b) The *dz* sound found in Marāthī (ज), Pushto (ځ), and Tibetan (ཛ) is represented by *dz*, and its aspirate by *dzh*

    (c) Kāśmīrī ـ (ञ) is represented by *ñ*

    (d) Sindhī ڱ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڱ, and Pushtō ڳ or ـ are represented by *ṅ*

    (e) The following are letters peculiar to Pushto —

        ـ *t*, ـ *ts* or *dz*, according to pronunciation ; ـ *d*, ـ *r*, ـ *ṛ* or *g*, according to pronunciation ; ـ *sh* or *kh*, according to pronunciation ; ـ or ـ *n*

    (f) The following are letters peculiar to Sindhī

        ـ *bb*, ـ *bh*, ـ *th*, ـ *t*, ـ *tt*   ـ *p'*, ـ *jj*, ـ *jh*, ـ *c h*.

        ـ *ñ*, ـ *dh*, ـ *d* ـ *dd*, ـ *dh*, ـ *l*   ـ *ḷh*, ـ *ṅṅ*, ـ *g'*, ـ *n*, ـ *ṅ*

D —Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spellings do es not represent the spoken sounds   The principal of these are the following —

    ā, represents the sound of the *a* in *all*

ă,	„	„	„	*a* in *hat*
ĕ,	„	„	„	*e* in *met*
ŏ,	„	„	„	*o* in *hot*
e,	„	„	„	*e* in the French *état*
o,	„	„	„	*o* in the first *o* in *promote*
ö,	„	„	„	*ö* in the German *schön*
ü,	„	„	„	*ü* in the „ *mühe*
th,	„	„	„	*th* in *think*
dh,	„	„	„	*th* in *this*

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe   Thus *k'*, *t'*, *p'*, and so on.

E —When it is necessary to mark an accented syllable, the acute accent is used   Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable

TABLE OF CONTENTS

KUKI-CHIN GROUP

GENERAL INTRODUCTION

THE territory inhabited by the Kuki-Chin tribes extends from the Nága Hills in the north down into the Sandoway District of Burma in the south, from the Myittha river in the east, almost to the Bay of Bengal in the west. It is almost entirely filled up by hills and mountain ridges separated by deep valleys.

A great chain of mountains suddenly rises from the plains of Eastern Bengal, about 220 miles north of Calcutta, and stretches eastward in a broadening mass of spurs and ridges, called successively the Garo, Khasia, and Nágá Hills. The elevation of the highest points increases towards the east, from about 3,000 feet in the Garo Hills to 8,000 and 9,000 in the region of Manipur.

This chain merges, in the east, into the spurs which the Himalayas shoot out from the north of Assam towards the south. From here a great mass of mountain ridges starts southwards, enclosing the alluvial valley of Manipur, and thence spreads out westwards to the south of Sylhet. It then runs almost due north and south, with cross-ridges smaller elevation through the districts known as the Chin Hills, the Lushai Hills, H Tipperah and the Chittagong Hill tracts. Further south the mountainous region continue through the Arakan Hill tracts, and the Arakan Yoma, until it finally sinks into th sea at Cape Negrais, the total length of the range being some seven hundred miles.

The greatest elevation is found to the north of Manipur. Thence it gradually dim nishes towards the south. Where the ridge enters the north of Arakan it again rise with summits upwards of 8,000 feet high, and here a mass of spurs is thrown off in a directions. Towards the south the western off-shoots diminish in length, leaving a trac of alluvial land between them and the sea, while in the north the eastern off-shoots of th Arakan Yoma run down to the banks of the Irawaddy.

This vast mountainous region, from the Jaintia and Nágá Hills in the north, is th home of the Kuki-Chin tribes. We find them, besides, in the valley of Manipur, and, i small settlements, in the Cachar Plains and Sylhet.

The denomination Kuki-Chin is a purely conventional one, there being no prope name comprising all these tribes. Meithei-Chin would be better appellation, as the whole group can be subdivided int two sub-groups, the Meitheis and the various tribes which ar known to us under the names of Kuki and Chin. I have however, to avoid confusion, retained the old terminology.

The words Kuki and Chin are synonymous and are both use for many of the hill tribes in question.

Kuki is an Assamese or Bengali term, applied to various hill tribes, such as th Lushais, Ringkhols, Thādos, etc. It seems to have been known at a comparatively early period. In the Rāj Mālā, Śiva i stated to have fallen in love with a Kuki woman, and the Kukis are mentioned in con nection with the Tipperah Raja Chachag, who flourished about 1512 A.D.

The word Kuki is, more especially, used to denote the various tribes which have successively been driven from the Lushai and Chin Hills into the surrounding country to

Old Kuki

the north and west. The tribes which first emigrated from Lushai land into Cachar, the Rāngkhols and Bētēs with their off-shoots, are generally distinguished as Old Kuki, while it has become customary to use

New Kuki

the term New Kuki to denote the Thādos, Jangshens, and their off-shoots. These latter tribes had driven the so-called Old Kukis out of Lushai land, and were afterwards themselves driven out by the Lushais.

The terms Old Kuki and New Kuki are apt to convey the idea that the tribes so denoted are closely related to each other. But that is not the case. Not only do their customs and institutions differ considerably, but their languages are separated by a large group of dialects in the Lushai and Chin Hills. The so-called New Kukis are, so far as we can see, a Chin tribe, most closely related to the inhabitants of the Northern Chin Hills, while the Old Kukis are related to tribes more to the south. I have therefore abandoned the use of the title New Kuki, but have retained the name Old Kuki for want of a better word to denote a language which we know in many dialects, such as Rāngkhōl, Bētē, Aimol, Hallām, and others.

Chin is a Burmese word used to denote the various hill tribes living in the country

'Chin'

between Burma and the Provinces of Assam and Bengal. It is written and dialectically pronounced Khyang. The name is not used by the tribes themselves, who use titles such as Zo or Yo and Shō.

McRae records a tradition among the 'Kukis,' according to which they and the

Linguistic position

Maghs are descended from two brothers, the younger being the progenitor of the Kukis. There can, of course, be attributed little or no importance to this tradition, but this much is certain, that the Kuki-Chin languages belong to the Burmese branch of the Tibeto-Burman family.

The history of the Kuki-Chin tribes is only known from comparatively modern times.

History

With the exception of the Meitheis, who have been settled in the Manipur valley for more than a thousand years, all the Kuki-Chin tribes appear to have lived in a nomadic state for some centuries. It would seem that they all settled in the Lushai and Chin Hills some time during the last two centuries, and this country may be considered as the place where their languages have developed their chief characteristics.

Their total number may be estimated at between 600,000 and 1,000,000. There are,

Number of speakers.

however, no reliable statistics available, most of the local returns being mere estimates. The total 600,000 is based on the information collected for the Linguistic Survey.

The details are as follows :—

I Meithei			210,637
II Chin languages :—			
1 Northern Group			60,345
a Thādo		31,437	
b Soktē		9 005	
c Siyin		1,770	
d Raltē		18,133	
e Paitē		?	
		60,345	
Carried over			300,982

						Brought forward		300,982
— Central Group	·		·		·			107,604
a Tashön				·		39,215		
b Lai			·			22,450		
c Lakher					·	1,100		
d Lushei						40,579		
e Bunjôgi	·					500		
f Pankhô						800		
						107,604		
· Old Kuki								15,814
a Rangkhol						7,520		
b Bete						630		
c Hallam						26,818		
d Langrong						6,266 (?)		
e Aimol						750 (?)		
f Anal						750 (?)		
g Chiru						750 (?)		
h Hiroi-Lamgang			·			750 (?)		
i Kolren						750 (?)		
j Kom						750 (?)		
k Purûm						750 (?)		
l Mhar			·			2,000		
m Cha						P		
						15,814		
4 Southern Group								110,225
Chin						P		
Welaung						P		
Chinbok						P		
Yindu						P		
Chinbon						P		
Khyang, or Shô						95,599		
Khami						14,626		
						110,225		
						Grand Total, at least		567,625

In the preceding list I have not included southern tribes, such as Anu, Kun, Pallaing, and Sak or Thet concerning which no information has been available

The Kuki-Chin languages belong to the Burmese branch of the Tibeto-Burman *Connection with Burmese and Tibetan Numerals.* family A comparison of the Kuki-Chin numerals with those occurring in Burmese and Tibetan will show this The five first numerals in Burmese and Tibetan will be seen from the table below, where the written forms precede the spoken ones The corresponding forms in Lushei, the best-known Kuki Chin language, have been added in a fifth column

	BURMESE		TIBETAN		Lushei
	Written	Spoken	Written	Spoken	
One	Tach ta	Tit, ta	Dchig	Chig	Khat.
Two	Nhach	Nhit	Dnis	Ni	Nhih
Three	Thum	Thum	Dsum	Sum	Thum
Four	Lö	Lö	Bzi	Zi	Li
Five	Nga	Nga	Lnga	Nga	Nga

The numeral for 'one' has the form *khat* in the Kuki-Chin languages and some Nāgā languages Compare also Lepcha *kāt* Other forms occur in Meithei and in the southern dialects

Lushēi *nhih*, two, very closely corresponds to the spoken Burmese form Ngent̄, a Lushēi dialect, has preserved the form *nhit*, but the final consonant has been dropped in most Kuki-Chin dialects It seems to be a rule in these languages that final consonants are often only formed in the mouth, and suppressed in the pronunciation, the result being an abrupt shortening of the sound[1] This abrupt tone is indicated in Lushēi by writing a silent *h* The spelling *nhih*, which I have found in Lushēi, Mhār, and Zahao, therefore represents a pronunciation of the word *nhi* which exactly corresponds to that indicated by the Burmese 'oʰ-mrats,' the accent of abbreviated words The forms *nhit* in Burmese and *nhih* in Lushēi are therefore identical

The numerals three, four and five show the same correspondence between Burmese and the Kuki-Chin languages. In the formation of the higher numbers the Kuki-Chin languages have developed a principle differing from that prevailing in Burmese and Tibetan. While these latter languages express the higher tens by prefixing the multiplier to the numeral 'ten,' as in 'three tens,' 'four tens,' etc , the Kuki-Chin languages, as a rule, suffix the multiplier, and their higher numbers are formed after the pattern 'tens-three,' 'tens-four,' and so on Meithei and Khyang, however, agree with Burmese and Tibetan.

With regard to the personal pronouns, it is worth noting that the usual pronoun

Pronouns

of the second person in the Kuki-Chin languages, as also in Bodo, Eastern Nāgā, and Kachin is *nang* This form is used in Burmese in addressing children and inferiors, but seems to be unknown in Tibetan

The comparison of the numerals shows that the Kuki-Chin languages are closer akin

Phonology

to spoken than to written Burmese This also proves to be the case in other respects Thus we find the same law prevailing in spoken Burmese and in Meithei, according to which initial hard and soft consonants are interchanged in such a way that the soft consonants are used after prefixed words ending in vowels and nasals, and the hard ones after consonants To take one instance from Meithei, the suffix usually added to adjectives, relative participles, etc , is *pā* or *bā* , thus, *pha-bā*, good , *a-wāng bā*, high , *a-rāp-pā*, far

We do not find this law in force in the other languages of the group, but the difference between hard and soft consonants is apparently but little marked in any of them, and there are numerous instances of interchange At all events, the old initials, which are still soft consonants in Tibetan, have, broadly speaking, become hardened in all Kuki-Chin languages, just as is the case in Burmese

Some of the changes in the consonants which distinguish spoken Burmese from the written language are found to have taken place in many Kuki-Chin languages Final *m* in Burmese is, in most cases, pronounced *n* or *ng* *Im*, house, is, for instance, pronounced *eing* The corresponding word in most Kuki-Chin dialects is *in* In Khyang and Khami both *im* and *in* occur, while Meithei has *in* and an older form *yum* (compare Tibetan *khim*)

Final *ang* in Burmese is often pronounced *in* , thus, *nhang*, pronounced *nhin*, with The same change seems to be traceable in some Kuki-Chin dialects Final *ng* is, in most

---

[1] Compare the so-called e-m-con-oran_ in the Munda languages.

however, as yet been adequately described, but so far as our information goes, the tones seem to be the same in Burmese and in Kuki Chin

These facts point to the conclusion that the Kuki Chin languages are derived from a language connected with Burmese   It will also be seen that Meithei in some respects agrees with written Burmese, as against the other languages of the group

The Kuki-Chin languages are not, however, simply Burmese dialects   The language from which they are descended must, in many details, have had a more antique form than Burmese, and sometimes agreed with Tibetan   This latter language has a suffix *pa*, usually described as an article, which is employed in a very wide way in the formation of nouns and participles   This *pa* is identical with the suffix *pā* which forms nouns of agency and relative participles in Lai, Siyin, Thādo, Kōm, Aimol, Chiru, Kolrēn, etc   It is used in a still wider way in Meithei, where it has almost all the functions of the corresponding Tibetan suffix.

Connection with Tibetan

The Tibetan prefix *r* must be compared with *er* and *ir* in Rāngkhōl *er-ming*, name, *ir-bun*, to put on, etc

The genitive suffix *ki* in Meithei is the same as the Tibetan *ʔyi*   Shō *ʔheo* is perhaps also connected   It is probable that the Burmese *in* or *i* is originally the same suffix   Both seem to be derived from a demonstrative pronoun   Compare the corresponding use of the pronoun *ā*, that, he, as a genitive suffix in many Kuki-Chin languages

The particle of comparison in Western Tibetan is *sang*, and seems to be identical with the corresponding participle *sāng* in Thādo and Siyin

A suffix *la* is often used in Tibetan in order to form a conjunctive participle which is substituted for the first of two connected imperatives   Thus, *long-la-song*, rising go, rise and go   We find the same suffix used in the same way in many Kuki-Chin dialects, such as Lushēi, Rālte, Paite, Mhār, Hallām, Aimol, Kōm, Kolrēn, etc   Thus, Lushēi *dār-a ʔal-u-la(ng) ār lei-roh u*, bazaar-to going fowl buy, i e, go to the bazaar and buy fowls, Hallām *sēm-i-lā nā-pē rā*, dividing thou-give, divide and give

Compare also the suffixes of the past tense, Tibetan *song*, Lai *sang*

The Kuki-Chin languages must therefore be classed as intermediate between Burmese and Tibetan, though much more closely connected with the former than with the latter

Final result of this portion of the inquiry

With regard to the relation of the Kuki-Chin languages, especially Meithei, to the Bodo and Nāgā groups, Mr A. W Davis, I C S, has collected much useful material which has been printed in the Assam Census Report of 1891   It appears from the comparative list of words compiled by him that all these languages, to a great extent, agree in vocabulary and structure We shall, in this place, only draw attention to a few points

Connection with Bodo and Nāgā languages

With regard to the Bodo group it is of interest to note that the repetition of the personal pronoun before a governing noun by means of a possessive pronoun, which is so common in the Kuki-Chin languages, is fully developed in Bāra   Thus, *āng-ni ā-fā*, me-of my-father, *nang-ni na-fā*, thy-father, *bi-ni bi-fā*, his father, correspond to forms such as *ʔei-ma ʔa-pa*, me-of my-father in Lushēi and all other connected dialects   It is interesting that the Bārā forms *nang*, thou, and *na*, thy, are the usual forms in the Kuki-Chin group

Bodo languages

The suffix *u* in the present tense in Bårå is probably identical with the suffix of the present tense *u* or *ū* in Sītī Compare also Tibetan *o*, Āhom and Khāmtī (Tai languages) *ū*

The future suffixes *gan* in Bårå and *gen* in Gårō seem to be identical with *gan* in Meithei.

The suffix of the infinitive is *nā* in Gårō, and also in Thādo, Hallåm, Aimol, Langrong, Pinkhū, etc We need not, however, go into details The close relation existing between the Bodo and the Kuki-Chin languages has never been doubted

Nāgā languages — The Nāgā languages are also nearly connected with the Kuki Chin group We shall only mention a few points

The feminine suffix *pūi*, which occurs in many Kuki-Chin languages, especially in the Central Chin sub group and in Old Kuki, is also found in Empēo, Khoirāo, Maring, and others Thus, Empēo *em-būi*, a Nāgā woman, *en-i ūi-pūi*, a lion *A-pūi* means 'mother' in Empēo and the connected dialects, and the use of this suffix is therefore quite parallel to the use of the word *nū*, mother, as a female suffix in some Kuki-Chin forms of speech.

The word *tam*, many, is used as a kind of plural suffix in Thādo, Lai, Banjōgī, and most Old Kuki dialects It should be compared with the plural suffixes *tam* in Āo, and *ā-tum* in Mikir Compare also Tibetan *tham pa*, complete, full, *thams chad*, whole, all

The suffix *ē* which is often added to the root in the present and past times in Lushēi, Lai, Zahao, Anāl, Kōm, Thādo, Meithei, etc, is identical with the verbal suffix *e* in Sopvonia, Kabui, and Khoirio, and *wē* in Angāmi and elsewhere Thus, Angāmi *ā pu-wē*, I speak, *ā ngu-wē*, I saw, are parallel to Lushēi, *ka ti-e*, I say, *ka mhu-e*, I saw

The suffix of the negative imperative is *shu* in Lushēi and *h* in Siyin and Thādo Compare Angāmi *sho* and *hē*, Empēo *sho*.

The negative particles *mo* and *lho* in Angāmi and Semā, *ma* in Āo, *mā*, *mak* in Empēo, Namsangiā, Kabui, Khoirao, etc, are evidently the same, respectively, as the *mak* and *mā* in the Old Kuki dialects and the *lo* in the Central Chin languages

The interrogative particle is *mo* in most Kuki-Chin languages. Compare Angāmi *ma*, Mikir *mā* Other points of resemblance will be mentioned further on, and their number could easily be increased

Connection with Kachin languages — The Kuki-Chin languages are also closely related to the Kachin group This is especially so with regard to Meithei, and the question will therefore be taken up later on, in connection with that language We may, however, here anticipate the result, and define the position of the Kuki Chin group within the Tibeto-Burman family as follows —

General results of the connection with surrounding languages — The Kuki-Chin languages are closely connected with all the surrounding groups of the Tibeto-Burman family, the Bodo and Nāgā languages to the north, Kachin to the east, and Burmese to the east and south More particularly, they form a link which connects Burmese with the Bodo and Nāgā languages, having, especially in the north, many relations with the Kachin dialects, which, in their turn, form another chain between Tibetan and Burmese

Internal grouping of the Kuki-Chin languages — The Kuki-Chin languages must be subdivided in two branches, Meithei and the Kuki-Chin languages proper

I MEITHEI

Meithei is the chief language of the Manipur valley, and has apparently had a long
and independent development   The Manipuris are mentioned
in the Shān chronicles so early as 777 A D   Probably owing

Meithei

to the fact that it has developed into a literary language, their form of speech gives the im-
pression of possessing a peculiarly archaic character Although they have become thoroughly
subjected to Hinduism, they have not adopted any Aryan tongue , Meithei is the official
language of the State which all other tribes have to use in their dealings with the rulers
Our information regarding it is not very satisfactory   We do not know the dialects, and
even the literary language, which is based on the dialect of Imphāl, has not been fully
dealt with.   It is very probable that a closer examination will show that the apparent
gulf between Meithei and the other Kuki-Chin languages is filled up by intermediate
dialects   But this much seems certain, that Meithei has preserved some traces of a more
ancient stage of phonetical development   It sometimes agrees more closely with Bur-
mese, and even with Tibetan, than with the Kuki-Chin languages proper

II. THE KUKI-CHIN LANGUAGES PROPER.

All the other dialects of the group in question are evidently derived from one form
of speech, which might be styled the Old Chin language, its
home being probably the Chin and Lushai Hills   The dia-
lects derived from this original language can be divided into

**Kuki-Chin languages proper
Their origin.**

the following sub-groups —

   1 *Northern Chin*, comprising Thādo (with Jangshēn and several sub-dialects), Sokte,
Siyin, Rālte, and Paite   Rālte and Paite form the link con-
necting the northern and the central Chin languages

Northern Chin.

   The usual plural suffixes are *tē* and *ho*, both also occurring in Lushēi

   The plural of the personal pronouns is formed by adding *ho* or *u ,* thus Thādo
kei-ho, Siyin *ko-mā (i e ,* probably *I a-u-mā),* Rālte and Paite *ka-u,* we

   The interrogative pronouns seem to be *koi,* who ? and *i* or *bang,* what ?   Thādo has
koi, who ? and *i,* what ?   Siyin *ā-I o,* who ? *ā-I wi* and *ā-bang,* what ?   Rālte *I u,* who ? and
i, what ?   Paite *kua,* who ? and *bang,* what ?

   The particle of comparison is *sāng*   There are no instances in the Rālte and Paite
specimens

   The suffix of the imperative is *o*   Another suffix seems to be *in* or *tān,* the latter con-
sisting of two suffixes *tā* and *in*   I have found this suffix in Thādo, Siyin, and Paite

   A causative is formed by suffixing *sā* in Thādo and *shak* in Paite   Rālte suffixes
tik   Thādo also forms causatives by adding *pē*, to give, and a causative prefix *ta* occurs
in Rālte and Paite.

   There are apparently many negative particles   Thādo has *lo* and *poi ,* Siyin *bo, bwe,*
ngōl, āul , Rālte *o ;* and Paite *lo* and *kei*

   2 *Central Chin*, comprising Zahao (Tashōn), Lushēi (including Ngente), Lai

Central Chin

(including Tlantlang, Lakher, etc), Banjōgi, and Pānkhū.

   There is no suffix of the plural of substantives common to all these dialects, but the
plural of the personal pronouns is formed by adding *ni.*

The interrogative pronouns have different forms Lushēi has *tu*, *khoi*, who? *eng* and *zeng*, what? Zahao, *shi*, who? and *ziang*, what? Lai, *a-ho*, *koi*, who? and *zē*, what? Banjōgī, *āo tsā*, who? and *zei*, what? Pānkhū, *tū*, who? and *i*, what?

The particle of comparison is *nhēk-in* or *nhēk-ā*, with many orthographic varieties

The suffix of the imperative is *o* in Zahao, Lai, and Banjōgī, and *ro* in Lushēi, Banjōgī, and Pānkhū Several other suffixes are used in Lai

The causative is formed by adding *tir* Banjōgī, however, seems to use *pui* instead *Pui* also occurs in Pānkhū That dialect also possesses a transitive prefix *mā*, compare Old Kuki

The negative particle is *lo*

3 *Old Kuki*, comprising Rāngkhōl, Bōtē, Hallām, Langrong, Aimol, Chiru, Kohēn,

Old Kuki

Kōm, Chā, Mhār, Anāl, Hiroi-Lamgāng, and Pūrūm All these are mere dialects of one language, which may be called by the customary name of Old Kuki It is closely related to the Central Chin languages Chin, in the south, is not sufficiently known, but there seems to be no doubt about its classification Anāl and Hiroi-Lamgāng are largely influenced by Meithei The same is the case, though not to the same extent, with Pūrūm

Kōm, Anāl, and Hiroi-Lamgāng show a closer connection with the Nāgā languages than the other dialects of the Kuki Chin group

The original Old Kuki tribe seem to have lived in the Lushai Hills, from whence they were driven out by the Thādos The Mhārs were apparently left behind, or have subsequently re-immigrated from Manipur, and this dialect has been much influenced by Lushei It forms a link between the central group and Old Kuki

The usual plural suffix is *ngai* or *hai*, probably meaning 'many' The same suffix is also used in other dialects, such as Ngentē, Banjōgī, and Pānkhū I have not found it in the Hiroi-Lamgāng specimens

The plural of the personal pronouns is formed by adding *ni* Anāl and Hiroi-Lamgāng use *hing* and *in*, and no form occurs in the Mhār specimens

The particle of comparison is *nhēk-in* or *nhēk-ā* as in the central group Anāl, Hiroi-Lamgāng, and Pūrūm differ, and there are no instances available for Mhār and Chā

The past tense is often formed by adding the verb *joi*, to complete, to finish Purūm, and apparently also Hiroi-Lamgāng, use *yaū*, which form occurs as *jou* and *yo* in Thādo and Siyin. Compare Khāmtī (a Tai language) and Chinese *yau*

The usual suffix of the imperative is *ro* Anāl, Hiroi-Lamgāng, and Pūrūm, however, have different forms

The causative is formed by prefixing *ma*, *man*, or *min* in Hallām, Aimol, Chiru, Kolrēn, and Kōm Compare the corresponding prefix *mō* in Sopvoma Other causatives are formed by suffixing *pēk*, to give (Rāngkhōl, Hallām, Pūrūm), *pui* or *pū*, to assist (Hallām, Kōm), and *tir*, to send, to enable (Langrong and Mhār)

The most characteristic feature of Old Kuki is the negative particle *māk* or *mā*, which also occurs in the forms *māing* and *māūng* It does not occur in Mhār Another characteristic negative is *no* in Rāngkhōl, Langrong, Aimol, Pūrūm, and Mhār The negative *lo* occurs in Mhār, *loi* in Rangkhol, and *lai* in Langrong Compare the negative particle in the central group

4 *Southern Chin*, comprising Chinmē, Wolaung, Chinbōk, Yindu, Chinbōn, Khyang

Southern Chin

or Sho, Khami, and probably several tribes in Burma, such as Anu, Kun, Pallaing, and Sak or That Some of

the tribes known as Taung <u>tha</u>, that is, 'sons of the hills,' probably belong to this group

Our information about these dialects is very limited, Khyang and Khami being the only ones which have been satisfactorily dealt with   Both comprise several dialects Chinmē is said to be a link between Chinbōk and Lai, and the same must be said with regard to a Taung-<u>tha</u> dialect, in which a vocabulary has been published in the Upper Burma Gazetteer

The chief peculiarity of this group is the gradual approximation to Burmese Burmese words occur in many of the dialects   Khami has apparently given up the use of pronominal prefixes with verbs, which forms so characteristic a feature of most Kuki-Chin languages   Khyang forms the higher numbers, as in Burmese, by prefixing the multiplier thus, *ngha gip*, five-tens, fifty   Chinbōk and some dialects of Khyang use a negative *prefix*, like Burmese, while the Kuki-Chin languages use a negative *suffix* The whole sub-group is subdivided into numerous dialects, but our information is as yet not sufficient to make a definite sketch of the Southern Chin languages

The close connection between all these dialects will appear from an examination of the vocabulary given below   Meithei, Thādo, Lushēi, Lai, Rāng-

Comparative vocabulary

khōl, Khami, and Khyang have been given as representatives of the different sub-groups   The corresponding forms in Kachin have been added in an eighth column, as we shall have subsequently to consider the relation of that language to our group

—	Meithei	Thādo	Lushēi	Lai	Rāngkhol	Khami	Khyang	Kachin
One	a mā	khat	pa khat	pō kat	en kat	bā ro	māt / hā / hot	ngai mā. / ai mā
Two	a ni	ni	pa nhih	pō-ni	en ni	nū ie	nbi	ni. / n'khong
Three	a hum	thum	pa thum	pō thum	en tūm	thun .	thūm / thūn	ma-sum
Four	ma ri	li	pa-li	pō-li	mi li	p lū	lhi / m lhi	ma lī
Five	ma nga	ngā	pa nga	pō-nga	ri ngah	pā(ng)	nghu / ngho	ma ngā
Six	ta ruk	gūp	pa ruk	pō-ruk	ga rūk	te rü	scke / hsok	khrū.
Seven	ta ret	ta ia	ya sa ri	pō-sē ri	sā-ri	sē rü	she / hsi	sinit.
Eight	ni pān	gēt	pa riat	pō-riet	ga rit	ta yā	shet / hse	ma sat.
Nine	mā pan	ku	pa kua	pō-kua	guōk	ta kā	ko	cha khū
Ten	ta ra	som	shom	po-ra	shom .	ho	ngha / ha	si

—	Meithei	Thado.	Lushēi	Lai	Rāngkhol	Khami	Khyang	Kachin
Twenty	kul	som ni	shom nhih	pŏ kul	shom ni	a pūm	kul / go	khūn
Fifty	yāngkhei	som ngā	shom nga	sām ngā	shŏm ri i gāh	wei pa	ngha gip / uaukkyit	ma ngā tai
Hundred	chā mā	jā khat	za	za kut	ra jā kāt	ta yā / chung wai	krāt phyā hū	la-chā.
I	ai	kei ma	kei ma	ke (ma)	gŏ mā	kai	kāi / kyŏ	ngai
We	ai khoi	kei ho	kai ma ni	kan ni	Gŏ-ni	kai hoi / kai-chŏ	kyŏ mŏ	an thŏ / i
Thou	nang	nang(ma)	nang(ma)	nang(ma)	nang(ma)	nang	nang	nāng
He	mā	a mā	a ma / a ni	am ma	ā mā	hu ni	nyā	shi / khī
They	mā khoi	a ni ho	an ma ni	an ni	ā mā hai / ā mā ni	hu ni che	ni kul / na hoi	shan thŏ / khi ni
Who?	ka nā	koi	tu ma	a hi-da	tū moh	ā ni mo	aui	dawā
What?	ka ri	i ham	kng mū	zŏ-da	ī mŏh	ā ti mo	baung / yonm	gara. / makhai mā.
Bii k	naingai / ini ning	tung tun	nhnng	nhū / kŏng	ruŏng	ning thun	lhing / ngung	sing māng
Belly	pnk	wai	pum	pā	ping	tāya	hon / pūk	kan.
Ear	nā	kor / bil	beng	nā	mi gū	kannū	nakku / a nho	nā
Eye	mit	mit	mit	myit	mit	mi	mi(k)	mī
Foot	khong	kēng	phei / kŏ	kŏ	kŏ	kho	kho	ingōng
Hair	sam	shani	sam	sam	sām	shām	shom / sān	knrā.
Hand	khut	khut	kut	kūt	kūt	kut	kut	latā.
Head	kok	lū	lu	lu	lu	lu	lū(ki)	bōng
Mouth	chil	kam / mū	ka / kam	kā	mur	khā	kho	ningkūp
Nose	nā tol	nāk / nā kui	nhār	nar	nār	natra	naktē	nādi
Tongue	lai	lai	loi	le	mŏ lŏ	pā lāi	lei	singlet.
Tooth	jā	hā	ha / ng ho	ha	hā	ho	hā	wā

—	Meithei	Thado	Lushei	Lai	Rāngkhōl	Khami	Khyaug	Kachlu
House	yum, in	in	in	inn	in	{ ûn in	im in	} n'tû
Man	{ mi ni pā	mi pasal	mī mi pā	mī mi pā	mī rim bā shāl }	nūm-chū	khrong	{ wa lāshā
Woman	nu pi	nu mai	nu pui (wife)	mi nu	nū pāng	numpui	{ ma tho na tho }	nūmshā.
Father	ma pā	pā	pā	pa	pā	po	po	wā.
Mother	ma mā	nu	nu	nū	nū	nch	nū	nū.
Elder Brother	yāmā	u	ū	u	ū pā	yā	atā	phu
Younger Brother	ma nāo	nāu	nao	nao	shāng pī	nā	no	nan
Sister	{ ma chem ma chal	u nu nāū nū	n nu nao-nū	ū nū nao nu }	sāng nu	{ sisa tāi-cho	asi bū	na nau
Child	ma chā	chā	fā	fa	nai	dungil	cho	{ sha māng
Son	ma-chā ni pā	chā pā	fa pā	fa pi	nai pā	cho-po	cho	lāshā māng
Daughter	ma-chā nu pi	chā nu	fa nū	fa nū	nai nū	nūmpul cho	mathu cho	nūmshā māng
Bird	u-cnok	wa-chā	sa va	a vār	ār	ta wa	{ payo ba }	wu
Cat	han-dong	meng chā	zāh tō	si-zā	mēng	min yang	min	{ miau. ning van
Cock	yēl lā bā	ā-chal	ār pa	arr lhi	ār kong	ā lu	a lhui	n la
Cow	{ sal san bi	sirhāt bong }	se bāng	zā pi	serhāt	shirā	{ shēil hsa nū }	kinsu
Dog	hui	ūi	ni	ūi so	ūi	ui	ūi	gui
Goat	ha meng	kēl	kēl	mē hē	gēl	mehe	nu	hainam
Horse	sagol	{ sakor sakol }	sakor	rang	sakor	kangā	shē	gūmrāng
Pig	ok	wok	vok	vok	vūk	ok	wok	wā
Husks	wāi		fa vai	fa vai	shā vai		wukō	
Fire	mai	mei	mei	mē	mē	mai	mbēi	mām pung-khū
Gold	sanā	sanā	rang ka chak	shwi	rang ka jat	muku	hā	wan
Iron	yot	thi	thir	tirh	tir	sing	thi	jā.
Sun	nu mit	{ ni ni sā	ni	ni	mi sā ni sā }	ka ni	kha ni	m'phri jān.

—	Meithei	Thādo.	Lushēi	Lai	Rāngkhōl	Khami	Khyang	Kachin
See	ū ba	mū(k)	mhu	mū	mū	nhū	mhū	mū.
Sit	pham ba	to	thūt	{ thūt { tum	toi	tā	kho	dūng
Stand	lep pa	ding	ding	dir	(Hallām, m-ding)	angthao	yā	chāp
Take	lao-ba	lo	lāk	lāk	lā	lā	lo	lā

The preceding list shows the close connection between all these languages, including Kachin. Thus, the numerals for two, three, four, and five

Discussion of the vocabulary   are practically identical in all. It will be seen that Meithei
has more points of agreement with Kachin than the other languages. Thus Meithei *a-mā*,
one, corresponds to Kachin *ai-mā* and *ngai-mā*, Meithei

Connection of Meithei with   *ai*, I, to Kachin *ngai*, the Meithei male suffix *lā-bā* in *yēl*
Kachin   *lā-bā*, cock, to Kachin *la* in *u-la*, cock; Meithei *hūi*, dog, to
Kachin *gui* (compare Burmese *khwē*); Meithei *sī* = Kachin *sī*, to die, and so many others.
The plural suffix in Meithei *ai-khoi*, we, corresponds to the plural suffix *khai* in Burmese
Kachin. The suffix *ni* which forms the plural of personal pronouns in many Kuki-Chin
languages seems to be identical with the plural suffix *ni* in Kachin, while the usual
plural suffix *te* in Lushēi, Northern Chin, etc., may be compared with Kachin *thē*. The
personal and possessive pronouns of the second person are *nang*, thou, and *na*, thy, in
Kachin, as in the Kuki-Chin group. Both use generic prefixes with numerals, and no
suffixes like Burmese. The usual verbal suffix *ai* in Kachin corresponds to *ē* in Kuki-
Chin, and the infinitive suffix *na* is common to both.

The close connection between Kachin and the Kuki-Chin languages, especially
Meithei, cannot be doubted, and Meithei must be considered as the link between the two
groups.

The comparative vocabulary also shows that Meithei, in some instances, agrees, with

Meithei and the southern   the southernmost dialects, as against the rest. Compare
dialects   Meithei *yum*, house, Khyang and Khami *im*. Meithei *pha*,
good, Khyang *phoi*. Meithei *hāe*, say, Khyang *hau*, etc. Meithei and Khyang both
form the higher numbers by prefixing the multiplier, while the other Kuki-Chin languages
form numerals like the Lushēi *shom-nga*, tens-five, fifty. Meithei and Khyang seem to
have preserved the same genitive suffix, Meithei *ki*, Khyang *kheo*, etc. It is probable
that, in such cases, old forms have been preserved in these languages. The points of
resemblance are not, however, so important that Meithei can be classed as belonging to
the southern group; it must be considered as an independent member of the group,
differing from the rest in many essential points.

These differences are found both in vocabulary and grammar. Sometimes, however,
they are only apparent. Take, for instance, the personal pronoun of the third person,
Meithei *mā*, Thādo, Lushēi, Lai, Rāngkhōl *ā-mā*, Lushēi also *a-ni*, Khami *hu-ni*, Khyang
ayā. It will be seen that many of these forms are compounds containing different pro-
nominal stems, such as *a, ma, ni*, etc. All these stems are probably demonstrative pro-
nouns. Meithei *mā* he, is the same as *mā* in *ā-mā*. *A* and *mi* are both used in Meithei,

apparently without any difference of meaning, in words like *a si* and *ma si*, this, *a du*, and *ma du*, that. Both stems are therefore known in Meithei, and the form *ā-mā*, he, is in fact identical with *ma*, he. *I-mā* must be compared with forms such as *kei mā* and *kei chu* I, where *mā* and *chu* both seem to be demonstrative pronouns added to give definiteness.* There are many more points of resemblance between Meithei and Kuki-Chin than between Meithei and any other Tibeto-Burman languages, such as Nāgā or Kachin. An important one is the Meithei negative suffix *loi*, which is certainly identical with Bangkhol *loi*, Lushei, etc., *lo*. Considering, therefore, the question as a whole, there is no doubt that Meithei is more closely connected with the Kuki-Chin languages than with any other group.

Kuki Chin Languages proper. We now turn to the Kuki Chin languages proper.

One of the first things which strikes us when comparing the Kuki-Chin languages with the surrounding forms of speech is the small number of otiose prefixes. Most prefixes have a distinct and easily recognisable meaning of their own. I have, however, already

The prefix *a* mentioned that there are some traces of a prefix *a* used in the formation of adjectives and verbal nouns, in the same manner as the corresponding prefix in Burmese, Kachin, Lepcha, and other languages. It is difficult to say whether it is identical with the common Tibetan prefix *a* or is originally a pronoun.†

It seems in the Kuki-Chin group to have been confounded with the possessive pronoun of the third person which also frequently appears in all these dialects, and will be dealt with later on.

Another prefix of common occurrence in the Bodo and Nāgā languages is *ga* or *ka*.

The prefix *ga* or *ka* It is generally used to form adjectives and verbal nouns. Compare Bara *g°-ham*, good, *g° zau*, high, Angāmi *ke-zhā*, large, *ia-ti*, black, Mikir *i e-en*, acceptance, *ke-do*, existence, *ke-chō*, food, etc. The same suffix is also used in Kachin, thus *ga sat*, a fight, *i a-ba*, big, *ka-ja*, good, etc. *Ka* is the possessive pronoun of the first person in most Kuki-Chin languages. But it has sometimes a wider use. Thus, we find in Hallām *ia sir*, sin, *ka-suak*, a slave. It is possible that such forms contain the prefix *ia* just mentioned, for there are also three Kuki-Chin dialects, Anāl, Hiroi-Lamgang, and Kōm, which use the prefix *ka* in exactly the same way as in Bodo, Nāgā, and Kachin. Thus, Kōm *a-ka-lām*, dancing, *ka-ie*, companion, *ia-thā*, far, *ia-thā*, good, etc.

The corresponding use of a prefix *ka* in Bodo, Nāgā, Kachin, and Kuki-Chin can only be explained by assuming its existence in the original language from which they are all derived. It must therefore have been dropped in many cases in the Kuki-Chin languages. The reason for its disappearance seems to be a double one. In the first place it was confounded with, and probably often superseded by, the possessive pronoun of the first person. The possessive pronouns are in all Kuki Chin languages used in many cases where they seem to be altogether superfluous, a fact which will be explained later on.

---

* Compare the Western Nāgā *ma* or *mi*, and the Kuki Chin *mi*, all meaning ' man '

† The prefix *a* has been dealt with by Dr August Conrady in his important study entitled *Eine Indochinesische Causative Denominatic Bildung und ihr Zusammenhang mit den Tonaccenten* Leipzig, 1896 See especially pp 20 and ff

On the other hand, the disappearance of prefixes such as *ka* is easily accounted for as follows —

The vowels of prefixes seem in many Kuki-Chin languages to be very faintly pronounced They are frequently changed so as to agree with the vowel of the following syllable, and are not infrequently dropped altogether Thus, we find in Hiroi-Lamgāng *ka-chēn a*, run, *ki-di-yā*, die, *kŭ dŭt*, rejoice, *ka-lā* and *klā*, far The form *klā* represents a state of phonetic development corresponding to that prevailing in Tibetan, when that language was reduced into writing The next step, which has been taken by modern Tibetan, is to drop the prefix altogether In many cases the following consonant became aspirated as a compensation for the lost prefix Compare Hiroi-Lamgāng *klā*, Lushēi *lhā*, far , Hiroi-Lamgāng *sen-klo*, Lushēi *chhiah-lháh*, servant, Rāngkhōl *ir-ming*, Lushēi *mhing*, name, etc In this way the dropping of prefixes in most Kuki-Chin languages can be accounted for The whole question has been dealt with by Professor Conrady in his work *Eine Indochinesische Causativ-Denominativ-Bildung*, quoted above

I now proceed to discuss some of the chief peculiarities of the Kuki-Chin group,
and more especially of the Kuki-Chin languages proper

The Kuki-Chin languages, and originally all Tibeto-Burman languages, evince a strong tendency to avoid abstract terms Their words are
usually the expressions of individual conceptions, and not of abstract ideas Many dialects, for instance, seem to avoid the general word for 'man,' and generally use their own tribal name instead Thus, we find *sing-phō*, man, in Sing-phō, *kha-mi* in Khami, and so in others

This tendency towards individual conception of all objects makes it very difficult to compare the vocabularies of different dialects, it being, in many cases, uncertain whether the idea is exactly the same in the various forms of speech The great number of different terms for closely-related ideas in the Kuki-Chin languages will appear from a few instances Thus, in Lushēi we find the following words for 'ant' —*fang-mhir, dāi chong-tual-a, mong-er, naochā-thing-bām, chhim-tai-vang, ţhui-op, khuang-ruang, rai-sheh tai-vāng* and *tāh-ēk*, all probably denoting various kinds of ants ' Basket' is translated *bám, ēm, ben-von, dā ron, ēm-pai, fong, rhai, kho, paiper, pip, thūl, i eng-pui, i eng-tē, tui choi-káng, vān-lai-fong, ba-bun kho, bám rāng, dān-rhai, pai-káng*, and *tlām-ēm* There are different words for the different kinds of deer thus, Lushēi *sa-khi*, a barking deer , *sa zuk*, a sambhar, etc , but no general word for deer Even words such as brother and sister are usually wanting Thus, Lushēi *u-nu*, elder sister, *nao-nu*, younger sister , *chhang bung*, the sister next to one's self in age , *far-nu*, a man's sister , *lai sān-nu*, a woman's sister , *pian-pui*, own sister, etc , but no word for ' sister' generally There are different words for the various modes of coming or going, but no proper words denoting the pure act of coming or going, and so forth.

It is a necessary consequence of this tendency towards specialisation that the Kuki-Chin languages are rich in apparent synonyms, but its effect can also be traced in many other characteristic features

The words denoting relationship and parts of the body are the result of an abstraction. A father in the abstract, who is not the father of any
individual person, is an idea which requires a certain amount

of reflection, and such words are, accordingly, never used alone in the Kuki-Chin languages, but are always preceded by a possessive pronoun. A father cannot be imagined except as somebody's father, and a hand cannot be thought of except as belonging to someone. Thus, Thādo * kā pā*, my father, *nā nū*, thy mother, *ā khut*, his hand, *Pā*, *nū*, and *khut* are never used by themselves. In this way the idea is again specialised. The possessive pronoun is, of course, unnecessary when the noun is defined by means of a genitive. Thus, Lushēi *ā-pā kē* (not *ā kē*), his father's foot. But even in such cases we find that the tendency towards specialisation has caused a possessive pronoun to be added to the governing noun. In this way we find combinations such as *kā-nū ā-khut*, my mother's her-hand, with which we may compare the German idiom *dem Vater sein Haus*, to the father his house, the house of the father.

The possessive pronoun of the third person occurs, of course, much more frequently **Gradual loss of meaning of the pronominal prefix** than those of the first and second persons, and it can easily develop into becoming a real genitive prefix. Thus, the Norwegian word *sin*, his, is dialectically used as a genitive suffix, not only after words in the third person, but even after the personal pronoun of the first person. For instance we find not only *far sin*, the father his, the father's, but even *min sin*, my his, my. The same development may be observed in some Kuki-Chin languages. We find in Rāng-khōl *gē-mā ā-nāi*, my his-daughter, instead of *gē-mā gē-nāi*, my my-daughter, my daughter. The prefix *ā* may, next, be easily considered as an integral portion of the word, and in this way we must certainly account for many of the cases where words in the Kuki-Chin languages begin with *ā*. This prefix *ā* is often found in words where also Burmese would use a prefix *a*, and it is probable that the prefixes have been confounded in the Kuki-Chin languages. The question of the origin of the Burmese *a* is, however, still an open one, but the origin of the Kuki-Chin prefix *ā* from the possessive pronoun seems to be proved by the corresponding use of the possessive pronoun *ma* in Meithei, thus, *ma-khong*, his-foot, *ma-pham*, place, *ma ning*, back, *ma-tam*, time, *ma-tik*, worthy, etc. Anāl, an Old Kuki dialect which has been largely influenced by Meithei, seems to use both prefixes in exactly the same way, thus, *ma rūp ma-pāng*, (my) friends (and) companions, *a-mī-nai*, a slave, etc. The prefix *ma* in Meithei seems to be identical with *mi*, which is often prefixed to nouns relating to parts of the human body in Empēo, thus, *mi-pā*, hand [1].

It is a well-known fact that the Tibeto-Burman languages have not developed a **The nature of the Kuki Chin verb** proper verb. The words which perform the functions of verbs are, in other cases, used as nouns, and may, for all practical purposes, be considered as verbal nouns denoting an action. The so-called verbs are therefore also inflected like nouns. The various tenses are formed by adding postpositions, or are compounds, the last part of which has the meaning of finishing, beginning, etc. This substantival character of the verbs is very apparent in the Kuki-Chin languages.

The mere root, that is the theme of the verbal noun, is commonly used to denote present and past times, the future is usually formed by adding a postposition, which often also occurs after ordinary nouns with the meaning 'for,' 'in order to.' The verbal noun is combined with the ordinary case suffixes in order to form adverbial clauses. A postposition *ā*, which is usually added to nouns in the locative case, forms different kinds of

---

[1] It must be borne in mind that the possessive pronoun of the third person is originally a demonstrative pronoun, and that the demonstrative pronouns in Tibeto-Burman languages to a great extent also occur as verbs substantive. The prefix *a* can therefore also be considered as a relative participle of the verb substantive.

participles, *e g*, Lushēi *shoi-ā*, saying, *lit* in the act of saying   The verbal noun is often used as a genitive, governed by another noun   Thus, Aimol *a-thi-nū*, his dying (-of) back, *i e.*, after he had died, compare the suffix *nii* which forms conjunctive participles in Bārā   The root alone is used as a relative participle, thus, Thādo *yām-ching-mi*, sheep-tending-man, *i e*, a shepherd, Zahao *a-um-lai-a*, his-being-time-at, *i e*, when he was   This relative participle is, practically, a verbal noun in the genitive governed by the qualified noun   Sometimes even the plural suffixes are added to the verbs, thus, Lushēi *puan ka-mhu-te*, cloth I-saw-plural-suffix, the clothes I saw, Rāngkhōl *tū-tē ā-ōm-mā-hai*, any one is-not-plural-suffix, no people are there, etc

Verbs are treated like nouns. The verbs in the Kuki Chin languages are, also in other respects, subject to the same general rules as ordinary nouns   The verbs are, as a rule, never conceived in the abstract, but are always put in relation to some noun as their subject   This is effected in the same

The subject a possessive pronoun way as with ordinary nouns, by prefixing the possessive pronouns, so that the expression 'my going' is used instead of 'I go'   Thus Lushēi *kei-mā ka-nī*, my my-being, I am, *nang-mā i-nī*, thy thy-being, thou art, *a-mā a-nī*, his his-being, he is   This peculiarity is very characteristic of the true Kuki-Chin languages   It is unknown in Meithei and a few dialects which have been much influenced by that language, such as Anāl, Hiroi-Lamgang, and Pūrūm, and it seems also not to be used in Khami   There are, however, in these dialects also some traces of the same peculiarity, and it seems probable that it has once prevailed over a wider area than it does at the present time

Analogies in other languages Mr Houghton states that the possessive pronouns are used in the same way in Gyārang and some of the Circassian languages, and we also find analogous facts in some Nāgā dialects   Thus, the possessive pronouns are used to denote the subject in Namsangiā Nāgā before the potential form of the verb, for instance, *i-tā-thienang*, my able-being-putting, I can put

Loose use of the possessive pronoun when used as a subject. We have seen that the possessive pronoun may be omitted before ordinary nouns when qualified by means of a prefixed genitive   The same is the case with regard to verbs, when the subject is otherwise indicated.

The pronominal prefix *a* with verbs We also find that the possessive pronoun of the third person is occasionally substituted for those of the first and second persons, exactly as in the case of nouns   Thus, Rāngkhōl *nāng ā-ōm-tā*, thou wast, *lit* thy his-being-finishing, *gē tinā ā-fē-tā*, I have gone, *lit* my formerly his-going-finishing   This use of the possessive pronoun *ā* in all persons is especially frequent in Anāl, and this dialect has, consequently, given up the regular use of the possessive pronouns before verbs

Adjectives are formally verbs. A prefix *ā* is generally used before adjectives in the Kuki-Chin languages, and there can be no doubt that it is originally, in most cases, the possessive pronoun of the third person   The adjectives are formally verbs, and may, like other verbs, be used to indicate the predicate, or like relative participles, to qualify a noun   There is, for instance, no formal difference between Kolrēn *a-lāk*, far, and *a-om*, being, in *a mā ram-ā a-om mi khat*, that country-in being man one   The prefix *a* is exactly the same in both cases   A noun qualified by an adjective can only be in the third person, and the adjective is, accordingly, in such cases always preceded by the possessive pronoun of the third person

MANIPURĪ OR MEITHEI

Meithei, the chief language of Manipur, differs from the other Kuki-Chin languages in so many points that it must be classed as a separate sub-group. It has been returned as the language of 240,637 individuals. It has largely influenced the dialects of other tribes spoken in the Manipur State. The short vocabularies in Andro, Sengmai, and Chairel which have been subjoined, will illustrate this fact.

The valley of Manipur is inhabited by a people who call themselves Meithei. The Bengalis call them Moglai, the Thādos Mei-lei, and the Assamese Mēkli, or Mēkhali. The name Meithei is generally written Maithai in Assam. The people are known to the Burmese as Pōṇnās, that is Brahmins, and Kathēs, the latter name comprising the low caste Manipuris.

According to their own traditions, the Mayarāng tribe has come from the South, the Khūmals from the East, and the Meitheis proper and the Luvāngs from the North-West. The surrounding hill tribes assert that they are the progenitors of the Manipuri race. McCulloch mentions the curious facts, that one of their ceremonies, denominated Phumban-ka-bā, or 'ascending of the throne,' is performed in Naga dress, and that the original residence of the Meithei chiefs is made in the Naga fashion. It is, he says, still kept up though the chief does not reside in it any more. The following account of the Manipuris is reprinted from Mr. Gait's Assamese Census Report:—

'The true Manipuris, who now claim to be Kshattriyas, are divided into four tribes,—Khūmal, Luyāng, Ningthanjā (Meithei), and Mayarāng.[1] Each tribe contains numerous exogamous phouds or family groups, the names of which are generally indicative of the occupation of the founder, or some nickname which was applied to him. The earliest mention of the Manipuris is contained in the chronicles of the Pong Shāns, in which it is said that Samlong, a brother of the Pong king, descended into the valley about 777 A.D. on his return from Tipperah, but found the Manipuris so poor that he exacted little or no tribute from them. Their history for the next 1,000 years appears to have been sufficiently uneventful. Their power and prosperity steadily increased up to the middle of the eighteenth century, when we find the Raja invading Burmese territory. He was, however, eventually defeated, and shortly afterwards the Burmese turned the tables on him and invaded Manipur. The history of the subsequent years is one of constant internal feuds, due to disputes about the succession, which usually ended in Burmese intervention. On the conclusion of the Burmese war, the independence of the State was declared, and since that time Manipur has been under the protection of the British Government.

'The Manipuris are strict Hindus of the Vaishnava sect. They eat fish, but will not touch flesh, and profess to be very particular in their social and religious observances, and especially in adorning their foreheads with the tilak. Their chief festivals are the Rāsh and Gosthabihār, when they commemorate Krishna's sports with the milkmaids and the time he passed amongst the cowherds. About the middle of the eighteenth century, the Brahmans professed to have discovered that the Raja and his subjects were descended from Arjun, the hero of the Mahabhārata, by a Nāgā woman, and that they were consequently Kshattriyas of the Lunar race. On this, the ruling prince, Gharib Nawāz, embraced Hinduism, and after a great ceremony of purification, was invested with the sacred thread. Many of his subjects apostasised with him, and they, as well as all later converts, were also allowed to describe themselves as Kshattriyas. They have their own Brāhmans, who are said to be the descendants of the Brahmans who originally immigrated, by Manipuri women.

'There are some Sūdra Manipuris, who, it is supposed, are the descendants of immigrants who married Manipuri wives. There is also a degraded class called Kālācheiya or Bishnupuri, which consists of the descendants of Doms and other Bengalis of low caste. Their occupation was originally that of supplying grass for the royal stables. They speak a language, which is different from that of the true Manipuris, and is in fact closely allied to vulgar Bengali.

---

[1] I am indebted to Mr. T. C. Hodson for several valuable notes about the various tribes in Manipur. He writes, 'Meithei seems to me to be the name of the confederacy of the Angams, Kumals, Luangs, Ningthajas, Moirangs, Chenglois, and Khabanambas. There are even now seven salets or clans, of which the chief is the Ningthaja or Royal clan. My investigations lead me to believe that there were originally at least ten, perhaps more. These salets are theoretically exogamous, and of course their minor divisions are exogamous also.

'Although the Manipuris now call themselves Hindus, they still retain much of their old animistic worship and McCulloch says that they have " above three hundred deities who are still propitiated by sacrifices of things abhorrent to real Hindus " The Manipuris are addicted to snake worship, and every man has hanging in his house a small basket, which is supposed to contain his household deity The priests and priestesses, who perform these ceremonies, are called Maibas and Maibis They practise exorcism in a way similar to that which has already been described in connection with other tribes. Any one who claims to have had a call may become a Maibi

'The Manipuri Musalmans are said to be the descendants of persons who took Musalman wives before Hinduism became the State religion They are supposed to have been more numerous before the Burmese invasions [According to Mr Hodson, they claim to be descended from Muhammadan prisoners taken by the Manipuris in their raids on Cachar, and they are, from time to time, reinforced by immigrants from Cachar]

'Wives are purchased , they are really the slaves of their husbands, and are occasionally sold by them when in debt Chastity before marriage is not insisted on Widow re-marriage is permitted, and so also divorce , but if a man puts away his wife without a fault, she has theoretically a right to take all his property, except his drinking pot and the cloth round his loins '

During the Burmese invasions and the internal troubles which preceded the advent of the British, many Manipuris settled in Cachar and Sylhet They are found in the south of the Cachar Plains, and many of them are also settled in Hill Tipperah where the language is also called Mēkhali In Dacca they call themselves Mai-tai or Mi-tāi, and there are also a few immigrants from Manipur in Mymensingh and in Sibsagar. The numbers of speakers are returned as follows —

Manipur State	150,000
Cachar Plains	42,077
Sylhet	30,000
Hill Tipperah	18,000
Dacca	250
Mymensingh	200
Sibsagar	110
TOTAL	240,637

Manipuri is, to some extent, a literary language Mr Damant gives the following account of the literature —

'The most important MS is called the 'Takhelgnamba,' and contains an account of the wars between Pamhaiba, alias Garib-Namaz, [Gharib-nawāz] king of Manipur and the Rāja of Tiparah The copy in my possession contains 45 leaves written on both sides The next in importance is the " Samsokgnamba," which is a history of the war between Charairongba and his son Pamhaiba of Manipur and the kings of Burma and Sumjok It contains 36 leaves. The " Langlol," a short MS of ten leaves only, is a treatise on morals, intermixed with proverbs and maxims, and would probably be interesting as throwing light on the customs of the Manipuris before their conversion to Hinduism. The only other MSS of which I have been able to obtain information, are the ' Meiyang gnamba,' an account of the wars between Manipur and Kachar, and the " Salkan," a treatise on cattle and the respect to be shown them. The above seem to comprise the whole literature of Manipur, but it is just possible that further search may reveal one or two other works [1] The MSS are all written on a coarse, but very durable, kind of paper, with pens made of bamboo, paper blackened with charcoal on which they write with a soapstone pencil is also used The character has now been almost entirely superseded by Bengali, and indeed but few of the Manipuris can read it A national chronicle is, however, still kept in the old character by the guild of priests, 'maiboos ' as they are called, in which every event of importance occurring in the country is regularly recorded '

Mr Damant is of opinion that the old Manipuri alphabet was introduced from Bengal in the reign of Charairongba, who flourished about 1700 A.D There are no traces of the existence of writing in Manipur before that time According to Mr Hodson, local tradition declares that the art of writing was acquired from the Chinese, who came to Manipur about 1540 A D I reproduce, after Mr Damant, a table showing the signs occurring in the old alphabet

---

[1] Mr T C Hodson mentions the Ning-thau vol, or history of the kings of Manipur, in which the first touch of history is dated 1432 ; the epic of Khamba ; Numit kappa, the tale of the man who shot the Sun, and several other ballads.

ka	kha	ga	gha	nya
cha	chha	ja	jha	ña
ta	tha	da	dha	na
ta	tha	da	dha	na
pa	pha	ba	bha	ma
a	ya	ra	la	wa or u
ka	sa	sha	ha	l sha
kā	ki	ki	ke	ku
kū	koi	kai	kau	kao
kang	ko	lang	king	king
leng	lung	kung	kong	lang

ilpā

ū-pa

ī

ōlpā

aurātpā

ae

wōi-pa

yae-pā

wā

AUTHORITIES—

BUCHANAN, FRANCIS,—*A Comparative Vocabulary of some of the Languages spoken in the Burma Empire* Asiatic Researches, Vol v, 1799, pp 219 and ff Note on Moitay and short vocabulary on pp 229 and ff

ADELUNG, JOHAN CHRISTOPH,—*Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in beynahe fünfhundert Sprachen und Mundarten* Berlin, 1806 Notes on Manipuri, Vol i, p. 78, and Vol iv, p 468

BROWN, REV N,—*Comparison of Indo-Chinese Languages* Journal of the Asiatic Society of Bengal, Vol vi, 1837, pp 1023 and ff. Note on Manipuri on p 1028, Vocabulary, Manipuri etc , on pp 1033 and ff.

[GORDON, CAPTAIN G L],— *A Dictionary in English, Bangali and Manipuri* Calcutta, 1837

STEWART, LIEUTENANT R,—*Notes on Northern Cachar* Journal of the Asiatic Society of Bengal, Vol xxiv, 1855, pp 582 and ff Vocabularies, Manipoorie, etc , on pp 658 and ff.

YULE, H,—*A Narrative of the Mission to the Court of Ava in 1855 With Notices of the Country, Government and People With Illustrations* London, 1858 Contains in Appendix M R Stewart's Munnipoori Vocabulary

McCULLOCH, MAJOR W,—*Account of the Valley of Munnipore and of the Hill Tribes, with a Comparative Vocabulary of the Munnipore and other Languages* Calcutta, 1859 Selections from the Records of the Government of India (Foreign Department), No xxvii.

HUNTER, SIR W W.,—*A Comparative Dictionary of the Languages of India and High Asia* London, 1868

DALTON, EDWARD TUITE,—*Descriptive Ethnology of Bengal* Calcutta, 1872 Notes on the Manipuris on pp 48 and ff , Vocabularies, Manipuri after Stewart, etc , on pp 75 and f

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier* Calcutta, 1874 Manipuri specimens on pp 205, 220, and 286

LEWIN, CAPTAIN THOMAS HERBERT,—*Progressive Colloquial Exercises in the Lushai Dialect of the ' Dzo' or Kuki Language, with Vocabularies and Popular Tales (notated)* Calcutta, 1874 Contains on p 2 a Munipore Vocabulary

DAMANT, G H.,—*Specimen of the Manipuri Alphabet* Proceedings of the Asiatic Society of Bengal, 1875, pp 17

DAMANT, G H.,—*Notes on Manipuri Grammar* Journal of the Asiatic Society of Bengal, Vol. xliv, Part i, 1875, pp 173 and ff

DAMANT, G H,—*Note on the old Manipuri Character* Journal of the Asiatic Society of Bengal, Vol xlvi, Part i, 1877, pp 36 and ff With two plates

HUTCHINSON, C W.,—*Specimens of various Vernacular Characters passing through the Post Offices in India,* Calcutta, 1877 Contains a specimen of modern Manipuri, that is Bengali, handwriting

DAMANT, G H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers* Journal of the Royal Asiatic Society, New Series, Vol xii, pp 228 and ff. Note on Manipuri on p 249, Vocabulary on p 255

PRIMROSE, A J,—*A Manipuri Grammar, Vocabulary, and phrase book, to which are added some Manipuri Proverbs and Specimens of Manipuri Correspondence* Shillong, 1888

GAIT, E A.,—*Census of India, 1891 Assam Vol i —Report* Shillong, 1892 Note on Manipuri on p 182, Account of the People on pp 252 and ff.

BAINES, J A.,—*Census of India, 1891 General Report* London, 1893 Note on Manipuri on p 150

TEMPLE, R C ,—*Currency and Coinage among the Burmese O —Manipuri* Indian Antiquary, Vol xxvii, 1898, pp 169 and ff

I am indebted to the Rev William Pettigrew for a translation of the parable of the Prodigal Son in Manipuri. This translation has been transliterated into the ancient character by Pandit Sārang Ōjhā, and both texts are printed below It will be seen that there is a slight difference between the two, Sārang Ōjhā often marking a vowel as long where Mr Pettigrew gives the short sound I have in the transliterated text chiefly followed Mr Pettigrew Additions made by Sārang Ōjhā are given within brackets As far as I have been able to do so I have corrected the inconsistencies of the original. The

third specimen comes from Hill Tipperah, and is of comparatively small value   The second
one, which has been prepared by Babu Bisharup Singh, has been taken down in Manipur,
and is an excellent specimen   The list of standard words and phrases is also due to Babu
Bisharup Singh, but I have added a few forms from two other lists, one from Dacca, and
one from Hill Tipperah   All these texts, as also two other translations of the parable,
exhibit essentially the same language   The remarks on Manipuri grammar which
follow are almost entirely based on the specimens   Mr. Primrose's Manual is too short
for getting a clear idea of this form of speech, and it is desirable that some one should
undertake to give a fuller description of the language   Mr Damant states that the old
manuscripts are unintelligible to most Manipuris   They are apparently written in
verses, but the short specimen printed by Mr Damant is not sufficient for a com-
parison.   It contains the forms of the future and the imperative usual in modern
Manipurī, and the relative participle is formed in the same way   Many of the words
are the same as in the modern language.   But I have not been able to analyse the text
properly, and an annotated edition of a greater part of some old manuscript, if possible
with an interlinear translation, would certainly be a most useful undertaking

Pronunciation.—*K*, *t*, *p*, and *ch* are, in the old manuscripts, generally written
instead of *g*, *d*, *b*, and *j*, respectively, and the same is also often the case in modern writing
There are also in other respects several inconsistencies, and it is often very difficult to see
which pronunciation is meant   Thus we very often find long and short vowels used
promiscuously   Final vowels of monosyllabic words are probably long , thus, *mī*, man,
mā, he , *pā*, father   But a long vowel is apparently shortened in most cases where a new
syllable is added   Thus, *mā*, he, but *ma-khoi*, they , *yāmā*, elder brother, but *ma-yāma-dū*,
his-elder-brother-to , *a-mā*, one, but *a-ma nā*, one by   There are, however, many exceptions
to this rule, especially in the two first specimens   And in the short text from an old
manuscript printed by Mr Damant there is no trace of such a change   A short *a* is
apparently often written to denote the indistinct vowel sound between concurring conso-
nants   Thus we find *pi-da-rē*, gave not , *woi-d-i ē*, am not, etc , where *da* or *d* is the
negative particle   *U* is apparently also used in the same way, for we find the same
suffix written *dunā*, *danā*, and *tnā*, *d* and *t* being interchangeable   Thus, *hāi-du-nā*
and *hāi-da-nā*, saying , *khai-t-nā*, dividing   The last form, *khai-t-nā*, has been taken
from a translation of the parable of the Prodigal Son which has not been printed   This
vowel sound seems to be dropped before another vowel.   Thus we find *sāora-dunā*,
getting angry , but *tau-rē*, did, where *rē* apparently is *ra* + the suffix *ē*   The vowel *u*
is perhaps, in some words at least, pronounced as *ū*   We may infer this from the form
yim occurring as a doublet of *yum*, a house
      The writing of the diphthongs is more consistent, but there is also here some un
certainty   Thus, we find the word for 'tongue' written *lai* and *lei*   The first component,
a or *e*, is stated to be short   Where the *a* is long, we find this diphthong written *āi*,
thus, *hāi*, say   The last component of *ai* is often written as *e* in the old manuscripts, and
the sound is probably more open than *i*, like the last portion of the sound of the *i* in
English 'high'   The same remark holds good with regard to *oi*, which often occurs as *oe*
Initial *oi* is interchangeable with *woi* , thus, *oi* and *woi*, to be   The latter form is prob-
ably the correct one, there being no proper sign for *w*, that for *u* being used to supply
its place,

The consonants *b* and *p*, *d* and *t*, *g* and *k*, *r* and *l* seem to be interchangeable in such a way that the soft consonants are used after a vowel, the hard ones after a consonant, *r* being considered as the soft doublet of *l*. After *m*, *n*, and *ng*, we usually find *b*, *d*, and *g*, but *l* and not *r*. Thus, *pha-bā*, good, *a-wāng-bā*, high, but *a-rāp-pā*, far, *wa-pā-dō*, his father to, *yum dā*, the house-in, *ngon-dā*, to, *māng-dā*, before, but *lau-bul tā*, fields-to, *ai-gi*, my, *phang-ga-da-bā*, which shall be received, *kin-gē*, with a view to fall, but *ok li*, the swine's (food), *na-hāl-li*, thy, *lau-rē*, did, *ma ran*, his property, but *lau*, property, *māng-lē*, was lost, *them-jil-lē*, entreated. *Ch* and *j* are probably interchanged in the same way, but there are no certain instances in the specimens. In the old manuscripts the hard consonants are generally written instead of the soft ones, and this practice accounts for most of the exceptions to the rule which occur in the specimens. *B*, *d*, *g*, and *r* never occur as finals. The rule regarding the use of these consonants is, therefore, the same as in Burmese, where, however, the sound *r* does not exist, there being accordingly nothing corresponding to the interchange between *r* and *l*. The other groups, *b* and *p*, *g* and *k*, *d* and *t*, seem to represent the sounds which are phonetically called *hard lenes*.

L is also often interchangeable with *n*, thus, *sā-gol* and *sā-gon*, horse, *khol* and *khong*, sound, *hal* and *han*, to cause, etc.

Consonants are often doubled, thus, *yāmma* and *yāma*, elder brother, *phammo*, sit; *wāngngoi*, is tall, *ningngai*, wished, etc. *Ngug* is perhaps an assimilation of *ng l*. Compare *lāng-ngam-bā* and *lāng lam bā*, dearth, *chang ngoi*, probably for *chang-loi*, will not enter, etc. In *phatta bā*, bad, from *a-pha-bā*, good, the two *t*s are perhaps derived from contraction. Compare *phat-loi*, bad.

The word *lāl*, to come, also occurs as *la*, with the final consonant dropped.

The consonants *gh*, *chh*, *jh*, *ñ*, all the cerebrals, *dh*, *bh*, *v*, *ś*, *sh*, and *khya*, are apparently foreign to the language. *Ś* is written in *ïsai*, song, but seems only to denote *s*. In *sanā*, gold, the *s* is, in the list of words received from Dacca, said to be pronounced like a double *s*.

There are said to be at least two different tones in Manipurī, but I have not seen any description of them.

Articles.—There are no articles. The numeral *a-mā*, one, supplies the place of an indefinite article, while definiteness is denoted by means of demonstrative pronouns and relative participles.

Nouns.—Nouns denoting relationship and parts of the body are usually preceded by a possessive pronoun. Thus, *i pā*, my father, *ma-ttu*, his wife, *ma-khut*, his hand, etc. The reduplicated noun *pā-bā*, father, is, however, used alone in the first specimen. Thus, *pā bā*, O father. In the same way we also find *angāng*, O child.

Gender.—There is apparently only the natural gender, inanimate nouns being neuter. Different words are generally used in order to distinguish the gender of human beings. Thus, *ma-pā*, his father, *ma-mā*, his mother, *ma-wā*, her husband, *ma-lu*, his wife; *m-pā*, a man, *nu-pi*, a woman. The words *ni-pā* and *nu-pi* are also added to other words in order to distinguish their gender, thus, *ma-chā ni-pā* and *ni-pā ma-chā*, his son, *ma-chā nu-pi* and *nu-pi ma-chā*, his daughter. In the case of animals we find the suffixes *lā-bā*, male, and *a-mom*, female, thus, *sa-gol lā-bā*, a horse, *sa-gol a-mom*, a mare. In words such as *san-bi*, cow, a feminine suffix *bi* or *pi* is used.

Number —The suffix of the plural, in the case of human beings, is *sing* or *sĭng*, thus, *ma-nāi-sing*, his servants, *ma-chā nu-pi sing*, daughters   *Sing* is said to be used to denote the definite plural   Other words added in order to convey the idea of plurality are *pum-na-mak*, all, *ma-yām*, a multitude, *khi-pik*, every, etc   Thus, *sa-gol pum-na-mak*, horses, *ōl ma-yām*, pigs, etc

Case —No suffix is necessary for the Nominative   Thus, *mi a-ma-gi ma-chā ni-pā a-ni lai-ram-mi*, man one-of his-sons two were   Sometimes *di* is added, apparently in order to denote definiteness   Thus, *sa-gol a-ngau-ba-gi sā-ban-di yuming-dā lai*, horse white of the-saddle house-in is   The suffix of the agent, which is generally added to the subject of a transitive verb, is *nā*, thus, *ma-pā-nā ma-khoi a-ni-gi damak lan-thum yēl-lē*, his father them two-of sake-for property divided   In the first specimen we also find *nā* added to the subject of an intransitive verb, thus, *ma-chā a-hal a-du-nā lai-buk-tā lai-ram-mi*, his son old that fields-in was.   The suffix *nā* is here out of place

The Accusative is often formed without any suffix, thus, *lāng-khol a-du-su a-hing mā-nā lau-ra-gā nung-thin ma-yāma-dā pi*, curtain that-also at-night he taking, at-day his-elder-brother-to gave   The suffix *bu*, concerning, is sometimes added in order to denote the object, thus *na-hāk-ki yāthang-bu hīk-thok-tē*, thy command (I) disobeyed-not.   The form *ai-bu* in *na-hāk-ki na-chā-ni hāi-bū ai-bu ma-tik woi-d-rē*, thy thy-son-am to-say me-to fitness is-not, means ' to me,' ' concerning me'   Compare *swarga-bu māi on-thok-tu-nā*, heaven-from face turning-away

The suffix of the Genitive is *gi*, and the governed word precedes the governing one   A possessive pronoun is often prefixed to the governing noun   Thus, *na-pā-gi yum*, thy father's house, *ma-du-gi ma-man*, that-of its-price, the price of that   The suffix *gi* is sometimes dropped, thus, *ma-yāma-gi san ma-chin-nā tau-ba-ni hāi-da-nā*, his-elder-brother's cattle its-mouth-by done-is saying, saying that it had been done by the mouth of the cattle of his elder brother, *ma-sā khāi-bok a-mā*, body-of half one

Other relations are indicated by means of postpositions   *Dā* means ' in,' ' at,' ' to', thus, *lau-buk-tā*, in the fields, to the fields, *ma-du-dā*, that-in, then   *Ngon* is usually prefixed to *dā* in the sense of ' to' when added to personal pronouns and the word *mi*, man, thus, *mā-ngon-dā*, him to   The postposition *gi*, which we have found to be the suffix of the genitive, is often added to *dā*, and *da-gi* means ' from'   Thus, *kuhā-da-gi*, from the well, *a-ni-da-gi hēnnā pha-bā*, two-among-from more good, better   *Budi* seems to be used in the same sense in *ma-gi ma-chan-bu-di ma-nāo-nā hēnnā wāng-i*, him-of his-sister-concerning-from his-brother exceeding high-is, his brother is taller than his sister   Note the suffix of the agent in *ma-nāo-nā*, his brother   *Damak*, for the sake of, is a substantive, and the genitive suffix *gi* is added to the preceding noun, thus, *mā-gi damak*, his sake-for   *Gā* means ' with', thus, *i-pāng-gā*, my-companions with   *Loi-na-nā*, together, is often added to *gā*   *Māng-dā*, in the front of, before, is originally a substantive   The same is the case with *tung-dā*, back at, behind, *nung-dā*, interior-in interior-to, in, into, and numerous other postpositions   The governed noun is put in the genitive, thus, *ma-bungāni-gi ma-rak-tā*, both among, in the middle of those two   *Nā* is the usual postposition denoting the agent   It also means ' with,' ' by means of', thus *lām-bā-nā*, hunger-with, *thauri-nā*, ropes-with

Adjectives.—Almost all adjectives are in form relative participles ending in *bā* or *nā*   The suffix *bā* is occasionally changed to *bi* in the feminine   An *a* is often prefixed

apparently without altering the meaning, thus, *a-pha-bā* and *pha-bā*, good A few adjectives seem to be formed without the suffix *bā*, thus, *higōk*, blue, *nāpū*, yellow, *apısak*, small, *ahel*, old, *na-hā*, young, etc When an adjective is used as a verb it takes the common verbal suffixes, thus, *wāng-ı*, he is tall The position of the adjective is apparently free They sometimes precede and sometimes follow the noun they qualify The suffix of comparison is *da-gı*, from, and *hen-nā*, excelling, is prefixed to the adjective Thus *a-nı-da-gı hen-nā pha-bā*, two-among from more good, better, *a-khwāı-da-gı hen-nā wāng-bā*, all-among-from more high, highest Instead of *hen-nā* we also find *yām nā*, much, thus, *ma hāl lı ma chan da-gı ma-hāk-kı ma-yām-ba-nā yām-nā wāng-ı*, him-of his sister-than him-of his brother more tall, his brother is taller than his sister The *nā* in *hen-nā* and *yām nā* is probably identical with the postposition *nā*, with It seems to denote time, place, and manner, thus, *thāp-nā*, at a distance, *na-nāı a-ma-gum-nā tham lı yu*, thy-servant one-as make(-me), *thu-nā*, quickly, *nung-ngāı nā*, in happiness

Numerals.—The numerals are given in the list of words The initial *a* in the three first numerals is a prefix the meaning of which is uncertain It is dropped in *nı-pān*, two from ten, eight, *mā-pan*, one-from-ten, nine, etc Compare Tableng *pan*, ten The higher numbers are reckoned by scores Thus, *kul*, twenty, *kun-thrā*, that is *kul-tarā*, twenty-ten, thirty The word *phu* seems to mean 'score', thus, *nı-phu*, two scores, forty It will be seen that the lower numeral follows the higher one when it is added to it, but precedes *kul, phu*, twenty, when there is a multiplication, thus, *hūm-phu-ta-rā*, three times twenty and ten, seventy The same principle prevails in Singphō The forms for 'one,' 'four,' 'five,' and 'hundred,' are also practically identical with those occurring in that language, thus Manıpurı *a-mā*, Singphō *aı-mā*, one, Manıpurı *ma-rı*, Singphō *ma-lı*, four, Manıpurı and Singphō *ma-ngā*, five, Manıpurı *chā-mā*, Singphō *la-chā*, hundred *Chā-mā*, hundred-one, shows that the multiplier is suffixed to the numeral *chā*, hundred. The same is the case with *lısıng*, thousand, thus, *lısıng a-nı chā ma-rı*, two thousand four hundred The numeral *yāng lheı*, fifty, is formed in a different way from the other higher numerals, and I am unable to analyse it

There are apparently no generic prefixes The word *dang* is sometimes added to the numeral, but I cannot ascertain the meaning of it Thus, *ha meng ma-chā a-ma-dang*, goat young one, a kid, *rūpā ma-rı-dang*, four rupees It is perhaps an indefinite particle, compare *lhara* and *khara dang*, some, a few, and Kachin (Bhamo district) *mam dang ma-sum dang raı-nga aı*, rice baskets three about may be, there may be about three baskets of rice

The numerals follow the noun they qualify, and suffixes and postpositions are added to them, and not to the qualified noun

Pronouns.—The following are the *Personal pronouns* —

Singular,—

aı, ı-hak, I	*nang, na-hāk*, thou	*ma, ma-hāk*, he, she, it
aı gı, ı, my	*nang-gı, na*, thy	*mā-gı, ma*, his, her, its

Plural,—

aı-lhoı, we	*na khoı*, you	*ma-khoı*, they
aı-khoı-gı, our	*na-khoı-gı*, your	*ma-khoı-gı*, their

The forms *ı-hak, na-hak*, and *ma-hak* are used in a honorific sense Special terms may be used in addressing the Rājā, etc The ordinary case suffixes are added to the

E 2

personal pronouns *Ngon-dā* is used instead of *dā*, to Thus, *na-hak-kɩ*, thy, *aɩ-ngon dā*, me-to, etc The short forms *ɩ*, *na*, and *ma* are the possessive pronouns, thus, *ɩ-pā*, my father, *na-pā-gɩ yum-dā*, thy-father's house-in They are often preceded by the genitive of the personal pronoun, thus, *nang-gɩ na-mɩng*, thee-of thy-name, thy name, *mā-gɩ ma-chan*, him-of his-sister, his sister Sometimes the genitive is used alone, thus *ma-hak-kɩ laū-buk-tā*, his fields-to The pronoun *mā* has apparently a very wide use in the formation of substantives Thus we find *ma pham*, place, *ma-tam*, time, *ma-yām*, multitude It seems to give a more definite sense to the word and occurs in phrases such as *ma-tam a-du-da*, time that-at

Demonstrative pronouns — *A-sɩ* and *ma-sɩ*, thus, *a-du* and *ma-du*, that The plural is formed by adding *sɩng*

There are no *Relative pronouns* The relative participle ending in *bā* is used instead. Thus, *laɩ-pāk a-du dā laɩ-bā mɩ ama-bu lɩn na ru-ɩ ī*, country that-in living man one (he) joined, *ɩroɩ a-du ma-kol thang-bā ma-sā khaɩ-bol a mā*, buffalo that its-head towards-being body half one, the part of the body of the buffalo which was towards the head The pronoun *a-du*, that, is usually added as a kind of correlative Thus, *aɩ-gɩ laɩ-ɩ ɩ-bā pum-na-mak a-du*, mine being all that, all that I have

The *Interrogative pronouns* are *kanā* or *kanā-no*, who? *ɩ arī*, what? *ɩ arɩ gɩ-no* and *kaɩ ɩ-na-no*, why? *kayā*, how many? etc *Kaɩ ɩ-na-no*, why? is often used where we would say 'because'

Indefinite pronouns — *Khara* and *khara-dang*, some, *kanā-gumbā*, whom like, somebody, *kaɩ ī-gumbā*, what like, something, *kanā ama-ta*, no one, etc

Verbs.—Verbs are not inflected in person and number In one instance the possessive pronoun precedes the verb Thus, *mā ma-to-matā ma-chaɩ*, he alone his-eating(-took-place), he alone ate

There is often no difference between the present and past times The root alone seems occasionally to be used to denote both, thus, *nang oɩ*, thou art, *ma-yāma-dā pɩ*, his-elder-brother-to (he) gave But generally one of the suffixes *ɩ*, *ī*, *ē*, *m*, *lɩ*, *lī*, and *lē* are added *I* or *ɩ* is the common assertive suffix and is used both in the present and in the past, thus, *chā-ɩ*, he eats, *aɩ-nā phū-ɩ*, I strike, *pok-ɩ*, were borne, *hang-ɩ*, he asked, *chup-ī*, he kissed The suffix *ē* is commonly used to denote the past, thus, *nɩng-ē*, he wished, *lāk-ē*, he came, he has come The suffixes *m*, *lɩ*, *lī*, and *lē* are perhaps compound forms, consisting of *la* and the suffixes *ɩ* and *ē* The meaning of *la* cannot be ascertained Thus, *aɩ-gɩ nɩ*, it is mine, *aɩ chat-lɩ*, I go, *phang-lī*, they are receiving, *sī-gā-dau-rī*, I am dying, *san sel-lī*, cattle he-is-grazing, *chat-lī*, he went, *woɩ-d-rē*, I have not yet become, *aɩ-nā phū-ɩ ē*, I struck, I have struck, *aɩ chat-lē*, I went, I have gone Mr Primrose mentions several other suffixes such as *khī*, *khī-ē*, *khɩ-ɩ ɩ*, *khɩ ē*, *luɩ*, *luē*, *lu-rē*, *la-ɩ ɩ*, *la-ɩ ē*, *lammɩ*, *lammē*, *lam-lɩ* and *lam-lē* It will be seen that all of them contain some of the suffixes mentioned in the foregoing, preceded by some new element The prefixed syllables are *kha* or *khɩ*, *lu*, *la*, and *lam* All these forms are compound verbs, but they may be dealt with in this place because we are unable to see the exact meaning of the modifying additions *Kha*, *khɩ*, is said to have reference to something immediate, thus, *hao-khɩ-bā*, away, from *hao-bā*, to start, *kem-khɩ-bā*, fallen off, from *kem*, to fall, *sɩ-kha-ɩ ē*, or *sɩ-khrē*, died, etc *Khrē* has often the meaning of completed action, thus, *tau-khrē*, I have done *Lu* apparently refers the action to the past time or to a distant place, thus, *tɩn-na-ru-rē*, went and joined, *sī-ru-ra-bā-da-gī*, after his having died The suffix *la* seems to refer to the past time It

occurs, in the form *ra*, in the instance just quoted. *Lam* occurs as a noun meaning 'way,' 'manner,' etc. We find it as a verbal suffix in forms such as *ai nā phū-ram-lē*, I had struck, *ai lai-rammi*, I was (Imperfect), etc.

In interrogative sentences a form ending in *ba-gē* is often used; thus, *nang-gi na ming kari kau-ba-gē*, thee-of thy name what called-is? *sa-gol a-si chahi ka-yā sū-ra-ba-gē*, horse this years how-much amount? how old is this horse? etc. Compare future.

A kind of *Present definite* is effected by combining the participle in *da-nā* with some verb meaning 'to be'; thus, *tong-da-nā lai*, riding he is, he is riding. But we also find forms such as *ai-nā phū-ri*, I am striking, *ai-nā phū-ram-li*, I was striking.

The suffix of the *Future* is *ga*, probably identical with the postposition *gā*, with. The suffix *ē*, or a word *ni*, probably meaning 'to be,' is generally added. Thus, *ai oi-ga-ni*, I shall be; *hāi ru khi gē*, I will go and say; *ma-puk thal-han-gē hāi-du-nā ning-ē*, his-belly (he) will-fill saying (he) wished, he wished to fill his belly. The last instance shows how this form is used as an infinitive of purpose. Still more is this the case in sentences such as *ai-nā kēn-gē kēn-dē-dā*, I fall-will fell-not, I did not fall in order to fall, it was not my intention to fall; *si-gā dau ri*, I am dying, let die-will-prepare.

The suffixes of the *Imperative* are *u* and *lu*. Thus, *pūl-u*, bind; *pi yu* and *pi-bi-yu*, give; *chat-lu*, go; *so-kat-lu*, draw. In the third person *sanu* is added; thus, *chat-sanu*, let him go. This form is a compound, the latter part being the imperative of *san-bā* or *sal-bā*, to let, to allow. The suffix of the imperative of the first person plural is *si*, thus, *chā-ra-si*, let us eat; *khal-la-si*, let us use.

The suffix of the negative imperative is *ga nu*, thus, *kak-that-pi-ga-nu*, don't cut; *chat-ka-nu*, don't go; *chat-ka-nu si*, don't let us go; *tau-bi-ra-ga-nu*, please don't do so.

The suffix *bā* or *pā* is used to form *Infinitives*. The real meaning of this suffix seems to be somewhat the same as that of the Tibetan *pa* or *ba*. It is used to form the relative participle and is also added in order to form verbal nouns. Thus, *na-hāk-ki na chā-ni hāi-bā ai-bu ma tik woi-drē*, thee-of thy-son-am to say me concerning fitness is-not, it is not proper to call me thy son; *ai-nā phū-bā ngammi*, I can strike; *oi-bā yāi*, I may be; *isai-sak-pā*, song-singing. The suffix *ba* is often preceded by *na-na*, and this form is used as an infinitive of purpose, thus, *ok ma-yām sen na na-bā*, swine herd tending for, in order to tend pigs. The infinitive of purpose may also be expressed by means of the future, see above.

Postpositions are often added to the verbal noun in *bā*, and in this way adverbial clauses are formed. Thus, *ma-chin-ma-nāo lan yēn-na-ba dā*, elder brother-younger-brother property dividing-in, when the brothers divided the property; *nu mit ma-nga ta rūk-ni lai-i a-ba-dā*, days five six having-been in, when some days had passed; *māng-lu-i a-ba-da-gi*, lost-having-been-after, after he had been lost; *ma chā pok la-ba-di*, if young ones were born; *sit-pa-gi*, blowing from, while it blows; *chat-la da-ba-gi thau-i ang tau-ri*, going-future of preparation make, I am arranging to go; *lak-pa-mak-ta-dā*, as soon as he came; *phang-la ba-nā*, because he found, etc.

The form ending in *bā* can apparently also be used to denote present and past times of the verb. Thus, *mā gi damak chāk khang-bi ri-bā*, his sake-for (thou) feast gavest. But more commonly *ni* is added in this sense, thus, *tau-ba-ni*, it has been done; *phang-la-ba-ni*, he is found again; *kēn-bā-ni*, I am falling, etc.

Participles. — The *Relative participle* has been mentioned under Relative pronouns. *Adverbial participles* may be formed by adding suffixes or postpositions to the verbal noun ending in *bā*. Often, however, the various forms of the verbs are used in the

same way as the verbal noun   Thus, *chat-li-ngai-dā*, went-time-at, at the time of going, *thap-nā lai-ri-ngai-nā*, far-off being-time-at, when he was far off, *thu-nā*, quickly, *harāo-nung-ngai-nā*, with joy and gladness, *nu mit khara lai-ra-ga*, days some being, after some days, *hai pāl-la-gā*, fruits produced-with, when fruits shall have been produced   The participle ending in *ga-da-bā* (negative *loi-da-bā*) is a relative participle or gerund, referring to the future time   Thus, *ai-nā phang-ga-da-bā* (*phang-loi-da-bā*) *lan-sai uk*, me-by to-be-got (not-to-be-got) property-share, the share of the property which I shall (shall-not) receive, *ai-khoi ha rāo nung-ngāi-ga-da-bā ma-tik woi*, we glad-happy-future-being fitness is, it is proper that we should be glad and happy   Compare Relative pronouns   The suffix of the *Conjunctive participle* is *da-nā* or *du-nā*.   Thus, *ai-nā hau-gat-tu-nā ai-gi i-pā-gi ma-nāk tā hāi-ru khi-gē*, I arising me of my-father's his-presence-in say-will, I will arise and go and say to my father, *lan pum-nā-mak khom ji la-du-nā pu du nā a-rāp-pā lai-pāk a-ma-dā chat-thok-i*, property all-even gathering carrying far country one-to (he) went, *ma nāo a du-nā sing-bā hēn-da-nā*, his younger-brother that clever excelling, his younger brother was more clever and, *yēn-na-da-nā chā-ra-si*, dividing let us eat   This participle of the verb *hāi*, to say, is often used in connection with a future in order to express the purpose of an action.   Thus, *sing oi na-ga-ni hāi-da-nā*, fuel be-will saying, in order to make fuel   The words *sing oi-na-ga-ni* must be considered as a kind of substantive clause, and also other tenses than the future may be used in this way   Thus, *ma-yāma-gi san ma-chin-nā tau-ba-ni hāi-du-nā*, his-elder-brother's cattle its mouth-by done-was saying, saying that it had been done by the mouth of the elder brother's cattle.   Note the possessive pronoun of the *third* person, *ma-yāma*, his brother

There is no *Passive voice*   *Ai-bu phū-i*, I was struck, means literally 'me he struck,' or 'me-concerning striking-took-place'

Compound verbs are freely used   Causatives are formed by adding *hal* or *han*, thus, *set-hal-lu*, cause-him-to-put-on, *sing-hal-li*, caused to make good, *thal-han-gē*, he will cause to be full, etc   The verb *pi*, give, seems to be used in a transitive sense, thus, *nung-si-bī rē*, pitied, *si-bī-yu*, be pleased to put on, etc   *Cha* means that the action is, performed by oneself   Thus, *chat-cha-ru-khi-gē*, I will go and do the thing myself (*cha*) some way off (*ru*)   *Kat* or *gat*, occurs in *hing-gat-lak-pā-ni*, alive-again-come has, *hau-gat-tu-nā*, having arisen.   *Lāk*, to come, is found in compounds such as *ning-sing-lāk tu-nā*, to-remember-beginning, *pu-rāk-tu-nā*, carrying-coming, bringing   *Na* denotes mutuality, thus, *yei-na-bā*, to strike each other, to fight.   *Thok*, to occur, is used in many compounds, apparently without altering the meaning, thus, *chat-thok-i*, went away, *hāi-thok-i*, said, ordered, etc   It sometimes forms causatives, thus, *chen-thok-pā*, to drive away   *Yām-ba*, much, is added in *wā-yām i*, it is troublesome, etc

The *Negative particle* is *da* or *ta*   Thus, *phatta-bā*, good-not, bad, *pī-ja-dē*, that is *pī-ja-da-e*, gave not, *hik-thok-tē*, disobeyed not, etc   Another negative is *loi*, thus, *tau ioi*, will not do, *chat-loi*, will not go   The initial *l* seems to assimilate itself to a preceding consonant, thus, *chang-ngoi*, will not enter   This negative is especially used in a future sense

The *Interrogative particle* is *no*, see Interrogative pronouns   In disjunctive questions, where no interrogative pronoun is used, the suffix *ra* is added   Thus, *mā lāk-pra lak-la-bra*, has he come or not?

Order of words—The usual order of words is subject, direct object, indirect object, verb

TIBETO-BURMAN FAMILY   KUKI-CHIN GROUP

MANIPURI OR MEITHEI

SPECIMEN I.

(The Rev Wm. Pettigrew, 1896.)   (STATE, MANIPUR)

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP

MANIPURI OR MEITHEI.

SPECIMEN I

(The Rev. Wm. Pettigrew, 1896) (STATE, MANIPUR)

Mi   ɑ-mɑ-gɪ   mɑ-chī   mɪ-pā   ɑ-nɪ   laɪ-rɑmmɪ
Man   ore-of   his-child   male   two   were

Mɑ-hunɹɪ-nɪ-gɪ   mɑ-rɑk-tī   mɑ-nīo   a-tom-bā   a-du-nā
Both-of   midst-in   his son   younger   that-by

nɑ-pɑ-an   hū,   'Pɑ-hī,   aɪ-nī   phɑng gɑ-dɑ-bī   lan   saruk
his-father-to said,   'Father,   me-by   to-be-received   property share

ɑ-du   ɑ-ngon-dɑ   pu-bɪ-yu.'   A-du-dā   mɑ-pā-nā
that   me-to   give-please'   Thereupon   his father-by

5 mɑ khoɪ   ɑ-nɪ-gɪ   dɑ-mɑk   lan-thum   yēl-lē.
   Her   two-of   sale for   property   divided

Nu-mɪt   ʰɑrɑ   laɪ-rɪ-gā   mɑ-nīo   a-tom-bā   a-du-nā
Day   sɑne   were when   his-son   younger   that-by

lɑn   pum-nɑ mɑk   ʰhom-jī-lɑ-dɪ-nā   pu-du-nā   a-rāp-pɑ
property   all   gathering   carrying   far

lɑ-pɪk   ɑ-mɑ-dɑ   chɪt-thok-ɪ   Ma-pham   a-du-dā
country   one-to   went   Place   that-in

lam-chɑt   phɑttɑ-bɑ-nɪ-nā   mɑ-ran   pum-nā-mak
behaviour   bad with   his-substance   all

10 mɪng-lɪ   Lan   pum-uɪ-mak   a-du   tum-khrɑ-bɑ-dā
    lost-was   Property   all   that   wasted-being-in

lɑ-pɪl   a-du-dā   ʌam-nā   tāng-ngam-lē,   tāng-ngam-bā
country   that-in   exceedingly   dearth-was;   dearth

ɑ-du-dɑ   mi-nɪ   wɑ-rak-lɪ   Wɑ-rak-pɑ   a-du-dā
that-in   him-by   distressed-became Distress.   that-in

mɪ-nā   lɑ-pɪk   a-du-dā   laɪ-bā   mɪ   a-ma-bu
him-by   country   that-in   living   man   one

tɪn-nɑ-ru-rɪ Ma-hak-nɪ   mā-bu   ok   ma-yām
joined   Him-by   him   pig   herd

15 sɑn-nɑ-nɑ-bā   ma-hak-kɪ   lau-buk-tā   thā-ɪ   Ma-pham
    pasture to   his   fields-in   sent   Place

r

ʻ-du-dā   mi-ni   ok-ki   chin-chāk (chong-chāk)   wāi-nā
that-in   *him-by*   *pigs'*   *food*   *husks with*

ma-puk   thal-han gě   hāi-du-nā   ning-ngi,   a-du-gā
his-belly   *fill-will*   *saying*   *wished,*   *but*

kā-nā   a-ma-ta-nā   mi-ngon-dā   pi-ja-dě.   Mā-du-dā
any   *one-to*   *him-to*   *gave-himself-not*   *Thereon*

mā-nā   ma-puk-nung-dā   ning-sing-lak-tu-nā   hāi,   ʻAi-gi
he-by   *his heart-in*   *to-recollect beginning*   *said,*   ʻ*Me-of*

20   i-pā-gi   ma-nāi-sing-nā   lom-thok-pā-thok-nā
   my father-of   *his-servants-by*   *enough-overflowing*

chin chāk   phang-li,   ʻ-du-gā   ai-nā   ma-pham   a-si-dā
food   *getting are,*   *but*   *me-by*   *place*   *this-in*

[chāk-]lām-ba-nā   si-ga-dau-ri   Ai-nā   hau-gat-tu-nā
hunger with   *dying-am.*   *Me-by*   *arising*

ʻi-gi   i-pā-gi   ma-nāk-tā   hāi-ru-[khi-]gě,
me-of   *my-father-of*   *his-presence-in*   *say-go-will,*

"pā-bā,   swarga-bu   māi   on-thok-tu-ni   pāp
"*father.*   *heaven-from*   *face*   *turning*   *sin*

25   tau-ri,   na-hāk-ki   na-māng-da-su   pāp   tau-ri,
   do we-have,   *thee of*   *thy-presence-in also*   *sin*   *done-have,*

na-hāk-ki   ra-chā ni   hāi-bā   ai-bu   ma-tik
thee-of   *thy son-am*   *saying*   *me-to*   *fitness*

ʻoi-d-ri;   na-hāk-ki   na-nāi   a-mā-gum-nā
has-not-become,   *thee of*   *thy servant*   *one-as*

tham-bi-yu"'   A-du-da-gi   mā-nā   hau-gat-tu-nā
make-please"'   *That after*   *him-by*   *arising*

ma-hāk-ki   ma-pā   tini   chat-li   Mā-du-dā   thāp-nā
him-of   *his-father*   *towards*   *went*   *Then*   *far-off*

30   lai-ring-ngai ni   ma-hāk-ki   ma-pā-nā   ma-hāk-pu
   remaining-while   *him-of*   *his-father-by*   *him*

u-ra du nā   nung-si-bi-ri,   ʻ-ma-sung   chen-sin-khu-du-nā
seen-having   *compassion-had,*   *and*   *running-towards*

mā-gi   ngaksam   kon-du-nā   mā-bu   chup-i
his   *neck*   *embracing*   *him*   *kissed.*

Chup pi   a-du-dā   ma-chā   ni-pā   a-du-nā   mā-ngon-dā
Kissing   *that-in*   *his-child*   *male*   *that-by*   *him-to*

hāi,   ʻPā-bā,   swarga-bu   māi   on-thok-tu-nā
said,   ʻ*Father,*   *heaven-from*   *face*   *turning*

35   pāp   tau-ri,   na-hāk-ki   na-māng-da-su   pāp   tau-rē,
   sin   *done-have,*   *thee-of*   *thy-presence-in-also*   *sin*   *done-have,*

40

45

50

55

nᴀ-hāk-kı   na-chā-nı   hāı-bā   ma-tık   woı-d-rē '
thee-of   *thy-son-am*   *saying*   *fitness*   *ıs-not '*

A-du-gī   ma-pī-nā   ma-nāı-sıng-dā   hāı-thok-ı,
But   *hıs-father-by*   *hıs-servants-to*   *said,*

' Khwāı-da-gı   hēn-nā   pha-bā   phı   thu-nā   pu-rak-tu-nā
' *All-than*   *more*   *good*   *cloth*   *quıckly*   *brıngıng*

sēt-hal-lu,   a-mı-sung   ma-hāk-kı   ma-khut-tā
to-wear-cause,   *and*   *hım-of*   *hıs-hand-on*

40   khudom   a-mī   sı-su   sı-bı-yu,   ma-khong-dā   khugrāng-su
   rıng   *one*   *also*   *put,*   *hıs-foot-on*   *sandals-also*

up-pı-yu,   ı-khoı   harāo-nung-ngāı-nā   chāk-chā-mı-na-sı,
put-on,   *we*   *joy-happıness-wıth*   *food-eat-together-let-us,*

ka-rı-na-nō   haı-ba-bu,   aı-gı   ı-chā   a-sı
why?   *said-ıs-ıf,*   *me-of*   *my-son*   *thıs*

sı-ru-ra-ba-da-gı   hıng-gat-lak-pa-nı,   a-ma-sung
dıed-far-off-havıng-after   *alıve-agaın-came,*   *and*

māng-lu-ra-ba-da-gı   a-muk   phang-la-ba-nı '   Mā-du-dā
lost-far-off-been-after   *agaın*   *found-was '*   *Thereupon*

45   ma-khoı-nā   ha-rāo-nung-ngāı-rak-ı
   them-by   *to-rejoıce-make-merry-began*

Ma-tam   ı-du-dā   ma-hāk-kı   ma-chā   a-bal   a-du-nā
Tıme   *that-at*   *hım-of*   *hıs-son*   *eldest*   *that-by*

lau-buk-tā   laı-rammı   Lāk-tu-nā   lāk-tu-nā   yum-dā
fields-ın   *was*   *Comıng*   *comıng*   *house to*

thung-la-ba-dā   ısaı   sak-pa-gı   ma-khol-su
reachıng-ın   *song*   *sıngıng-of*   *ıts-sound-also*

jagoı-sā-ba-gı   ma-khol-su   tā-du-nā   ma-nāı
dancıng-of   *ıts-sound-also*   *hearıng*   *hıs-servant*

50   nı-pā   a-ma-bu   kau-du-nā   hang ı,   ' Ka-rı-gı
   male   *one*   *callıng*   *asked,*   ' *What-of*

nīn-khongı-ba-nō? '   Mā-nā   mā-ngon-da   hāı,
noıse-ıs? '   *Hım-by*   *hım-to*   *said,*

' Na-hāk-kı   na-nāo   lāk-ē,   a-ma-sung   na-hāk-kı
' *Thee of*   *thy-younger-brother*   *came,*   *and*   *thee-of*

nᴀ-pā-nā   ma-hāk-pu   a-nā-yēk   laı-ta-nā   phang-la-ba-dā
thy-father-by   *hım*   *sıckness*   *wıthout*   *fındıng-ın*

chāk-khāng-bı-rī '   Mā-du-dā   ma-hāk-nā   sāo ra-du-nā
feast-gıven-has '   *Thereupon*   *hım-by*   *angry-gettıng*

55   ım-ung   chang-ngoı   hāı-du-nā   hāı   Mā-duk-tā
   house-ın   *enter wıll-not*   *sayıng*   *saıd*   *Therefore*

60

65

70

75

ma-hāk-kı | ma-pā-nā | thok-la-du-nā | ma-hāk-pu
him-of | *his-father-by* | *coming-out* | *him*

thēm-jıl-lĕ. | A-du-gā | ma-hāk-nā | ma-pā-dā
entreated. | *But* | *him-by* | *his-father-to*

khum-ı, | 'Yēng-u, | chahı | a-sup-ta-gı
answered, | *'Behold,* | *years* | *so-many-from*

na-nāı | laı-rı-bā | a-sı-nā | na-hāk-kı | yā-thang-bu
thy-servant | *being* | *this-by* | *thee-of* | *order*

60 khak | hık-thok-tŏ, | a-du-mak-pu | aı-gı
ever | *disobeyed-not,* | *that-even-considering* | *me-of*

ı-rup | ı-pāng-gā | harāo-mı[n]-na-bā | ngam-na-na-ba-gı
my-friends | *my-companions-with* | *rejoice-to* | *enabling-of*

da-mak | a-muk-ta-su | hა-mēng | ma-chā | a-ma-dang
sake-for | *even* . | *goat* | *its-young* | *one*

aı-ngon-dā | pı-dē, | a-du-gā | nang-gı | na-chā
me-to | *gavest-not,* | *but* | *thee-of* | *thy-son*

a-sı-dı | nottını-sıng-gā | loı-na-du-nā
this | *harlots-with* | *living*

65 nang-gı | na-ran | hun-jĕk-pa-bu | mā-nā
thee-of | *thy-property* | *throwing-away-although* | *him-by*

hēk-lāk-pa-mak-ta-dā | mā-gı | da-mak
arrives-as-soon-as | *his* | *sake-for*

chāk-khāng-bı-rı-bā' | Mā-du-dā | ma-pā-nā | mā-ngon-dā
feast-made-hast' | *Thereupon* | *his-father-by* | *him-to*

hāı, | 'Angāng, | nang-dı | ı-tat-tat-ta-nā
said, | *'Child,* | *thou* | *always*

aı-gā | laı-mınnaı, | a-mā-hēk-su | aı-gı
me-with | *art-together,* | *and-also* | *my*

70 laı-rı-bā | pum-na-mak | a-du | nang-gı-nı
being | *all* | *that* | *thine-is*

A-du-gā | aı-khoı | harāo-nung-ngāı-ga-da-bā
But | *we* | *rejoicing-happy-being*

ma-tık | woı, | ka-rı-na-no | hāı-ba-bu,
fitness | *is,* | *why?* | *said-is-if,*

nang-gı | na-nāo | a-sı | sı-ru-ra-ba-da-gı
thee-of | *thy-younger-brother* | *this* | *dead-being-after*

hıng-gat-lak-pa-nı, | a-ma-şung | māng-lu-ra-ba-da-gı
alive-again-come-has, | *and* | *lost-being-after*

75 amuk | phang-la-ba-nı'
again | *found-is'*

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

MANIPURĪ OR MEITHEI

SPECIMEN II.

(STATE, MANIPUR)

A PIECE OF FOLKLORE TAKEN DOWN FROM THE MOUTH OF AN OLD MANIPURĪ

(Babu Bisharup Singh, 1899)

Ma-māngaɪ-dā nɪ-pā a-ma-nā ma-chā nɪ-pā a-nɪ pok-ɪ Nu-mɪt kharā
Formerly man one-by his-child male two born were Days ' some

laɪ-ra-gā ma-pā a-du ɪroɪ amom a-mā kaboɪ pām-bɪ a-mā
remaining their-father that buffalo female one pomegranate plant one

kāng-khal a-mā a-sɪ tha-nam-da-nā sɪ-kha-rē Ma-chɪn-ma-nāo lan yɪn-na-ba-dā
curtain one this left-having died Brothers property dividing in

ma-nāo a-du-nā sɪng-bā hēn-da-nā nɪoɪ a-du ma-kok thang-bā
his-younger-brother that-by cunning more-being buffalo that its-head towards

ma-sā khāɪ-bok a-mā ma-yāma-dā pɪ-ra-gā ma-maɪ thang-bā a-du
its-body-of half one his-elder-brother-to giving its-tail towards that

mā-nā lau-ɪ Kaboɪ a-du-su ma-khong-lom-gɪ khāɪ-bok a-mā
him-by takes Pomegranate that-also its foot-from half one

ma-yāma-dā pɪ-ra-gā ma-nā ma-ton thang-bā a du lau-ɪ Kāng-khal
his-elder-brother-to giving him-by its-top towards that takes Curtain

a-du-su ahɪng mā-nā lau-ɪa-gā nung-thɪn ma-yāma-dā pɪ Loɪ
that-also at-night him-by taking at-day his elder-brother-to gives Buffalo

a-du-nā mɪ-gɪ yēn-sāng-nā-pɪ chā-ru-ɪa-ba-dā ma-yāma-gɪ san ma-chɪn-nā
that-by men of vegetables eating-in his-elder-brother's cattle its-mouth-by

tau-ba-nɪ hāɪ-da-nā mā-bu sɪng-hal-lɪ, a-du-gā ma-chā pok-la-ba-dɪ
done-is saying him to-make-good-caused, and its-young born-if

mā-nā lau-ɪ, a-du-gā sangom-su mā-nā chāɪ Kaboɪ a-du-su ma-haɪ
him-by takes, and milk-also him-by eats Pomegranate that-also its-fruits

pāl-la-gā mā ma-tomatā mā chā-ɪ
borne-when he alone he eats

Asum-dau-na nu-mɪt ma-ngā ta-rūk-nɪ laɪ-ra-ba-dā
Thus-doing days five six passing

laɪ-kāɪ-nɪ tɪk-pɪ-ɪa-da-nā ma-yamā a-du-nā nongmā sɪng
people of-the-quarter-by advised-having his-elder-brother that-by one-day fuel

oɪ-na-gɪ-nɪ hāɪ-da-nɪ ka-boɪ a-du ma-khong-dɪ yān-thēk-kē tau-ɪa-ba-dā
be-will saying pomegranate that its-foot-at cut-will doing-in

ma-nāo   a-du-nā,   'Hai   pāl-la-gā   yēn-na-da-nā   chā-ra-si,'   hāi-da-nā
his-younger-brother that-by, 'Fruits borne-when dividing eat-let-us,' saying

hāi-ja-da-nā tok-lē.   Ma-yāmā   a-du-nā,   'iroi   a-du   wā-yām-i,   mi-gi
requesting stopped His elder brother that-by, 'buffalo that troublesome-is, men-of

yēn-sāng-nā-pi   chā-gal-li,'   hāi-da-nā,   'ma-yāi-thi-gāng-dā kak-that-kē,'   hāi-da-nā
vegetables eats-habitually,' saying, 'the-middle-in cut-will,' saying

tau-ba-dī, 'sangom su, ma-chā pok-lak-pa-su yēn-na-da-nā lau-ra-si kak-that-
doing-in, 'milk also, its-young born-also dividing take-let-us cut-

pi-ga-nu,' hāi-da-nā   ma-nāo   a-du-nā hāi-ja-ra-da-nā tok-lē Kāng-khal a-du
please-don't,' saying his-younger-brother that-by requesting stopped. Curtain that

ma-yāmā   a-du-nā   nung-thin-nu-mit-chup-pā   ising-dā   ting-da-nā   tham-lē,
his-elder-brother that-by all-the-day water-in soaking kept,

a-du-dā   ma-nāo   a-du-nā, 'thai-nā-thai-nā khal-la-si, tau-bi-ra-ga-nu,'
thereupon his-younger-brother that-by, 'alternately use-let-us, do-please-don't,'

hāi-da-nā   hāi-ja-rē   A-du-dā   ma-yāmā   a-du-su   yā-da-nā   a-si-gi
saying requested Thereupon his-elder-brother that-also agreeing this-of

ma-tung-dā khat-nā chai-nā lai-ta-nā ma-chin-ma-nāo pān-khi.
its-back-at quarrel dispute being-not the-brothers lived

FREE TRANSLATION OF THE FOREGOING

Once upon a time a man had two sons. After some time he died, leaving behind him a buffalo-cow, a pomegranate tree, and a curtain When the two brothers proceeded to divide the property, the younger brother, who was the more clever of the two, arranged the matter in the following way He gave the front part of the buffalo, including the head, to his elder brother, and retained himself the other half, from the tail and forwards And he gave his brother the lower part of the pomegranate tree, and took himself the top With regard to the curtain, he used it at night, and left it to his brother during day time When the buffalo ate the crops of other people he made his brother give damages, because the outrage was done by the head, which belonged to the elder. But he claimed for himself the calves which were born, and the milk And he also reserved the fruits of the pomegranate tree for himself

In this way some time passed. The elder brother was advised by the neighbours, and one day he went to fell the pomegranate tree in order to get fuel But the younger brother now proposed that they should divide the fruits between them, and thus prevented the felling of the tree Now the elder brother declared that he would kill his part of the buffalo, because it gave him such trouble in eating the crops of other people The younger brother then stopped him, saying that they might also take each his share of the milk and of the young buffaloes Then the elder brother took the curtain and kept it during the day in water The other then proposed that they should use the curtain alter-nately. Both agreed, and after that time they lived without quarrelling

G

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP

MANIPURÎ OR MEITHEI

SPECIMEN III.

(STATE, HILL TIPPERA)

A FOLKSONG

Chıng-dā	sāt-pā	ıngēnâ-laı,
Mountaın-ın	*blossomed*	*parasıte-flower,*
Chın-na-tnā	kēm-khı-bā	pā-mu-ē
Suddenly	*fallen-has*	*matter-of-regret.*
Aı-nā	kēn-gē	kēn-dē-dā,
Me-by	*fall-wıll*	*fall-not,*
Mā-lāng bā-nā	sıt-pâ-gı	kēn-bā-nı
Wınd-by	*blowıng because* ⁕	*fallen-have.*
Mā-lāng-bā	aı-sung	kaı-tau-dē
Wınd	*I-also*	*nothıng-do*
Laı-ıāng	laı khâk	laı-bā-gı	kēn-bā-nı
Flower's	*stalk*	*on-account of*	*fallen-ıs.*

FREE TRANSLATION OF THE FOREGOING

The parasıte-flower blossomed ın the mountaın. You are fallıng off wıthout havıng been of use , ıt ıs a pıty

The flower answers,—I am not fallıng off of my own free wıll. I am fallıng because the wınd blows

The wınd answers,—I, too, am doıng nothıng. The flower ıs fallıng because the strength of ıts stem ıs dımınıshed.

LŪI.

The tribes Andro, Sengmai, and Chairel have been classed by Mr Damant as belonging to the Kuki-Chin group He says further about the Lūis —

'This term which means "slave or dependent," is applied by the Manipūri to three small tribes which inhabit the valley of Manipur, they are called Sengmai, Undro, and Chairel, all of them speak different dialects, but with a considerable mixture of Manipūri words. Their religion is Pagan, tinged by Hinduism. In dress and appearance they are hardly to be distinguished from Manipūri. The Sengmai have three villages, with 120 houses and a population of about 600, the Undro one village only, with 45 houses and a population of about 225 Of the Chairel, I have no exact statistics, but they have only two or three small villages They are employed in making pottery and salt, and in distilling, occupations which the Manipūri despise'

The Andro and Sengmai tribes claim, according to Major McCulloch, to have been the original inhabitants of the Manipur valley.

None of these dialects has been returned for the survey, and they have probably all disappeared The vocabularies published by Major McCulloch show that they cannot belong to the Kuki-Chin group But it has proved impossible to class them as belonging to any other group There is apparently some connection with the Nāgā languages, especially with the eastern sub-group But the materials available are not sufficient for a definite statement The question must therefore be left open But, in order to make it possible to compare the forms given by McCulloch with those occurring in other Tibeto-Burman languages, I have given them as an appendix to the Meithei list, because this language has, to a considerable extent, influenced the vocabulary of the Lūi dialects

AUTHORITIES—

McCulloch, Major W.,—*Account of the Valley of Munnipore and of the Hill Tribes, with a Comparative Vocabulary of the Munnipore and other Languages* Selections from the Records of the Government of India (Foreign Department) No XXVII Calcutta, 1859 Appendix, p 1, and pp iv and ff

Damant, G H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers* Journal of the Royal Asiatic Society, New Series, Vol xii, 1880, pp 228 and ff Note on the Looe on pp 241 and f, short Undro vocabulary on p 255

English	Meithei (Manipur)	Andro (McCulloch)	Sengmai (McCulloch)	Chairel (McCulloch).
1 One	A má	Ha'a		Ahul.
2 Two	A ni	Kingha		Uhul
3 Three	A hum	Shomha		Thung kong
4 Four	Mari	Piha		Ma ri kong
5 Five	Manga	Ngaha		Ma nga kong
6 Six	Taruk	Kokha		Lu kong
7 Seven	Tarel	Slalha		Sini long
8 Eight	Nipan	Cha'ha		Hun ja
9 Nine	Ma pan	Tuhuha		Han ja.
10 Ten	Tara	Shet		Shuruk
11 Twenty	Kul	Hol		Kun dul
12 Hundred	Yang khai	Ngangji		Yangkei
13 Thousand	Chisa	Chaia		Cha
14 I	An, i hak	Nga	Nga	Nga huk.
15 Of me	Ni gi			
16 Mine	Ni gi	Nga gu		
17 We	Ai khoi			Ngi muk
18 Of us	Ai khoi gi			
19 Our	Ai khoi gi			
20 Thou	Nang, na hak	Nang	Nang	Nang.
21 Of thee	Nang gi			
22 Thine	Nang gi	Nang ga		
23 You	Na khoi			Ngo akal.
24 Of you	Na khoi gi			

English.	Meithei (Manipur).	Andro (McCulloch).	Songmai (McCulloch)	Chairel (McCulloch)
25 Your	Nang-khoi gi	...	.	
26 He	Mā, ma-hāk	Tik, I	Hŏro, hē	Mong mū, meda
27 Of him	Mā-gi	Tik ga	Hē ga	
28 His	Mā-gi			
29 They	Ma-khoi		..	Nūnū
30. Of them	Ma khoi-gi			
31 Their	Ma-khoi gi			
32 Hand	Khut	Takhū	Tahū	Lak
33 Foot	Khong	Taka	Tumpha	La
34 Nose	Nā-ton	Sanaūti	Sanūng	Sunga
35 Eye	Mit	Mit		Hun tū
36 Mouth	Chin	Shūn		Dū khwī
37 Tooth	Yā	Sho	Shoa	Ya.
38 Ear	Nā-kong	Ka na		Riphī
39 Hair	Sam	Hūmi		Sam.
40 Head	Kok	Hūrung		Kū
41 Tongue	Lei			
42 Belly	Puk	Pūk		Phūk.
43 Back	Namgan	Loma	Lūbal	Yangel
44 Iron	Yot	Sĕn	Sĕl	Thir
45 Gold	Sanā	Kundūnong		Sanna.
46 Silver	Rūpā	On	Ngon	Rūpa.
47 Father	Ma-pā	A-pa	A-po	A pha.
48 Mother	Ma-mā	A-mŏ		Au.
49 Brother	Ma-yamā (elder), ma nāo (younger)	Pahū (elder), nāsi (younger)	Api (elder), nāsi (younger)	Ako (elder), n̄ (younger)
50 Sister	Ma chem (elder), ma-chal (younger)	Ana (elder), lūchul (younger)	Api (elder), chūl (younger)	Achū (elder), n̄ (younger)
51. Man	Mi, ni pā	Tiksa-hora	Tikhora	Pasal.

English.	Meithei (Manipur)	Andro (McCulloch).	Sengmai (McCulloch)	Chairel (McCulloch)
Woman	Nu pi	Tiksa yahū	...	Thaloi
Wife	Ma tu	.....		
Child	Angang ma-chā	.	. ...	. ...
Son	Ma-chā nu-pā	Saija horn	Sa horn	Na sa
Daughter	Ma-chā nu pi	Saija yahū	Sa yahū	Na sa nūpi
Slave	Mi nāi	.	..	.
Cultivator	Lau u ba mi	. .	.	
Shepherd	Yao sin ba mi	.	.	.
God	Lāi	Sūrarel (*A Manipuri god of the high heaven*)	Lai	Lumpū
Devil	Lāi	Lai saroi	.	.
Sun	Nu mit	Cha mit	.	Sal
Moon	Thā	Sa tha		Lĕt.
Star	Tha wān bi-chak	Sangun si		Tawal pichak
Fire	Mai	Wal	. .	Phul,
Water	Isang (tu ren, *river*)	Mō		Di
House	Yum	Kem	... ..	Him
Horse	Sa gol	Shūrūk	..	La tarau
Cow	Sal, san bi	Sok	Ngo	Sa mūk.
Dog	Hūi	Ki	.	Hwi
Cat	Hau dong	Hunggen	Huljik	Handong
Cock	Yel lu bā	Ū (*hen*)	.	Phū (*hen*)
Duck	Ngā nu	.	. .	
Ass	Gādhā	.	...	.
Camel	Ūt	..		
Bird	U-chek	Ūjik sa	. ..	Phū
Go	Chat-lu	Shai	Sare	A-ka de
Eat	Chā ru	Shai	Sarĕ	Sĕdĕ

E ...	Me... (Manipur).	Andro (McCulloch).	Sengmai (McCulloch).	Chairel (M...
7 E . .	Pham-n	Tongtĕ .	Thongdĕ .	Tongde.
8 C ...	Lak-a .	Liyek .	Lude	Hongde
81 D...	Phu	Tantĕ .	Tande	Dhukde
82 S...	L ppa	Chaptĕ		Chopde
8... D...	Si-ra .	Sidai	Shide .	Thidl.
8 G...	Pi n .	Itc .	Ire .	Nŭmde
8... P...	Chen n .	Katc .		Pingde
8 Up	Mathak . . .	. .		.
87 N...	A-nak-pā .	Thamo .	Thumo	Anakpa
8... D...	Ma-khā .		. . .	
8... P...	A thap-pā	Lam jeo .	Lam jan . .	Anappa.
... P...	Ma mäng-da .		.. .	
... B...	Ma-tung-da		.	
... W...	Kana .	.		
... W...	Ka n			.
... N...	Ka-n-g no	Haninga ga .	Mĕkara .	Tisika
...	Adara			
...	Adaga			
...	I a-di (c ... l en...)	..		
...	H. .	Hci	Han	Da ne
...	...	Noko.	Noo . .	Dade mai
... N...	I ... ... th...			
...	M... ...			

English	Meithei (Manipur)	Andro (McCulloch)	Sengmai (McCulloch)	Chairel (McCulloch).
106 Fathers	Ma-pā sing			
107 Of fathers	Ma pā sing-gi			
108 To fathers	Ma-pā sing dū			
109 From fathers	Ma-pa sing-da gi			
110 A daughter	Ma-cha nu pi a mā			
111 Of a daughter	Ma chā nu-pi a ma gi			
112 To a daughter	Ma chā nu-pi a-ma dā			
113 From a daughter	Ma-chā nu pi a-ma da gi			
114 Two daughters	Ma chā nu pi a ni			
115 Daughters	Ma chā nu pi sing			
116 Of daughters	Ma-chā nu pi sing gi			
117 To daughters	Ma-chā nu-pi sing-dā			
118 From daughters	Ma cha nu pi sing da gi			
119 A good man	A pha-bā ni-pā a mā			
120 Of a good man .	A-pha bā ni pā a-ma gi			
121 To a good man	A pha-ba ni-pā a ma-dā			
122 From a good man	A pha-bā ni pā a ma da gi			
123 Two good men	A-pha-bā ni-pā a ni			
124 Good men	A-pha-bā ni pā sing			
125 Of good men	A pha-bā ni-pa sing-gi			
126 To good men	A-pha bā ni pā sing-da			
127 From good men	A-pha-ba ni-pa sing da-gi			
128 A good woman	A-pha bā nu-pi a-mā			
129 A bad boy	Pha ta bā ni pā ma cha a mā	A-kumo (bad)	A kurmo (bad)	Mei Lho (bad)
130 Good woman	A-pha bā nu pi sing			
131 A bad girl	Pha ta bā nu pi ma cha a-mā	..		..
132 Good .	A pha bā	Kumo	Kurmo	Mence.

English	Meithei (Manipur)	Andro (McCulloch)	Sengmai (McCulloch)	Chairel (McCu...
133 Better	A-ni-da-gi hēn nā pha bā			
134 Best	A khwai da-gi hēn-nā pha bā		•	
135 High	A-wāng-bā	Choko	Pau	Awangba
136 Higher	A-ni da gi hēn nā wāng-bā			
137 Highest	A-khwāi da gi hēn nā wāng-bā			
138 A horse	Sa gol lā bā a mā			
139 A mare	Sa-gol amom a mā			
140 Horses	Sa gol lā bā ma yām			
141 Mares	Sa gol amom ma-yām		•	
142 A bull	Sal lā-bā a-mā			
143 A cow	Sal amom a-mā			
144 Bulls	Sal lā-bā ma-yām			
145 Cows	Sal amom ma-yam			
146 A dog	Hūi lā-bā a-ma			
147 A bitch	Hūi amom a mā	•		
148 Dogs	Hūi lā-bā ma yām			
149 Bitches	Hūi amom ma-yām			
150 A he goat	Hā-mēng lā bā a mā	Kēmĕk (a goat)		Kel (a goat)
151 A female goat	Hā-mēng amom a-mā	•••		
152 Goats	Hā mēng ma-yām	•		
153 A male deer	Sa-ngai lā-bā a mā	,,,		
154 A female deer	Sa ngāi amom a-mā	•		
155 Deer •	Sa-ngūi	•	•	
156 I am	Ai oi			
157 Thou art	Nang oi	•		
158 He is	Mā oi	••		
159 We are	Ai-khoi oi			

	English	Meithei (Manipur)	Andro (McCulloch)	Sengmai (McCulloch).	Chairel (McCulloch)
160	You are	Na-kho-oi			
161	They are	Ma-khoi oi			
162	I was	Ai oi-ram-i			
163	Thou wast	Nang oi-ram i			
164	He was	Mã oi ram i			
165	We were	Ai-khoi oi ram i			
166	You were	Na khoi oi-ram-i			
167	They were	Ma-khoi oi-ram-i			
168	Be	Oi-u	Chai	Wai thau-rē	Leide
169	To be	Oi-na-na-bã, oi bã			
170	Being	Oi-du-nã			
171	Having been	Oi-ra-du-nã, oi-khi-du-nã			
172	I may be	Ai oi-bã yũ i			
173	I shall be	Ai oi-ga-ni	Nga sa-jñ*(*I shall go*)	Nga sa-jero (*I shall go*)	Nga kanange (*I shall go*)
174	I should be	Ai oi-ga-ni			
175	Beat	Phũ			
176	To beat	Phũ-bã, phũ na na bã			
177	Beating	Phũ du-nã			
178	Having beaten	Phũ-ra-du nã, phũ khi-du-nã.			
179	I beat	Ai-nã phũ i			
180	Thou beatest	Nang-nã phũ-i			
181	He beats	Mã nã phũ i			
182	We beat	Ai-khoi nã phũ-i			
183	You beat	Na-khoi nã phũ i			
184	They beat	Ma khoi-nã phũ i			
185	I beat (*Past Tense*)	Ai nã phũ rē			

English.	Meithei (Manipur).	Andro (McCulloch)	Sengmai (McCulloch)	Chairel (McCulloch).
186 Thou beatest (*Past Tense*)	Nang-nă phŭ-rĕ			
187 He beat (*Past Tense*)	Mă-nă phŭ rĕ			
188 We beat (*Past Tense*)	Ai khoi-nă phŭ-rĕ			
189 You beat (*Past Tense*)	Na-khoi-nă phŭ-rĕ			
190 They beat (*Past Tense*)	Ma khoi-nă-phŭ-rĕ			
191 I am beating	Ai-nă phŭ-ri			
192 I was beating	Ai-nă phŭ-ram-li			
193 I had beaten	Ai-nă phŭ-ram-lĕ			
194. I may beat	Ai-nă phŭ-bă yăi-i			
195 I shall beat	Ai-nă phŭ-ga-ni			
196 Thou wilt beat	Nang-nă phŭ-ga-ni			
197 He will beat	Mă nă phŭ ga-ni			
198 We shall beat	Ai khoi-nă phŭ-ga-ni			
199 You will beat	Na-khoi nă phŭ ga-ni			
200 They will beat	Ma-khoi-nă phŭ-ga-ni			
201 I should beat	Ai nă phŭ ga-ni			
202 I am beaten	Ai bu phŭ-i			
203 I was beaten	Ai bu phŭ rĕ			
204 I shall be beaten	Ai-bu phŭ-ga-ni			
205 I go	Ai chat-li	Nga sato	Nga sa-jo	Ngă kă sĕ
206 Thou goest	Nang chat-li	Nang sanŭo	Nang sa-jo	Nangna ka-se.
207 He goes	Ma chat-li	I sangado	He sa-jo	Meda kă-se
208 We go	Ai khoi chat-li	Niyo sado		Ngi a kă-sĕ
209 You go	Na-khoi chat-li	Nang-ga sado		Nŭ da ka-se
210 They go	Ma-khoi chat li	Tik-ga sado		Muk da ka-se.
211 I rent	Ai chat le	Nga sango	Nga sango	Nga ka khănĕ

English	Meithei (Manipur)	Andro (McCulloch)	Sengmai (McCulloch)	Chairel (McCulloch)
212 Thou wentest	Nang chat-lē			
213 He went	Mā chat-lē			
214 We went	Ai khoi chat-lē			
215 You went	Na-khoi chat-lē			
216 They went	Ma-khoi chat-lē			
217 Go	Chat-lu	Nang sa taiē	Sa tare	Nang a kn de
218 Going	Chat-tu-nā			
219 Gone	Chat-khi du-nā			
220 What is your name ?	Nang-gi na-ming ka-ri kau-ba-gē ?			
221 How old is this horse ?	Sa gol a si chahi ka-yā su-ra-ba gē ?			
222 How far is it from here to Kashmir ?	A-si-da gi Kashmir phāu ba a si ka-yā thāp-pa-gē ?			
223 How many sons are there in your father's house ?	Na-pā-gi yum-dā ma-chā ni pā ka-yā lai-ba gē ?			
224 I have walked a long way to-day	Ai nga-si yām nā chat-lē (or chat-lu-rō)			
225 The son of my uncle is married to his sister	Ai-gi khurā gi ma chā ni-pā-na mā gi ma chan lau-i			
226 In the house is the saddle of the white horse	Sa-gol a ngau ba gi sāban di yumung-dā lai			
227 Put the saddle upon his back	Ma namgan da sābal hāp-kat-lu			
228 I have beaten his son with many stripes	Ai nā mā-gi ma-chā ni-pā-bu sa jai nā yām nā phū-rē			
229 He is grazing cattle on the top of the hill	Mā ching ma ton-dā san sēl li			
230 He is sitting on a horse under that tree	Mā ū a-du-gi ma kha-dā sa gon teng-du nā lai			
231 His brother is taller than his sister	Ma gi ma eban bu-di ma-ñio-nā hēn nā wāng i			
232 The price of that is two rupees and a half	Ma dn gi ma man-di rūpā a ni ma khai ni			
233 My father lives in that small house	Yum apisak a-du-dā i pā lai			
234 Give this rupee to him	Rūpā a si ma ngondā ri yu			
235 Take these rupees from him.	Rūpā a-du ma ngonda gi lau			

	English.	Meithei (Manipur)	Andro (McCulloch)	Sengmai (McCulloch)	Chairel (McCulloch).
236	Beat him well and bind him with ropes.	Mā-bu kan-nā phū-du-nā thauri-nā pūl-u.			
237	Draw water from the well.	Kuhā-da-gi ising sokat-lu			
238	Walk before me	I māng-dā chat-lu			
239	Whose boy comes behind you ?	Na-tung-dā ka-nā gi mi pā ma-chā lāk pa gē ?			
240	From whom did you buy that ?	Nang ma-du ka-nā-da-gi lei-ru-ba-gē ?			
241	From a shopkeeper of the village.	Khul a-si-gi dukāl-gi mi a-ma da gi			

K.-C G —54

CHIN GROUPS

INTRODUCTION

The word Chin is generally used to denote the various tribes inhabiting the country to the east of the Lushai Hills, from Manipur in the north to about the eighteenth degree of north latitude in the south   On the east their country is bounded by Burma   All these tribes are believed to have come originally from the north   But in later times they have apparently been moving towards that direction, and some of the tribes have within the memory of man been pushed from the Northern Chin Hills into Manipur and Cachar.   They do not themselves recognise the name Chin, but call themselves Yo or Zo in the north, Lai in the centre, and Sho in the south, besides many other tribal names   The word Chin is supposed by some authorities to be a corruption of the Chinese *jēn*, a man [1]   It is used by the Burmese to denote all hills tribes, and is thus also applied to the Kachins   Shendu is another name used to denote different tribes in the Chin Hills, especially those along the Arakan and Chittagong frontier   Major Shakespear remarks that ‘ every one uses the term in a different sense, and it is not the name used by any tribe, but purely a bazar name ’   It is supposed to be an Arakan appellation   The name Poi, which also occurs in many authorities, is the Lushei denomination of tribes who wear their hair in a knot upon the top of the head   It is thus similar to the Burmese ‘ Baungshe’, from *paung*, to put on, and *she*, in front, applied to all the Chins who wear their hair in a knot over the forehead

The Chins have only come under British influence in the last few years   Since the beginning of the last century they made numerous raids into our territory   Soon after Upper Burma had become a British province, it proved necessary to take steps to protect the new territory against incursions from the Chin Hills, and in 1888 an expedition was sent against the Siyins   In the season 1889-90 other columns entered the hills, from Fort White and from the Myittha valley   Haka was occupied in February 1890   A permanent post was established and a political officer stationed there   The hills were administered from Haka and Fort White, under the names of the Northern and Southern Chin Hills, respectively, up to 1892, when they were formed into one charge with headquarters at Falam   The Siyins and Soktes revolted in October 1892, but were subdued, and a regular house tax was then introduced.   There has been no trouble in the Northern Chin Hills, since a final rising of the Siyins was suppressed in the season 1893-94   In 1894 all the southern tribes were disarmed   ‘ In all nearly 7,000 guns were taken from the tribes north and south between the years 1893 and 1896, and since this the hills have not only enjoyed peace, but there has been an almost total absence of serious crime   The growth of trade and intercourse between the Chins and the people of the plains was rapid, and considerable numbers of Chins settled in the Kale valley   The garrison of the Chin Hills was taken over by Military Police in 1895 and 1896, with a consequent great reduction in expenditure, and trade with the hills is steadily increasing ’   Messrs Scott and Hardiman, from whose Gazetteer of Upper Burma most of the preceding statements have been taken, describe the present condition of the hills as follows —

‘ Now not only are the plains undisturbed, but the hills themselves are quite peaceful   Raids are unknown, and scarcely any crimes are committed, so that the Chin Hills are actually more secure than many parts of

---

[1] The word Chin is perhaps related to names such as China, Ch'ing pâ, Shân, Siam, etc., all common within the various branches of the Indo Chinese family

Lower Burma. Roads, on which Chin coolies now readily work, have been constructed in all directions, the rivers have been bridged, the people have taken up the cultivation of English vegetables, and the indigenous industries have been largely developed, British officers now tour about with escorts of only four or five men in places where formerly they could only go with columns. Burmese pedlars wander unmolested all over the hills, and the Chins themselves not only visit but settle in the plains. The relations with Manipur, the Lushai Hills, and Arakan are equally unrestricted The completion of the Falam-Indin road will still more open up communication and cheapen goods A settlement of Gurkhas in the valley of Laiyo, five miles from Falam, suggests great developments, though similar colonies at Haka and Fort White were not so prosperous Altogether the reduction of the Chins to order is as great a matter of congratulation as the pacification of the Kachins and the peaceable development of the Shan States'

The southernmost Chins, such as the Chinböks, the Chinbōns, and the Chinmēs, are administered from Yawdwin, the Khyengs belong chiefly to the Arakan Hill Tracts, and the Deputy Commissioners of Minbu, Thayetmyo, Kyaukpyu, and Sandoway all have dealings with Chins residing within their districts The chief tribes administered from Falam are the Soktes, Siyins, Tashōns, Hakas, Tlantlangs or Klangklangs and Yokwas In the south there are several independent villages which do not belong to the main tribes, each with their own chief The numbers of these tribes are estimated as follows by Messrs Carey and Tuck —

Sokte	.	.	.	9,005
Siyin	.	.	.	.	1,770
Tashon	.	.	.	.	.	39,215
Haka	.	.	.	.	14,250
Tlantlang	.	.	.	.	,	4,925
Yokwa	.	.	.	2,675
Independent southern villages			.	.	17,780
			TOTAL	89,620

Nothing is known about the early history of these tribes They are now rapidly becoming Burmanised A full account of their customs and manners is given by Messrs Carey and Tuck, and after them in the Gazetteer of Upper Burma The remarks which follow have been taken from the latter work —

'The chief Kuki and Chin characteristics are said to be slow speech, serious manner, respect for birth and pride of pedigree, the duty of revenge, love of drink, virtue of hospitality, clan prejudices, avarice, distrust, impatience of control, and dirt The average Chin is taller than most of his neighbours, about five feet six inches in height, but men only an inch or two under six feet are not uncommon. Some of them measure sixteen inches round the calf. The finest built men are the Siyins, Hakas, and the Southern tribesmen

'They carry loads in baskets on the back, with a yoke which fits on the neck and a band which passes round the forehead. In this way they can carry 180lb loads for twelve miles over a hilly country The Whenos and Yahaos grow beards, but otherwise the Chins are hairless, though in the south elderly men cultivate a scanty moustache and goatee. All the tribes are uncleanly in their persons. All have a character for treachery The Hakas are least unattractive in appearance and habits, the Siyins most so

'The Siyins, Soktes, Thados, Yos, and Whenos wear the hair in a knot on the nape of the neck, the Tashōns, Yahaos, Hakas, and the southerners generally tie it up on the top of the head, whence the name Baungshe, because it is usually just over the forehead. The hair-pins, like those of the southern tribes, are heavy, and are formidable enough to be deadly weapons in a sudden quarrel. The Chins are rapidly adopting Burmese forms of dress When the hills were first occupied some wore a rough white cotton blanket or mantle only, some a loin cloth in addition. In the fields they worked mother-naked . . .The women wore a skirt wound once and a half round the body and hitched in like the Burmese woman's petticoat . . The villages used always to be placed in strong defensible positions, on peaks or steep ridges Artificial means were adopted to make them difficult of access, and ramparts, rifle pits, thorny hedges, and spikes were added. The houses were often built over platforms cut out of the side of the hill. Water was often led in by bamboos or wooden trough aqueducts . The houses were built of planking with thatched roofs and stood on piles In the front verandah are hung or stacked up the trophies of the chase acquired by the householder or his ancestors. Human skulls are never brought inside the village. They are mounted on posts outside

'Like the Wa, the Hakas, Shunklaa, and other southern tribes bury those of the family who have died a natural death, in the yard in the front of the house The Siyins and Soktes never bury their dead inside the village

'All the Chin women smoke perpetually, partly for the sake of the smoke, but chiefly to supply the men with nicotine   The nicotine is not drunk   The men keep it in their mouths for a time and then spit it out

Chin liquor, *yu* or *zu*, is most commonly made from millet, but also from Indian corn and from rice

Marriage is a more matter of purchase   In the north the capacity of a girl as a field-labourer, in the south her pedigree (in addition to this) are the chief points   Unlike the Chinboks and Yindus, the Chins bury and do not burn their dead   Great importance, however, is attached to the remains being buried in or near the ancestral village   The Hakas and southerners, Tashons and their tributaries bury inside the village in deep receptacles branching off at right angles   The Siyins, Soktes and Thados bury outside the village always and the corpse is usually dried for a year before burial

'The Chin religion is a belief in spirits, all malignant   The northerners disbelieve in a supreme being, the southerners accept such a deity and call him *Ko-in*   He is indifferent and may become malignant, at any rate he is not beneficent. Spirits preside over the usual places, the village, house, clan, family, individual, the flood, the fell, the air, the trees   They are not merely unwilling to bestow blessings, but incapable of doing so   The Hakas believe in another world called *Mi thi hwa* (dead man's village)   The belief prevalent among many savage races, that the slain becomes the slave of the slayer, is held in many parts of the Chin Hills   The Siyins not only deny the existence of a supreme deity, but also of another world, though they believe in a future existence when there will be drinking and hunting   As to fighting and raiding they are uncertain. The names of spirits vary greatly   Different spirits require different sacrifices. It is useless to sacrifice a pig or a cock to a spirit who requires a *mythun*   There is a wise man or wise woman who understands spirits in every village Throughout the hills there are various sacred spirit groves   Omens, witchcraft, and the evil eye are believed in

'The Chins cultivate grain, pulses, roots, and vegetables   The only articles manufactured for export are cane and bamboo mats and baskets   Spears, *dhas*, axe heads, hoes, and knives are manufactured locally'

AUTHORITIES—

BUCHANAN, FRANCIS,—*A Comparative Vocabulary of some of the Languages spoken in the Burma Empire Asiatic Researches*, Vol v, 1799, pp 219 and ff   Mention of the Kiayn, i e, Khyang, on pp 231 and ff.

LEYDEN, J,—*On the Languages and Literature of the Indo-Chinese Nations   Asiatick Researches*, Vol. x, 1808, pp 158 and ff   Mention of Khéng, i.e, Khyang, on p 231

CRAWFORD, J,—*Journal of an Embassy to the Court of Ava* Second edition. London, 1834 Contains in Appendix 9 a Khyen Vocabulary

PHAYRE, LIEUT,—*Account of Arakan* Journal of the Asiatic Society of Bengal, Vol x, 1841, pp 679 and ff. Note on the Khyeng on p 683, Vocabulary on p 712

LATTER, LIEUT J,—*A Note on some Hill Tribes on the Kuladyne River*,—*Arracan* Journal of the Asiatic Society of Bengal, Vol. xv, 1846, pp 60 and ff   Note on the Kyans and their language on pp 70 and ff.

TICKELL, CAPT S R.,—*Notes on the Heumá or "Shendoos," a tribe inhabiting the Hills North of Arracan* Journal of the Asiatic Society of Bengal, Vol. xxi, 1853, pp 207 and ff. Seems to refer to some of the independent Baungshe villages in the Southern Chin Hills

HODGSON, B H,—*On the Indo Chinese Borderers and their Connection with the Himálayans and Tibetans* Journal of the Asiatic Society of Bengal, Vol xxii, 1854, pp 1 and ff   Reprinted in *Miscellaneous Essays relating to Indian Subjects*   Vol ii, pp 27 and ff. Khyeng vocabulary by Sir Arthur Phayre on pp 8 and ff

YULE, H,—*A Narrative of the Mission to the Court of Ava in 1855   With Notices of the country, government and people* London, 1858   Contains in Appendix M a Khyen vocabulary after Phayre Hodgson

HUNTER, W W,—*A Comparative Dictionary of the Languages of India and High Asia*   London, 1868   Khyeng and Shon after Phayre-Hodgson

LEWIN, CAPT T H.,—*The Hill Tracts of Chittagong and the Dwellers therein, with Comparative Vocabularies of the Hill Dialects*   Calcutta, 1869   Note on Khyeng on p 94, Khyeng vocabulary on pp 147 and ff. Account of the Shendoos on pp 113 and ff. Shendu vocabulary on pp 147 and ff   Also called Lakheyr, belong to the Tlantlang tribe of Lai.

DALTON, EDWARD TUITE,—*Descriptive Ethnology of Bengal.* Calcutta, 1872. Note on the Khyengs on p 114, and a Khyeng vocabulary after Phayre-Hodgson on p 121

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*   Calcutta, 1874   Poi of Burmah on pp 287 and ff   I cannot identify the few words given

FRYER, MAJOR G E,—*On the Khyoung People of the Sandoway District, Arakan*   Journal of the Asiatic Society of Bengal, Vol xliv, Part i, 1875, pp 39 and ff

HUNTER, W W,—*A Statistical Account of Bengal*   Vol vi, London, 1876   Note on the Khyengs on p 57, on the Shendus on pp 19 and ff and 65 and f

FORBES, C J F S.,—*On Tibeto Burman Languages*   Journal of the Royal Asiatic Society, New Series, Vol x, 1878, pp 210 and ff   Contains a Khyeng vocabulary on p 219

SPEARMAN, H R,—*The British Burma Gazetteer*   Vol i, Rangoon, 1880   Account of the Khyengs on pp 184 and f , on the Shandoos [i e , Thantlangs] on pp 185 and f , on the Khyaw on p 186

DAMANT, G H,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*   Journal of the Royal Asiatic Society, Vol xii, 1880, pp 228 and ff   Note on the Shendu or Poi on p 240

HUGHES, MAJOR W GWYNNE,—*The Hill Tracts of Arakan*   Rangoon, 1881   Note on the Chins on pp 12 and ff on the Chaws on p 16, on the Shandoos or Poois [that is various Lai tribes] on pp 35 and ff., pp 42 and ff , Vocabularies, Chin, Shandoo, etc , Appendix pp iii and ff

CHAMBERS, CAPT O A,—*Hand-book of the Lushai Country*   compiled   in the Intelligence Branch, 1889   Contains a Shendu Vocabulary

MACNABB, D J C,—*Hand book of the Haka or Baungshe Dialect of the Chin Language*   Rangoon, 1891

RUNDALL, CAPT F M.,—*Manual of the Siyin Dialect spoken in the Northern Chin Hills*   Rangoon, 1891

HOUGHTON, BERNARD,—*Hand book of the Haka or Baungshe Dialect of the Chin Language, by Lieut D J C Macnabb* [Reviewed]   Indian Antiquary, Vol xxi, 1892, pp 123 and ff.

HOUGHTON, BERNARD,—*Essay on the Language of the Southern Chin and its Amenities*   Rangoon, 1892

EALES, H L,—*Report on the Census of Burma.*   Rangoon, 1892   Account of the Chin languages on pp 161 and ff

BAINES, J A.,—*Census of India, 1891*   General Report   London, 1893   Notes on Khyin on pp 129 and 151

ELLES, COL E R,—*Military Report on the Chin Lushai Country*   Simla, 1893

HOUGHTON, BERNARD,—*Southern Chin Vocabulary (Minbu District)*   Journal of the Royal Asiatic Society, New Series, Vol xxvii, 1895, pp 727 and ff

CAREY, BERTRAM S , and H N TUCK,—*The Chin Hills A History of the People, our Dealings with them, their Customs and Manners, and a Gazetteer of their Country*   Two volumes   Rangoon, 1896

NEWLAND, SURGEON-MAJ A. G E,—*A Practical Hand book of the Language of the Lais as spoken by the Hakas and other allied Tribes of the Chin Hills (Commonly the Baungshe Dialect)*   Rangoon, 1897

SCOTT, J GEORGE, assisted by J P HARDIMAN,—*Gazetteer of Upper Burma and the Shan States* Part I Vol i, Rangoon, 1900   Account of the Chin Hills and the Chin Tribes on pp 441 and ff , Chin vocabularies on pp 682 and ff

---

It has been noted above (on p 1) that the word Chin has the same meaning as the name Kuki   It has also been pointed out (above pp 8 and ff) that the denomination Chin will, in these pages, be used in such a way as to comprise all the tribes which are variously known as the Chins and the Kukis   Using the word in this broad sense the Chin languages must be sub-divided in four groups,—

1 Northern Chin.	3 Old Kuki
2 Central Chin	4 Southern Chin

NORTHERN-CHIN SUB-GROUP.

This sub-group comprises the following dialects —

Thādo, including Jangshēn, spoken by			31,437
Soktē	,,	,,	9,005
Siyin	,,	,,	1,770
Rāltē	,,	,,	18,133
Paitē	,,	,,	?
		Total, at least	60,345

Rāltē and Paitē form the link connecting this sub-group with the Central Chin languages

THĀDO

The Thādo tribe formerly lived in the Lushai and Chin Hills where they had established themselves after having expelled the Rāngkhōl and Bētē tribes. They were afterwards expelled both from the Chin Hills and the Lushai Hills, and are now chiefly settled in Manipur, in the Naga Hills, and in South Cachar. The Lushai Chief Lallūlā began, about the year 1810, to move northwards, and the Thādos were gradually expelled from the Lushai Hills, and settled down in Cachar somewhere between 1840 and 1850. About the same time the Thādos of the Chin Hills were conquered by the Soktēs under their chief Kantum, and were driven towards the north into Manipur, where they settled down in the hills to the south. There are now only six Thādo villages left in the Chin Hills. Thādo is the name of their original progenitor, but it is also used by the Chins to denote the tribe itself. In Assam and Bengal they are known as Kukis, a name which also comprises other tribes such as the Rāngkhōls, Hallāms, Bētēs, etc. The Thādos and their co tribes are usually spoken of as new Kukis, owing to the fact that they came from the Lushai Hills at a later date than the other hill tribes, the so-called old Kukis. In Manipur they are called Khongzāis, and they use this name themselves in conversation with Manipuris, whom they call *Mei-lei*.

Several sub-tribes trace their origin back to Thādo and his brothers. McCulloch states that the principal clans are the Thādos proper, Shingsol, Chongloi, Hangseen, Keepgen, and Hankoop, from which have sprung several sub-clans of smaller importance. Mr Damant mentions four principal tribes, Thādo and Shingsol, Changsen and Khlāngam, while Mr Soppitt speaks of 'Jansēn' as the principal tribe and 'Tadoi' as a co-tribe. Kotang, Shik-Shinshum, Rāltē, and Sēn are, according to him, different offshoots of these tribes. Other sources give the names Katlang and Sairang, and the different hill tribes use several other names to denote the Thādos. It is, however, of little use to make all these divisions and sub-divisions. They have nothing to do with the language. All these tribes, with the exception of Rāltē, speak the same language, and the dialectical differences are only slight. The language itself is, according to Messrs Stewart and Damant, called *Thādo-pao*, Thādo language.

The Thādos maintain that they have come out from the bowels of the earth. They explain the origin of the different tribes by the legend that the grandsons of their first king were told to catch a rat, but were struck with a confusion of tongues. In this way they also try to bring themselves in connection with the Meitheis and other surrounding tribes. They state that they have come from the north, and this tradition probably contains a remembrance of old wanderings, from the times before they settled down in the

Lushai and Chin hills   The different tribes are now said to be mixed together in many of their villages

Major McCulloch gives the following description of these tribes —

'The Kookies are a short sturdy race of men with a goodly development of muscle   Their legs are, generally speaking, short in comparison to the length of their bodies, and their arms long   Their complexion differs little from that of the Bengalee and comprises various shades, but the features are most markedly dissimilar, the face is nearly as broad as long, and is generally round or square, the cheek bones high, broad, and prominent, eyes small and almond shaped, and the nose short and flat with wide nostrils   The women appear more squat than the men even, but are strong and lusty, and quite as industrious and indefatigable as the Naga women, working hard all day either at home or in the fields, and accustomed to carry heavy loads   The men, like the Nagas, are inclined to be lazy, though not to such an extent as that tribe   They love to sit on high platforms raised for the purpose in their villages, and pass the day in conversation and smoking   Men, women and children all smoke to the greatest excess   A Kookie is hardly ever seen without a pipe in his mouth, and one of his few means of calculating time and distance is by the number of pipes he smokes   The men smoke a pipe, the bowl of which is either made of brass, rudely ornamented, or of the end of a small bamboo tube, a reed (it is like a reed but is a bamboo) being let in near the knot as a mouth piece   The women have a bowl with water in it attached to their pipes, and the smoke in passing through impregnates the water with its fumes.   This fumigated water is filled into little bamboo tubes, and other reservoirs in which it is carried about by the men who occasionally sip of it, retaining it in the mouth for some time before spitting it out again, and on meeting a friend, hand it to him as a mark of courtesy   They also chew tobacco in great quantities   They are filthy in person to an inconceivable degree   A cloth round the waist in the fashion of the Koupooees is worn by individuals, but generally this is dispensed with, and the only covering of the body is a coarse sheet in the disposing of which for the concealment of the person they are adepts   They all wear head dresses or turbans of cotton cloth or silk, in the folding of which they are very expert.   The women wrap a scanty strip of cloth round their persons sufficient to prevent them from being called naked , over their shoulders they throw a sheet or, if young, wrap it round their bodies under the arm-pits.   They have no head dress but a luxuriant crop of not coarse hair which is parted in the middle and plaited at the sides, the plaits being passed round the back of the head and tied in front over the forehead '

The Thãdos are a migratory race, and do not occupy their villages for more than two or three years at a time, when they move on to a new place, more fit for cultivation   The staple food is rice, and it is produced through the ordinary *jhum* cultivation   They prefer woody spots, on the tops of the hills, for their villages   Their houses are small, and built on raised platforms, and generally face one another, with a broad path running down the centre   They are governed by hereditary chiefs, who formerly had a considerable degree of power.   They pay great attention to their genealogy, and trace themselves back to the first chief who came out from the bowels of the earth

Most of these tribes believe in a supreme god, generally called *Pathen*, but there are, besides, numerous spirits which must always be propitiated   The dead are usually buried   The bodies of the deceased chiefs are, however, placed on a raised platform and left there to decompose, or dried over a slow fire until the flesh gets smoked and hardened to the bone   After some time the remains are then buried

The Thãdos buy their wives, and the price may be paid in money or through personal bondage for two or three years

They attach great importance to the comb and always wear it entwined in the hair   They are very particular as to who is entitled to use their comb   McCulloch is inclined to think that this may be due to the attention they pay to their genealogy

There is no written literature, but they have still old songs in a language which they no longer understand   The priests have developed a technical language of their own, unintelligible to the rest of the people

It is almost impossible to make an exact statement with regard to the number of

speakers of these dialects, because they often, in the local returns, have been included in the general term Kuki What we know is as follows —

In the Manipur State the Khongzais are settled throughout the length and breadth of the hill country and also in the Yongba Langkhong village in the valley They are most numerous in the south-west and north-west. Their total number is estimated at 20,000

In the Nága Hills they are known as the Langtung colony They are returned as Kukis and are said to number 5,500 They speak the Thãdo language

In North Cachar there is said to be some speakers of Jangshēn, but no particulars are given

Dialects of Thãdo are spoken in the Cachar Plains. Most of them are here known as Sairang They are settled in the east of the district, and their number is said to be 5,270 Saimar is spoken by a few individuals who have come down from the Cachar Hills to the south and east of the Sadi Sub-division in the Plains since the Census of 1891 The Deputy Commissioner gives the total for Rãltē, Langrong, and Saimar as 399, without saying how many speakers there are of each We may provisionally put down 133 for Saimar

One thousand and six hundred individuals in Sylhet are reported as speaking Standard Kuki Only a few words, translated in different parts of the district, have been received They seem to belong to the Langrong and Hallãm dialects with the exception of some words taken down at the Sagarnal Punji, which apparently are Thãdo I have provisionally put down 534 as speakers of that latter language

The total of speakers of Thãdo dialects may, therefore, provisionally be put down as follows —

Manipur		20,000
Naga Hills		5,500
North Cachar		P
Cachar Plains		5,403
Sylhet		534
	TOTAL	31,437

AUTHORITIES—

MACRAE, JOHN,—*Account of the Kookies or Lunctas* *Asiatic Researches*, Vol vii, 1801, pp 183 and ff. The short vocabulary partly agrees with Thãdo, partly with Langrong

ADELUNG, JOHANN CHRISTOPH,—*Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten* Berlin, 1806 Mention of the Kukis, Vol. iv, pp 67 and 469

BARBE, THE REV M ,—*Some Account of the Hill Tribes in the Interior of the District of Chittagong, in a letter to the Secretary of the Asiatic Society* Journal of the Asiatic Society of Bengal, Vol xiv, 1845, pp. 380 and ff Contains a short Kookie vocabulary on pp 388 and ff It does not agree with any of the known Kuki languages The numerals seem to be old Kuki

STEWART, LIEUT R ,—*Notes on Northern Cachar* Journal of the Asiatic Society of Bengal, Vol xxiv, 1855, pp 582 and ff. Account of the Kukis on pp 617 and ff. With a Thãdo vocabulary

STEWART, LIEUT R.,—*A slight Notice of the Grammar of the Thadou or new Kookie Language* Journal of the Asiatic Society of Bengal, Vol xxv, 1857, pp 178 and ff

MCCULLOCH, MAJOR W ,—*Account of the Valley of Munnipore and of the Hill Tribes, with a Comparative Vocabulary of the Munnipore and other Languages* Selections from the Records of the Government of India (Foreign Department), No xxvii, Calcutta, 1859 Account of the Khongjais on pp 55 and ff , Vocabularies, Kookie or Thãdo, etc, Appendix, pp vii and ff

DALTON, EDWARD TUITE,—*Descriptive Ethnology of Bengal* Calcutta, 1872 Account of the Kukis on pp 44 and ff., p 111 Vocabularies, after Stewart, on p 75

BUTLER, JOHN,—*Vocabularies of Nāgā Hill Tribes* Journal of the Asiatic Society of Bengal, Vol xlii,
Part i, 1878, Appendix   Contains a Kuki, that is Thādo, vocabulary

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India, including those of the Aboriginal Tribes of
Bengal, the Central Provinces, and the Eastern Frontier*   Calcutta, 1874   Kukee of Cachar
on pp 204 and ff

FORBES, C J,—*On Tibeto-Burman Languages*   Journal of the Royal Asiatic Society, New Series, Vol x,
1878, pp 210 and ff.   Reprinted in *Comparative Grammar of the Languages of Further India
A Fragment*   London, 1881, pp 52 and ff   The 'Kuki' mentioned in this article cannot be
identified   In some particulars it agrees with Thado, in others with Lushei, etc

DAMANT, G H,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra
and Ningthi Rivers*   Journal of the Royal Asiatic Society, New Series, Vol xii, 1880, pp 223
and ff   Account of New Kuki on pp 238 and f, and p 252   Vocabularies, Thādo, etc, on p 255

HUNTER, W W,—*The Imperial Gazetteer of India*   London, 1886   Vol x, pp 150 and f

SOPPITT, C A,—*A Short Account of the Kuki-Lushai Tribes on the North East Frontier (Districts Cachar,
Sylhet, Naga Hills, etc, and the North Cachar Hills) with an Outline Grammar of the
Rangkhol Lushai Language and A Comparison of Lushai with other Dialects*   Shillong, 1887
Account of the tribes on pp 1 and ff   Vocabulary of Jansen and Taloi on pp 83 and ff

GAIT, E A,—*Census of India, 1891, Assam Vol i—Report*   Shillong, 1892   Note on Kuki languages
on pp 181 and f, note on the Kuki-Lushai tribes on pp 251 and f

ELLES, COL E R,—*Military Report on the Chin-Lushai Country*   Simla, 1893   Note on the Thados
on p 16

DAVIS, A W,—*Gazetteer of the North Lushai Hills   Compiled under the orders of the Chief Commissioner
of Assam*   Shillong, 1894   Note on Jansen, Thādo, and Shingshong on pp 3 and f

CAREY, BERTRAM S, AND H N TUCK,—*The Chin Hills   A History of the People, our Dealings with them,
their Customs and Manners, and a Gazetteer of their Country*   Rangoon, 1896   History of the
Thados, Vol i, pp 135 and ff

SCOTT, J GEORGE, assisted by J P HARDIMAN,—*Gazetteer of Upper Burma and the Shan States*   Part I,
Vol i, Rangoon, 1900   Note on the Thados on p 457

Two specimens and a list of standard words and phrases have been received from the
Yongba Langkhong village in the Manipur valley   They have been prepared by Babu
Bisharup Singh.   Another list has been received from the Nāga Hills   It is very
incorrect   I have corrected all obvious mistakes, and, in many places, added within
parentheses, the corresponding words from Mr Butler's vocabulary, quoted among
authorities   A third list has been taken down in the Cachar Plains   It is incomplete,
and the Deputy Commissioner states that it has proved impossible to get anything more
I have, in another column, entered the corresponding words from Sir George Campbell's
list   I have corrected the misprints in this latter list so far as I have been able to do so
These texts represent, in all essential points, the same language   The Manipur
specimens are in some points influenced by Meithei, but in all essential points they agree
with the other specimens   The same is the case with the published vocabularies of other
Thādo dialects, and we are fully justified in speaking of one Thādo language   Stewart
has published a short grammar of the language, which, together with the forms occurring
in the specimens, is the foundation of the following remarks on Thādo grammar

Pronunciation.—There is great inconsistency in the marking of long vowels
Thus, we find *khāt* and *khat*, one, *nā* and *na*, thy, etc   *U* is always marked as long in the
Manipur specimens, etc   A vowel is sometimes doubled, probably in order to denote a long
pronunciation.   Thus, *tāam* and *tām*, cut, *ghuup* and *gūp*, six, *kēel* and *kēl*, goat   In
words such as *nēyaū* and *nēū*, small, we may infer that each vowel is pronounced
separately   It is often difficult to state what vowel is uttered in each case, there being
considerable inconsistency in the spelling   *A* is apparently written for *o* or *ā* in many
words in Sir George Campbell's list   Thus, *nang-ha*, you, where all other texts have *nang-*

ho, etc *Ā* and *ū* are interchanged in the specimens from Manipur, thus, *am*, and *ūm*, to be; *ā* and *ē*, in *kisān* and *kisen*, even *Ū* and *o* are often interchangeable, thus, *khūt* and *khot*, hand, *hūng* and *hong*, to come In the same way *ē* and *i* are often interchanged; thus, *hēngā* and *hingā*, to, *ēn* and *in*, suffix of the adverbial participle The writing of the diphthongs is inconsistent Thus, we find *hai* and, more correctly, *hei*, I, *ngai* and *ngēi*, suffix of the plural, *sāi*, *sēi*, and *sē*, say, *chūi* and *chē*, go, *hai*, *hō*, *hā*, and *hi*, to be, *niang* for *nūn*, eat, etc *Oū* and *ūo* are sometimes apparently written instead of *ā* or *o*, thus *soūk* and *soh*, slave, *pūon*, carrying, *po-tan*, carry, etc

It seems as if the pronunciation were, in many cases, indistinct, especially in prefixes Thus, the pronominal prefix of the first person occurs in the forms *ka*, *kā*, *kē*, and *kū*, the prefix of the second person as *na*, *nā*, and *ni*, etc

Concurrent vowels are often contracted Thus, *a-pān*, for *a-pā-in*, his-father-by, *pēn* for *pē-in*, give, *lou*, for *lo-in*, take, *thām* for *i hi-ām*, what? *i-chān lām*, for *ichān lā-ām*, how far, etc The hiatus, however, often remains, or is removed by inserting a euphonic consonant Such are *y*, *j*, and *v*, often written *b* Thus, *kei-jin*, I, *hi-jam*, what? *kai-yā*, mine, *nang-ū-bā*, that is *nang-ho-v ā*, thine, etc *J* as a euphonic consonant does not occur in the Manipur texts It is pronounced *z*, and in the Naga Hills list we even find *nang-zhein*, of thee An apparently euphonic *m* is sometimes inserted after *p*, thus, *a chop-mi*, he kissed Before an *n* a preceding *t* is usually dropped, as in *kha-nā*, one-to, from *khat*, one, *a-kho nā*, his-hand-on, from *khot*, hand

Final consonants are occasionally silent, compare *p i* above Thus, *mū* and *mūk*, see; *chōl* and *cho*, buy. An *ng* is sometimes added, apparently in order to denote a faint nasal sound Thus, *chā nung* and *chā-nū*, daughter, *tu-ni*, *tu-nin*, and *tu-ning*, to-day, *nūk-chang* and *nūng ā*, behind, etc *Ng* is interchangeable with *n*, thus, *hing*, being, *pūon*, carrying *niang*, eat, *pēn*, give, etc In *a-man-fet-lē*, having-been-lost, *n* is written for *ng*

Hard and soft consonants are not interchanged *A-dūng-tūn ā*, his-back-on, in No 227 of the Manipur list, is probably due to Meithei influence. Compare *tūng-tūn* back Aspirates are often written instead of unaspirated letters, especially in the Cachar list, thus *ghup* for *gūp*, six, *thāng* and *tāng*, a suffix of the imperative The Aryan-speaking inhabitants of Cachar, as a rule, are quite unable to pronounce an aspirated letter (though they often write it)

An *h* is written after most final vowels in the same list It perhaps denotes the short, abrupt tone

W and *b* are sometimes interchanged, thus, *wāto* and *bāhto*, duck, *wanghin* and *banghing*, on account of *W* is probably the sound intended Compare *wi* and *ui*, dog, *woi* and *oēi*, belly

R and *l* are sometimes interchanged, thus, *sakor* and *sakol*, horse, *chilhāt* and *serhāt*, cow This last word occurs as *sherāk* in the Cachar list

J is probably pronounced *z* or, perhaps, as in the French word *jour* It is interchangeable with *y*, the latter sound being common in the Manipur texts, the former in the lists from Cachar and the Naga Hills Thus, Khongzāi *i-ya*, Sairang *i-jā*, Naga Hills dialect *i-zhāt*, how many *G* apparently sometimes takes the place of *j*, thus, *gom* and *jom*, to join, *ji* and *yi*, spouse in the Manipur list, *ji* and *gi* in the Sairang list

Lh in the Manipur and Naga Hills lists corresponds to *fl* in Sairang in *lhā* and *flā*, moon, *lhāi* and *flā*, run *Fl* is perhaps miswriting for *tl* Sir George Campbell has *thlā*, moon, and *klā*, run

S and *t* seem to interchange in *sān* or *sūan* and *tān*, cut, in the second specimen *S* is probably wrong *Ch* is sometimes written for *s*, thus, *mā-sāng ā* and *mā-chang-ā*, before, etc

We have no information with regard to tones and accentuation

Articles.—There are no articles The numeral *khat*, one, is used as an Indefinite article and definiteness is expressed by means of pronominal prefixes, demonstrative pronouns, and relative clauses

Nouns.—The prefixes *la*, *na*, and *a*, which precede many nouns, are usually the possessive pronouns, thus, *ka-pā*, my-father, *na-pā*, thy-father, *a pā*, his-father, all used as translations of 'a father' The prefix *a* is sometimes used in a wider sense, thus, *a lām*, dance, *a-fā*, good, etc The prefix *la* is also used in a similar way, thus, *la-ti-lē*, saying The suffix *pi* is often added to great things, and *chā* to small ones Both are originally adjectives, but seem to have lost their full meaning Thus, *sai-pi*, an elephant, *wa-chā*, a bird, *mēng-chā*, a cat

Gender is only apparent in the case of animate beings The gender of human beings is indicated by means of separate words or suffixes Thus, *pā*, father, *nū*, mother *pasal*, man, *nū-mai*, woman The usual suffixes are, in the case of human beings, *pā*, male, and *nū*, female, and, in the case of animals, *chal*, or *a-chal*, male, *nū* or *a nū*, female Thus, *ū-pā*, elder brother, *ū-nū*, elder sister, *sal-ol a-chal*, horse, *sa-lol a-nū*, mare The Cachar list also contains a female suffix *pi* (*piu* in the Naga Hills list) used of animals Thus, *ūi chāl*, dog, *ūi pi*, bitch

Number—There are two numbers, the singular and the plural When it is necessary to mark the plural, suffixes such as *ho* and *tē* are added Thus, *a-soūk-ho*, his servants, *ka-pā-tē-ho*, my-fathers *Ngai* or *ngēi*, many, and *tam-pi*, many, are used in the same way, thus, *l ā-pā ngēi*, my-father many, fathers, in the Cachar list, *l a-pā tam-pi*, fathers in the Manipur list

Case—The *Nominative* and the *Accusative* do not take any suffix The suffix *in*, by, is usually added to the subject of a transitive verb, thus, *a-pān a-soūl -ho hēngā a-sē-yē*, his-father his-servants to he said The *Genitive* is indicated by putting the governed before the governing noun, thus, *ka-pā soūk*, my father's servants The governed noun may be repeated by means of a possessive pronoun, thus, *ka-pāngā a-chā-pā*, my uncle his-son, the son of my uncle. Other relations are indicated by means of postpositions Such are —*ā*, in, to, *hēng* and *hēngā*, to, from, *in*, in, at, by means of, *khū*, to, *lē*, with, *mā-sāngā*, before, *nūngā*, behind, *sūngā*, in, etc

Adjectives—Adjectives are usually preceded by the prefix *a* The suffixes *pā* and *tā* are sometimes added Adjectives usually follow, but occasionally also precede the noun they qualify Thus, *salol a-kāng*, horse white, *a-chā-pā a-lhūm pā*, his-son younger, *a-fa-tā pasal*, a good man *Pi* or *pē* and *chā* are added, in the same way as they are added to nouns, in order to convey the idea of greatness or smallness, respectively Thus, *a-lin-pi*, very great, great, *nēyaū-chā* and *neu-chā*, very small, small

The particle of comparison is *sāng*, usually followed by the postpositions *ā* or *in*, thus, *a-ni sāng-ā ā-sāng-ē*, two among he tall, *ā-supi-nū sāng-in* (or *sāngnin*) *ā-supi-pā ā-sāng-ē*, his-sister than his-brother he tall is, *tam-pi sāng-ā a-sāng-ē*, many among he-tall-is, tallest *Nehki*, that is *nēk-in*, is once used instead of *sāng-in* in the Sairang list, thus, *ā-mā nehki ā-sāng-ē*, him than he-tall-is. *Yo* is added to the adjective in *a-ni*

săngā faiyo, better, in the Manipur list   Compare Siyin *zā*   In the Sairang list *dhom* is sometimes added in the comparative, and *pēn* in the superlative ; thus, *ă-phā-dhom-ē*, better , *ā-phā-pēn-ē*, best   Stewart gives *dē* and *pēn*   All these additions mean ' much,' ' more '   The same is the case with *tăk* in *pŭou a-fa-tăk*, the best cloth

Numerals.—The numerals are given in the lists of words   They follow the word they qualify   *A* in *a-ni*, two, and *i* in *ili*, four, are probably generic prefixes   Another prefix of this kind is *chēng*, used with reference to money, thus, *chŭ-chē man chēng-ni ma-khai*, that of price two a-half   In *kēl-chā nŭ cha-khat*, goat-young female one, *cha* is prefixed to the numeral   It seems to be identical with *chā* in *kēl-chā*, and to denote small animals

Pronouns.—The following are the *Personal Pronouns* :—
Singular,—

kei-mā, kei, I, my	*nang-mā, nang*, thou, thy	*a-mā*, he, she, it
ka, my	*na*, thy	*a*, his, her, its
kei-ā, mine	*nang-ā*, thine	*a-mā-ā*, his, hers, its

Plural,—

kei-ho, we	*nang-ho*, you	*a-mā-ho*, they

The lists of words contain several mistakes, and also some forms which are probably correct   Thus, *āh-mā-tā*, his, in the Sairang list   The pronouns are inflected like nouns by means of postpositions   Thus, *kein* and *kei-jin*, by me , *nang-chein*, of thee, in the Naga Hills list, probably for *nang-in* , *kei thū*, my word, of me , *nang na-sŭm*, thou thy-property, thy property, etc   *Ei* or *ē* is sometimes added to the pronoun of the first person, in the dative and the accusative , thus, *hi-pān kei-ēi dēng-ē*, he strikes me , *kei-mā-ē wē*, me-concerning striking, I am struck, etc   This form occurs, in the lists, only in the translation of the passive, but it is, according to Stewart, in common use

The *Demonstrative pronouns* are *hi*, this , *hū* and *chū*, that   *Cha* and *chē* are often added , thus, *hū-cha*, t e , *hū-cha*, that , *chū-chē*, that   *Hi-chē* and *hi-chē-pā* are also used as a personal pronoun of the third person   *Hi-hi*, *hū*, *hi-chū*, *hū-hū*, and *hū-chū*, are, according to Stewart, used in the same way   *A-mā* is, on the other hand, used as a demonstrative pronoun

There are no *Relative pronouns.*   The root alone, without any suffix, is used as a relative participle   Thus, *lau lhū mi*, field cultivating man, a cultivator , *yām ching mi*, sheep-tending man, a shepherd , *kei-yā am yause nang-ā a-hē*, mine being all thine is. The demonstrative pronouns are often used as a correlative , thus, *kei chan-ding sēl-a-sŭm a-mā pēn*, I getting property that give   *Chan-ding* is a verbal noun, consisting of *chan*, to get, and the postposition *ding*, for   It is used as a relative participle just in the same way as the forms *am*, etc , in the instances just quoted

Other verbal forms may be used in the same way   The suffix *tā*, for instance, which usually conveys the idea of completeness and therefore may be considered as a suffix of the past tenses, is also used in order to form relative participles of the past time   Thus, *nang na-sŭm yause sŭ-yo nŭ hēngā pēn na-chā-pān a-bon-in a-mang-sā-tā na-chā-pā hi a-hung-bamē*, thy property all harlots to giving thy-son all he-wasted thy-son this he-com-ing   Compare the use of the suffix *tā* after adjectives.

The suffix *pā* is the only suffix which is peculiar to the relative participle   It is, as already stated, often added to adjectives, and it also forms nouns of agency   Thus,

laū-lhū-pā, cultivator , *kēl-chīng-pā*, goat-herder, *thū-ngēı-pā*, a commander.   This suffix
is very common in many connected languages, and it should be compared with the Tibetan
article *pa*

The *Interrogative pı onouns* are *koı*, and *lo*, who ? *ı*, what ? *ı-yā* or *ı-jā*, how many ? etc
Pı, probably identical with the word added to nouns and adjectives, is sometimes suffixed
to *ı*   The interrogative particle *am* is usually added to the word which has the function
of a verb   Thus, *ı-pı a-bol-am*, what do-they-do ? *na-nūng-ā koı pasal nēyaū-chā hūng-
am*, thy-back-at whose man small comes ? whose boy comes behind you ? *sakol hı lūm
ı-yā ham*, horse this years how-many are ?   *Ham* in the last instance is contracted from
hı-am   Compare *hı-yam* in No 222 of the Manipur list   .

The *Indefinite pronoun koı-ma-chā*, anyone, is formed from the interrogative *koı*, who ?

Verbs.—Verbs are conjugated in person by means of pronominal prefixes   These
are *ka*, I and we , *na*, thou and you , *a*, he, she, it and they   The vowels of these prefixes
are apparently indistinctly sounded   See remarks under the head of Pronunciation
The prefixes are often dropped before the imperative and in interrogative sentences,
and apparently always in the future   The Khongzāı texts omit them also in other cases

The root alone without any suffix is apparently used to denote present and past times
Thus, *na-pā ın-ā a-chā pasal ı-yā ūm-am*, thy father's house-in his-child male how-
many are ? *lo hēngā na-han-choh-am*, whom from thou-buy-didst ?   The suffix *ē*, also
written *ēı* and *ı*, is, however, usually added   Thus, *La-thı-dē-dē-ē*, I-to-die-about-am ,
a-haı-yē, they were   It is often contracted with a final vowel , thus, *a-pē*, he gives , *a-haı*,
they were , *lein la-woı*, I have struck   The suffixes *ā* and *ın* are sometimes used in the
same way , thus, *a-lhom-ā*, they-few-are , *ā-mā chın*, he goes , *sē-ın*, (he) said   All these
suffixes are probably various forms of the verb substantive

A suffix *naı* is, according to Stewart, sometimes added to the root in the present and
past tenses   It occurs in a few instances in Sir George Campbell's list   Thus, *ā-um-nāe*,
he is , *lē-ha* (ı e , *leı-ho*) *lā-um-nāı*, we were   It seems to contain another verb sub-
stantive

The common suffix of the *Past tense* is *tā*, or *tāve*, *tē*, *tāı*, that is probably *tā*
plus *ē*   Thus, *a-hom-pē-tā*, he-divided-gave , *a-chē-tāı*, he went   This tense is also used to
denote the present time, considered as an established fact   Thus, *ka-pā soūk sūn-lon
a-monē a-nē-tāı*, my-father's servants hired in-plenty they-are-eating

The verb *joū* (or *you*), to accomplish, is, according to Stewart, sometimes added in
order to form an emphatic past   It seems to occur in *a-sūm a-bon a mang-yo-ın*, his pro-
perty all it-wasted-was-when, and in *ā-hı-jou-tāe*, having been

A *Present Definite* and an *Imperfect* are formed from the participles ending in *ā*
and *ın*, generally with the addition of some verb meaning ' to be '   Thus, *a-mā sakol to-ın
a-ūm-ē*, he horse-on sitting he-is , *ā-chēl-ā*, he is grazing , *kaın wong-am-tē*, I was striking
The suffix *ē* is added in *a-mān sēl la-chıng-ē*, he cattle grazing-is

The suffixes of the *Imperative* are *ın* and *tān* , the latter also written *tang*, *tāven*,
thāng and *tā*   The *ı* of *ın* is usually dropped after a final vowel, and we are, therefore,
justified in explaining the suffix *tān* as consisting of *ın*, added to the suffix of the past, or
rather the completed action   It adds emphasis   Thus, *soom-ın*, bind , *pēn*, give ; *nı-naı-tā*,
thou-keep (me as thy servant) , *chı-thāng* (Saırang), go , *hūng-tān* (Stewart), come   The
suffix of the negative imperative is *hı-ın*, thus, *lhaı-hı-ın*, don't run away , *yu-lam-hı-ın*,
don't get drunk

The final consonant of this suffix is, as already stated, written both *n* and *ng* In several connected languages we find that the same suffixes are often used to form the imperative and the future, and the suffix *in* or *ing* seems to be identical with the future suffixes *ang* in Lushēi, *in* in Ngentē, *ing* in Rāltē, *ēng* in Kōm, etc The original meaning is probably the same as that of the suffixes *ding, rang, sik,* etc , viz 'for,' 'in order to' Compare Infinitive of purpose below A suffix *o* is also used to form imperatives , thus, *koy-o,* put It seems to be added to *tā* in *nē-aū-tā ūm-taŭ-tē,* eating let us remain

The *Future* is formed from the imperative and is characterised by the absence of the pronominal prefixes The forms ending in *in* or *ing* and *tān* or *tāng* are used as the base of this tense, and, besides, also a third form ending in *nāng,* formed from the verbal noun in *nā* The suffix *ē* is added in the first person, thus *chēng-ē,* I will go, *sai-tāng-ē,* I will say, *kein wo-nāng-ē,* I will strike In the Nága Hills list we also find *kē-ē vo-zhēng-ē* (that is *vo-z-ing-ē),* me-concerning striking-will-be, I shall be struck *Tē,* that is probably *ti-ē,* says, is added in the second and third persons, and is, in the second person, preceded by the pronominal prefix *na* Thus, *nang-in wo-nāng-na-tē,* thou wilt strike, *lit* thee-by striking-will-be thou sayst , *a-mān wo-nān-tē,* he will strike Sir George Campbell also gives *kei-mā hing-kā-tē,* I shall be, and from this form we must infer that *tē* may also be added in the first person Compare *ūm-taŭ-tē,* let us remain, *ka peng-gē-tāt,* I shall give , *ka heng-khit-in-tē,* I shall return, and the future in Hallām, p 196 below

Tho root alone, without any suffix, is used as an *Infinitive* or *Verbal noun* Thus *na-chā kei cham a-hai-poi,* thy-son my being it-is-not (proper) , *kei-ho nūi-lē-nūp a-fangēlē,* our merry-and-glad-being good-is Postpositions are added to this form in order to make adverbial clauses Thus, *nang thaŭ ka-bol-ā,* thy service my-doing-in, while I did thy service , *ni thūm ni li am-lē,* days three days four remaining-with, after three or four days had passed , *limbē a-sē-ēn,* sense his-knowing-in, when he came to senses, *a-gam-lā am-lā-ēn,* far being-time-at, when he was still far off Other forms of the verb are used in the same way as verbal nouns , thus, *a-thi-tā-banghing,* his-dying-finishing-on-account-of, because he was dead , *a-mang-yo-in,* it-spending-completing-in, after it had all been spent

The suffix of the infinitive is, according to Stewart, *na,* thus, *chē-na,* to go It occurs in the Manipur list in *a-wo-na-ding,* striking-for, to strike This latter form is an *Infinitive of purpose,* formed from the verbal noun in *na* by adding the postposition *ding,* for, in order to *Ding* also occurs in the form *dēng* , thus, *nē-dēng,* in order to eat Compare the remarks under the head of Pronunciation

The usual way of denoting the purpose is to put the verb in the imperative and add the participle *ka-ti-lē,* saying Thus, *wok na-ching-in ka-ti-le,* 'pigs' tend' saying, in order to tend pigs, *wok an kisēn ni-ang* (that is probably *nēn*) *ka-ti-lē koi-ma-chān i-pē-poi,* pigs' food even 'eat' saying anyone gave-not , *a-in ā lūn-in ka-ti-lē a-nūm-poi,* his-house-in, 'enter' saying he-wished-not.

Participles —The *Relative participles* have been mentioned under Relative pronouns *Adverbial participles* are formed by adding *in* or *ing* , thus, *pūon,* carrying, *hing,* being Compare Verbal noun, above A suffix *tā* forms adverbial participles in *kai-ho nom-tā an nē-aū-tā ūm-taŭ-tē,* we merrily rice eating let-us-remain This participle is probably formed from the past verbal noun in *tā* by adding the postposition *ā,* in.

Conjunctive participles are formed by adding the postpositions *ēn* or *in, lē,* and *nā,* to tho verbal noun Thus, *a-ngong-in ko-ēn a-chop-mē,* his-neck-on embracing he-kissed ,

a-in-ā a-hūng-lē kayāi, his-house-to having-come he-hoaid, *a-chē-nā a-gi-gom-tai,* he-went-and joined

Theie is no *Passive voice* 'I am struck' must be translated 'somebody strikes me' Thus, *kei-mā-ē wē,* me-concerning striking, *ka-mū-ki-tāi,* I found him again, he was found again, *kei-mā-ē woa-ding a-hē,* me-concerning striking-for it-is, I shall be struck

Compound verbs are formed in order to modify the meaning of the primary vorbs Thus, *hūng-lhē-in,* coming-running, running towards, *a-hom-pē-tā,* he-divided-gave The prefix *hin* or *han* denotes motion towards the speakei, thus, *hin-cho-in,* bring, *ko hēngā na-han-choham,* whom from did-you-buy? I cannot see the moaning of the prefix which occurs in the forms *ga* and *ka,* thus, *ga-lān,* take-from, *ga-soh-ēn,* draw-from, *ka-yāi,* he heard, *ka-chē-lē,* having gone, *ka-ching-ē,* he-is-grazing, etc Compare the prefix *ka* or *ga* in Bodo, Nāgā, and Kachin languages

Causatives aie formed by adding *pā* or *pi,* to give, and *sā,* to make (?) Thus, *bū-pē-in,* cause to wear, *sil-pi-in,* cause to wear, *a-mang-sā-tā,* he-lost-mado, he wasted Causatives are also formed by prefixing *su,* thus, *ka phat-vet a-su-ket-pa koi hi-am,* my looking-glass its-breakei who is, who broke my glass, but *a-ket-tāi,* it is broken *Desideratives* are formed by adding *nūm, nōm,* to wish, *mi tampi a-chē nūm-ta-poi,* men many they-to-go-wished-not *Potentiality* is expressed by adding *thai,* to be able, thus, *kei hi-thai-nāng-ē,* I to-be-able-be-shall, I may be *Ki* denotes mutuality, thus, *ki-pā-ēn,* being glad together, *a ki-chū-chonin,* they quarrelled Other additions are *dē-dē,* to be about, *fā,* it is good, *kit, khit,* back, again, etc *Fēt-lē* and *fēt-nin* are added in *a-man-fēt-lē kū-mūk-fēt-nin,* he lost-having-been I-found-again. *Fēt* probably means 'to go,' and the literal translation of the clause is perhaps, 'he-lost-gone-having my-seeing-went'

The *Negative particle* is *hi*, thus, *kein ka-nūm-hi-ē ka-ti-hi-ē,* 'I-wish-not,' I said not, *hūng-hi-in,* do not come Another negative is *poi*, thus, *a-hi-poi,* it-is-not, no, *ni-pē-poi,* thou-gavest-not, *a-nūm-ta-poi,* he-wished-not, *kai chē-pong-ē,* I will not go A thiid negative, *lo* or *lon,* occurs in *a-fa-lo,* good-not, bad, *mighi-lon,* bad, etc

The *Interrogative particle* is *am* See Interrogative pionouns

The usual **Order of Words** is subject, object, verb

[No 4.]

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

THÃDO

Khonzãi (State, Manipur)

SPECIMEN I.

(Babu Bisharup Singh, 1899.)

Pasal	khat	a-chā	pasal	nı	a-haı-yē	A-mā-mıkā a-lhŭm-pā	a-
Man	*one*	*his-child*	*male*	*two*	*they-were*	*Them-from the-younger*	*his-*

chā-pān, 'Ka-pā, kaı chan-dıng sēl-a-sŭm a-mā kaı hēngā pēn,' a-pā
son-by, '*My-father, my share-for property that me to give,*' *his-father*

hēngā sē-ın A-mā-nıkā a-pān sŭm a-bon-ın a-hom-pē-tā Nı thŭm
to said Them-for his-father-by property all he-divided-gave Days three

nı lı am-lē a-chā-pā a-lhŭm-pān sŭm a-bou pŭon a-gam-la-pē
days four remaining his-son younger-by property all carrying far

khanā mı-khŭā a-chē-tāı Ka-chē-lē a-hım-lo-ın-kısān a-sŭm
one-to village he-went Having-gone wickedly-even his-property

a-bon a-mang-tāı A-sŭm a-bon a-mang-yo-ın ka-chēn a-khŭā an
all he-wasted His-property all he wasted-having that-in village rice

a-hā-talhē-ē Chāng-tı-waı-be-she-tān a-mā a-dā-talhē-ē
it-dear-extremely-became Scarcity-being he he-wretched-extremely-became

Amān	a-folā	pasal	khat-a	a-chē-nā	a-gı-gom-tāı	'Wok	na-chıng-ın,'
Him-by	*that-place-in*	*man*	*one-to*	*he-going*	*he-joined*	'*Pigs*	*thou-tend,*'

ka-tı-lē a-pūsal chŭn a-mān laū-ā a-sol-tāı Wok an kısēn 'nıang'
saying man that him-by field-to he-sent Pigs' food even 'eat'

ka-tı-lē koı-ma-chān ı-pē-poı Lımbē a-sē-ēn a-mān a-sē-tāı, 'Ka-pā
saying any-one-by gave-not Sense he-knowing him-by he-said, 'My-father's

soŭk sŭm-lon a-monē a-nē-tāı, kaı ka-gıl-a-kēl-ın ka-thı-dē-dē-ē
servants hired in-plenty they-eat, I my-belly-its-hunger-with I-to die-about-am

Kaı ka-pā hēngā chēngē, "kı-pā, kaı Pathēn hēngā ka-mō-tāı, na-hēngā
I my-father to go-will, "My-father, I God to I-sinned, thee-to

yong ka-mo-tāı Na-chā kaı cham a-haı-poı Na-sŭm-lo na-soŭk
also I-sinned Thy-son my being it-is-not Thy-money-taking thy-servant

khat nı-naı-tā," saı-tāngē' A-mā hŭng kıt-ho-ro-ēu a-pā hēngā a-hŭng-ē
one thou-keep," say-will' He returning his-father to he-came

A-gam-lā am-lā-ēn a-pān a-mā a-mū-tāı, a-lŭng-a-sı-tāı, hŭng-lhē-ın
Far-off being-when his-father-by him he-saw, his-mind-it-pitied, coming-running

a-ngong-ın ko-ēn a-chop-mē A-chā-pān a-pā hēngā a-sēyē, 'Ka-pā,
his-neck-on embracing he kissed His-son-by his-father to he-said, 'My-father,

kain Pathēn hēngā   ka-mo-tāi,   na-hēngā   yong   ka-mo-tāi   Na-chā   kai
me-by God   to   I-sinned,   thee-to   also   I-sinned.   Thy-son   my

cham a-hai-poi'   A-pān   a-soūk-ho hēngā a-sē-yē,   'Pūon a-fa-tāk lun-cho-in
being it-is-not' His-father-by his-servants   to   he-said,   'Cloth   best   bringing

ka-chā   sil-pi-in,   a-khonā   khojēm   bū-pē-in,   a-kīng-ā   khonghūp
my-son to wear-give,   his-hand-on   ring   put,   his-foot-on   shoe

bū-pē-in,   ka-chā   hi   a-thi-tā-banghing,   a-hūng-hing-kit-tāi,   niang-in-lē
put,   my-son this   he-died-because,   he-came-alive-again,   lost-being

ka-mū-kit-tāi,   tū-wānghin kai-ho nom-tā   an   nī-aū-tā   ūm-trū-tē'
I-saw-again,   therefore   we   merrily   rice   eating   remain-let-us'

Hi-ti-bol-in   a-mā-ho   a-nom-in   a-ūm-tāi
This-doing   they   merrily   they-remained

A-song-sūng-in a-chā-pā ī-tāpin laū-ā am-ē A-mā   a-in-ā   a-hūng-lē
That-time-at his-son elder field-in was He his-house-to he-came-when

a-khong-vē   a-lām   a-gin ka-yāi   A-mān   ī-soūk khat ko-in,   'I-pi
drum-beating dancing sound heard Him-by his-servant one calling, 'What

a-bol-am?' sē-in a-dong-ē A-soūk-pān a-ho-ē,   'Na-nāu-pā   a-hūng-ē,
they-do?' saying he-asked His-servant-by he-replied, 'Thy-younger-brother he-came,

"A-mā a-nā-am-poi a-hūng-ē," sē-in   na-pān a-ki-pā-ēn an a-pē'
"He he-ill-being-not he-came," saying thy-father-by he-glad-being rice he-gave'

Thū   hi ka-vān a-mā lūng-hang-in   a-in-ā 'lūn-in' ka-ti-lē a-nūm-poi
Word this hearing he   angry his-house-in 'enter' saying he-wished-not

A-pā   hūng-in a-mā a-yolē A-mān a-pā hēngā a-ho-ē,   'Wēi-in,
His-father coming him he-entreated Him-by his-father to he-answered, 'Look,

kūm   hi-yā nang thaū ka-bol-ā nang na-thū chom-khat chā-yong
years these-many thy service my-doing-in thou thy-word once even

"kain ka-nūm-hi-ē," ka-ti-hi-ē Hi-ching-ē-lin-yong ka-wol ka-pāitō
"me-by I-wish-not," I-said-not Nevertheless my-friends my-companions

ka-hūng-lhon-in nomtā nē-dēng kēl-chā-nū cha-khat bē ni-pē-poi
I-together-with merrily eating-for goat-young-female one even thou-gavest-not

Nang   na-sūm yaūsē sūyo-nū hēngā pēn na-chā-pān a-bon-in a-mang-sā-tā
Thy thy-property all harlots to giving thy-son-by all he-wasted

na-chā-pā hi a-hūng-bamē nang-in an na-pē'   A-chu-chē   a-pān
thy-son this he-coming thee-by rice thou-gavest' Thereupon his-father-by

a-sē-yē, 'Ka-chā, nang-lē kai tan-laū-bē-ēn a-ūm-ē, kai-yā am yaūsē
he-said, 'My-son, thee-with I together-being it-is, mine being all

nang-ā a-hē,   na-nāu-pā   hi n-thi-ding-fēt-lē a-hūng-hing-fēt-nin,
thine it-is, thy younger-brother this he-died-having he coming-alive,

a man-fēt-lē kū-mūk-fēt-nin, kai-ho nūi-lē-nūp a-fangē-lē.'
he-lost having been I-finding-again, we merry-and-glad-to-be it-proper-is'

[No 5]

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

THĀDO

KHONGZAI (STATE, MANIPUR)

SPECIMEN II.

A PIECE OF FOLKLORE TAKEN FROM THE LIPS OF A KUKI-NAGA

(Babu Bisharup Singh, 1899)

Kā-pā kā-pu sēi, ton-līm mi vāusē hūlā-hūngkon
My father fore-father said, in-early-time people all nether-land-in

ā-ūmē. Khongsāi-lē Mailhai awol a-hai A-mā-ho dōl
they were The Khongsais-with the-Manipuris friends they-were They cloth

ā-li-chū-lhonin, a nūn chēm-in ālāvā a-tānē Mailhai-pān
disputed, their-mother-by dao with in-the-middle cut The-Manipuris-by

khongmā[1] a-sāui-ē 'A-nūng a-thāk-ē,' ā-tin mi tampi a-nūng-ā
haimāng trees they-cut 'Footmarks are-new,' saying people many afterwards

ā-chē, chūchā Mailhai tampi a-haiyē khongsāin nāchiang a-sān-ē,
they-went, hence the Manipuris many they-are The-Kukis-by plantains they-cut,

a-nūng-a a-dontan 'A-nūng a-lūit-ē' a-tin mi tampi
afterwards they-sprang-up 'Footmarks they-are-old' saying people many

ā-chē-nūm-tā-poi Mi a-lhom a-chē-tāi Chūchā Khongsāi ā-lhom-ā
they to go not-wished People few they-went Hence the-Kukis they-are-few

---

FREE TRANSLATION OF THE FOREGOING.

Our forefathers have told, that men formerly lived in the bowels of the earth   The Khongzäis and the Meitheis were then friends   One day they quarrelled about a cloth, and their mother took a *dao* and cut it in two pieces   The Meitheis began to cut haimang trees, and finding their footprints fresh many people followed them   That is the reason why the Meitheis are so numerous   The Khongzäis went to cut plantain trees and then ascended into the earth   These footprints, however, looked rather old, and therefore only few people followed   The Khongzais are, therefore, few

---

[1] Manipuri name of a fruit tree.

SOKTE.

The Soktē tribe, which includes the Soktēs proper and the Kanhows, occupy the northernmost part of the Chin Hills   They are found on both banks of the Nankathu or Manipur River   The people to the east of this river call their tribesmen to the west Nwengals, from *nun*, a river , and *ngal*, across   The Nwengal country proper extends from the latitude of Molbem on the south, to that of Tiddim on the north   The Soktēs, like all the Northern Chins, assert that their tribe originally lived at Chin-Nwe, a village to the north of their old capital Molbem   They derive their name from the verb *sol* or *shol*, go down, *tē* being the plural suffix, and think they are called so because they have 'gone down ' from Chin-Nwe

They trace their pedigree back for six generations, but their first chief of whom anything historical is known is Kantum   He conquered the Nwites who then occupied the northern hills where the Kanhows now live   He also conquered the Yos, the Thādos and the Vaipes   The Yos are still found in the Northern hills and in the hills south-east of Cachar   The Thādos inhabit the hills fringing the plain of Manipur and the Kabaw valley, while the Vaipes have now entirely disappeared from the Chin Hills   Kantum's conquest took place about 1840   His youngest son Yapow succeeded him in the chieftainship, but his eldest son Kanhow had already founded the village Tiddim   Since that time the Soktēs are divided into the Soktēs proper in the south and the Kanhow clan in the north   Kanhow is supposed to have begun to rule about 1848, and his ascension to the throne marks the commencement of raids into Manipur and Burma   The people have in the course of time lost much of their predominance, and are now thoroughly at peace under British rule   The remarks given above are compiled from the following —

AUTHORITIES—

CAREY, BERTRAM S , and H N TUCK,—*The Chin Hills A History of the People, our Dealings with them, their Customs and Manners, and a Gazetteer of their Country* Vol i, Rangoon, 1896 History of the Sokte Tribe on pp 118 and ff.

SCOTT, J GEORGE, assisted by J P HARDIMAN,—*Gazetteer of Upper Burma and the Shan States* Part I, Vol i, Rangoon, 1900   Account of the Soktes on p 456

No specimens of the language have been obtained for this Survey

SIYIN.

The Siyins occupy the hills round Fort White to the east of the Soktēs To the north they are bounded by the Kanhow clan, and to the south by the Tashōns They are called Tautes or Tauktes in the Manipui records They call themselves Shī-zăng or Sī-yăng They think that their ancestors came out of a gourd in the village Chin-Nwe Afterwards they settled near some alkali spring, from which fact they say that their name originated (*shī*, alkali) The form Siyin is a Burmese corruption, and we have adopted it from the Burmese The Siyins think that the father of their race lived thirteen generations ago The different Sivin clans, such as Bweman, Limkai or Sagyilan, Toklaing, and Twantak, are said to have been founded by his successors The history of the people in the last fifty years consists of a series of raids and struggles against the Burmans and Tashōns Frequently also the different clans were at war with each other They hold that ' a man should spend his life in fighting, hunting, and drinking, whilst labour is intended for women and slaves only ' Their reputation is very bad, and Messrs Carey and Tuok lay down the principle that a Siyin should never be pardoned They are now controlled from Fiddim, and their number was estimated at 1,770 in 1895 Their country is very thinly populated For further particulars the student is referred to the authorities mentioned below —

AUTHORITIES—

RUNDALL, CAPT F M ,—*Manual of the Siyin Dialect spoken in the Northern Chin Hills* Rangoon, 1891

CAREY, BERTRAM S , and H N TUOK,—*The Chin Hills A History of the People, our Dealings with them, their Customs and Manners, and a Gazetteer of their Country* Rangoon, 1896 History of the Siyin Tribe, Vol. i, pp 127 and ff

SCOTT, J GEORGE, assisted by J P HARDIMAN,—*Gazetteer of Upper Burma and the Shan States* Part I, Vol i, Rangoon, 1900 Note on the Siyins on pp 456 and f , Siyin vocabulary on pp 682 and ff.

The Siyin dialect is comparatively well known through Captain Rundall's Manual The following remarks are taken from his book. They are only intended to give an idea of the chief characteristics of the language —

Pronunciation.—The Siyin dialect seems to be rich in vowels, but Captain Rundall does not describe them so exactly that the different sounds can be phonetically fixed A kind of *ŏ* occurs It is described as lying between *ō* and *ŏ* The sounds *f* and *r* occur occasionally, but seem to be foreign to the language *L* usually corresponds to *r* in Lai *Y* and *Z* are interchangeable There are apparently at least two tones, one long and broad, and one short and sharp But most words seem to be pronounced in what is called the natural tone Captain Rundall gives no information on this point

Articles.—The numeral *khat*, one, is used as an indefinite article, and demonstrative pronouns supply the place of a definite article

Nouns.—*Gender* is, when necessary, denoted by means of suffixes The male suffixes are *pā*, for human beings, and *tal*, for animals The corresponding female suffixes are *nū* and *pui* Sometimes, in the case of nouns of relationship, different words are used , thus, *pā*, father , *nū*, mother *pū*, grandfather , *pī*, grandmother

Number —The plural suffix is *tē*

Case —The suffix of the agent is *nā* , the Genitive is denoted by putting the governed before the governing noun , in the Vocative *ō* is prefixed to the noun

Adjectives.—The adjectives follow the noun they qualify The particle of comparison is *sāng* The suffix of the comparative is *zā*, and that of the superlative *bil*

Numerals.—The first numerals are as follows —

One	*khat*	Six	*lŏl*, *lul*	Twenty	*I han ni*, *sŏm ni*, or *kul*
Two	*ni*	Seven	*sali*	Fifty	*sŏm ngā*
Three	*tŏm*, *thum*	Eight	*lie(t)*	Hundred	*ya I hat*
Four	*li*	Nine	*Iwŏ*		
Five	*ngā*	Ten	*sŏm*, *khan I hat*		

Captain Rundall does not mention any generic prefixes, and in most of his instances no such occur I have, however, found two, *tang*, apparently for round things, and *kiap*, for money Thus, *ā-tui tang som*, ten eggs ; *ngūn kiap khat*, one rupee

Pronouns.—The following are the *Personal pronouns* —

kē-mā, I , *lŏ-mā*, we *nang-mā*, *nā-mā*, *nŏ-mā*, and *nang*, thou, you *amā*, he , *amā-tē*, they Shorter forms occur as prefixes See verbs, below

The *Interrogative pronouns* are *a-kŏ* or *akwŏ*, who ? *akwi* and *kwēi*, which ? *a-bāng* and *bāng*, what ?

Verbs.—Pronominal prefixes are generally used before verbs in order to denote the person of the subject They are *ka*, *ki*, I , *ka*, *ku*, we *na*, *ni*, thou, you *a*, he, they

The verb substantive *hi* seems to be added to all tenses The root, with this addition, is used to denote present and past time

The suffixes of the *Past time* are *yŏ* and *tā*, to which *hi* is added

The suffix of the *Future* is *tū*, to which *hi* or *wē* is added *Tu* also occurs as a postposition meaning 'for'

The suffixes of the *Imperative* are *o*, plural *wŏ*, *tān*, *tēŏ*, and *tēun* The negative imperative is formed by adding *hi-yāo* or *yāo*

The root alone is used as an *Infinitive* or *Verbal noun* I have not found instances of an *Infinitive of purpose*

The root alone is also used as a *Relative participle*, prefixed to the qualified noun *Adverbial participles* are formed by a kind of reduplication ; thus, *ka-kap*, crying The suffix of the *Conjunctive participle* is *ā* A *Noun of agency* is formed by adding *pā*

There is no *Passive voice* Instead of saying 'I am struck' we must say 'he struck me' Sometimes, however, verbs, such as *ngat*, *dŏ*, and *khām*, to suffer, are used, and sentences are formed such as *hong-vāt kē-mā ka-ngat-hi*, striking I suffer

Compound verbs are used in order to modify the meaning of the principal verb They supply the place of adverbs, as in all connected languages

The *Negative particles* are *bŏ*, *bong*, *ngŏl*, *āl*, and *bwē* They are immediately added to the verb or its suffixes, before the final *hi*

The *Interrogative particles* are *yim*, *mŏ*, *ngē*, and *nē*

The preceding remarks have no other aim than to make it possible to use this dialect for comparison of grammatical structure For instances illustrating them, and for fuller particulars the student is referred to Captain Rundall's Manual A list of standard words and phrases, printed below, has been taken from the same source

RĀLTĒ

The Rāltē dialect is spoken in the Lushai Hills between Tui Dan and Dhaleswari, to the south of Vanbang, and in the Cachar Plains The figures reported are as follows —

Lushai Hills	.	.	. 18,000
Cachar Plains			(?)133
		TOTAL	18,133

In the Cachar Plains the Deputy Commissioner gives 399 as the total of Rāltē Sumar, and Langrong, without saying how many speakers there are of each The Rāltēs have come down from the Cachar Hills to the south and east of the Sadr Sub-division in the plains since the Census of 1891 Mr Soppitt found them in the Cachar Hills and says about them —

'These people have only very lately come from Lushai land, and there are no great number of them in British territory In Cachar (in a village near Nemotha) they are commonly spoken of, and looked upon, as Lushais They may, perhaps, be looked upon as being the link between the real Lushais and the people now called Kukis.'

Mr Soppitt classes them as an off-shoot of the Jangshēn tribe Most of the Rāltēs are found in the Lushai Hills, but they have not been settled there for a long time Colonel Elles quotes the following statement by Mr McCabe —

'The Rāltēs are a low caste tribe of Kukis, who are alleged to have come from the north, and to have been brought under subjection by the Duhens, who migrated from the Chin Hills They have distinct social customs, as well as a marked difference in dialect, and are not allowed to intermingle with the higher castes A separate portion of the village is assigned to them, and, if a human sacrifice is necessary, they enjoy the privilege of providing the offering They predominate in the Western Lushai villages of Lenkhunga, Kalkhom, and Lal rhima '

The Rāltēs have accepted the domination of the Duhens, but are said to have retained their customs and their language Mr Davis remarks —

They are looked down on by the Duhens, but in more than one northern village the Sāilō chiefs habitually use the Rāltē language amongst their own people, who are almost without exception all members of that tribe. Amongst the Rāltēs, however, the Duhen language is generally understood, though I have come across more than one instance lately in which Rāltēs, both men and women, though they understood the Duhen when they heard it spoken, were unable to use it with sufficient freedom to reply to questions in it The differences between the two languages are very considerable, and a man who has a very thorough knowledge of Duhen only is quite at sea if addressed in the Rāltē language '

I am indebted to Major J Shakespear, C I E , D S O , I S O , for a translation of the Parable of the Prodigal Son in Rāltē It shows that the Rāltē dialect of the Lushai Hills has been largely influenced by Lushēi, the principal language of the district

The following remarks are entirely based on this specimen, and must be used with caution

Pronunciation.—It is difficult to come to any conclusion as to the pronunciation of Rāltē from the specimen Long vowels are not marked, but probably every final vowel of a word or syllable is long, just as in Lushēi The abrupt shortening of a vowel is indicated by adding an *h*, but this pronunciation seems to be rather indistinct, for we find, for instance, the same words written *mu* and *muh*, *ka* and *kah* The same remark holds good with regard to the vowel *á* We find substituted for it in the same words both *a*

L 2

and *o*, thus *áh* or *oh*, *zá* or *zo*, *má* or *ma*, etc   In a similar way we find *o* for *ao*, thus *no*, young, *ia* and *e* in *pe*, *pia*, give, etc   When *o* is followed by a vowel a euphonic *v* is inserted, thus *lo-v-a*, in the fields, *tho-v-ing-a*, will arise, *a-pe-shi-o-v-u a*, they gave not, etc   After *m* we occasionally find a euphonic *m* inserted, thus, *a-lut-nuam-m-o-va*, he-to-enter-wished-not   Euphony seems also to be the reason for our finding the same word written *tun* and *tung*, thus, *a-háng-tun-dán-in*, he-to-come-now-being-about, but *a-hong-tung-ka-a*, he arrived now, that is to say we have *n* before a dental, *ng* before a guttural   A *ch* in some cases corresponds to a Lushēi *f*, thus *cha*, Lushēi *fā*, child, *cháp*, Lushēi *fáp*, to kiss, *láh-cha-dun*, a servant, compare Lushēi *hláh-fā*, a hireling   The aspirated liquids do not occur

Articles.—There are no articles in the language   The numeral 'one,' and indefinite pronouns are used instead of an *indefinite* article, pronominal prefixes, demonstrative pronouns, or relative participles supply the place of a *definite* article   Thus, *mi kuai-má*, a man, *láh-cha-dun pa kat*, a servant, *a nao-pang-zol*, the younger

Nouns.—*Gender* is only apparent in the case of animate nouns   Names of animals are neuter when they are not distinguished by generic suffixes   Gender is not distinguished when no ambiguity can arise   *Pa* denoting males, is the only generic suffix occurring in the specimens   Thus *cha-pa*, child-male, son, *u-pa*, elder brother

Number —There are two numbers, singular and plural   The number of the subject of a sentence is indicated by the pronominal prefix   See below   When it is necessary to indicate the plural, the suffix *ke* is used   Thus *boi-ke*, slaves   This suffix seems to be added to the last part of a compound word though it belongs to the first, thus, *zok-chá-ke*, pigs, food, *lit*, pig-foods   A short postposition may be inserted between the noun and the suffix, thus, *khut-a-ke*, on the hands, but *ka-thian-ke lah-a*, with my friends

Case —The *Nominative* is formed without any suffix.   Thus, *na nao a hong-tung-a*, your younger brother he came back.   The suffix *in* denoting the agent, is added to a noun when it is the subject of a transitive verb, thus, *cha-pa-in a-ti-a*, his son he-said.   *In* may be inserted between the different parts of a compound pronoun, thus, *mi ku-in-ai-má*, a certain man, where *ku-ai-má* is the pronoun.   No suffixes of the *Accusative* and the *Dative* occur in the specimen   The *Genitive* is denoted by the bare stem preceding the governing word, thus, *ro ka-chan-ai*, of the property my share   There is apparently no instance of *a* used as a suffix of the genitive   *Van-a mi*, the man of the heaven, God, must probably be explained as 'the man in heaven'

The suffixes of the *Locative* are *in* and *a*; thus *lim-tak-in*, joy-great-in, *khua-a*, in a village   The interjection *he* is prefixed to the *Vocative*, thus, *he pa*, O father   Other relations are expressed by postpositions, such as, *a*, in, to, *lah-a*, with, to, *lam-a*, in the direction of, *chung-a*, against, etc

Adjectives.—Adjectives follow the noun they qualify, and case suffixes are added to them, not to the qualified noun, thus, *khá-lam la-tak-a*, into a very distant country   The suffix of the comparative degree is *zak* or *zok*, and that of the superlative *ber*, thus, *nao-pang zák*, younger, *pha ber*, best

Numerals.—The numerals follow the noun   Only the two first numerals occur   They are *pa-khat*, one, *pa-nih*, two, and are identical with the Lushēi forms   *Pa* is the generic prefix, see Introduction, p 19

Pronouns.—The following are the *Personal pronouns* .—

Singular,—

kei, ka, I	*na,* thou	*a-ni, a,* he
nai, ai, me		
ka, my	*naingnai, na,* thy	*a,* his
ka-ta, mine	*na-ta,* thine	*a-mai-ta,* his

Plural,—

ka-u, we	*u,* you.	*a-u,* they

The forms *ka, na, a,* and *a-u,* also occur as pronominal prefixes, see below The forms *ka-u* and *a-u* are compound words, and other words are inserted between the two components Thus, *ka mu-leh-ka-u,* we saw-again, where the first *ka* is the pronoun , *a-pa-nih-u,* they two

A *Reflexive pronoun* is perhaps *i* in *i-mu-leh-ka a-hi-e,* mutually (*i e* , by us) seen again he is

The *Demonstrative pronouns* are *hi, hi-hi,* this , *chu, chu-chu,* that

There is no *Relative pronoun,* its place being supplied by the use of participles or verbal nouns There are only two instances in the specimen, *lam-la tak-a a om lai in-a,* at the time at which he was very far off , *hi na cha-pa hi na shum cha-zo-vek-tu,* thus your son who entirely wasted your property

The only instance of an *Interrogative pronoun* is *i-ha,* what? Thus, *chu i-ha hi-tah ?* that what is ?

The *Indefinite pronouns* which occur in the specimen are *kuai-má,* a certain , *ku-ma,* any one , *i-khá* or *i-kho,* some, whatever , *i ma,* anything

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes The following occur —

ka, I , *ka u,* we *na,* thou *a,* he, she, it , *a-u,* they When the subject is a neuter noun the prefix *a* is also used to denote the plural , thus, *vok-in a chak,* the pigs ate

The verb is inserted between the two parts of the plural prefixes, thus, a-*pe-shi-v* u*-a,* they gave not Compare also below, Imperative and Present participle The prefixes are dropped in the imperative and after *nai, ai,* me

The root alone is freely used to denote the present and past tenses , thus *a hi,* he is, or was The particle *e* may be added , thus *a hi-e,* he is The suffix *a* is used in the same way , thus, *a ti-a,* he said When the sentence is dependent on a subsequent clause to complete the meaning of the speaker (compare below, Conjunctive participle), this *a* may be translated 'and', the conjunction *leh,* and, being only used to connect words, not sentences Thus *a ti-a a zát-a,* he said and he asked

The suffix of *Past tenses* is *ka, ka-a,* thus, *a kel-ka-a,* he went The suffix *tah* in *i-ha hi-tah,* what is that? is also a suffix of the past or completed action A kind of *Perfect* is effected by adding the verb substantive , thus, *a hong-dam-leh-ka a hi,* he came alive again it is, he has indeed revived

The suffix of the *Future* is *ing, ing-a,* thus *ka tho v-ing-a,* I will arise , *ka ti-ing,* I will say

The suffix of the *Imperative* is *áh, oh,* plural *u a* , thus, *pia-áh,* give , *thei oh,* listen , *tal-u-a,* kill you. The first person plural is formed by the prefix *i,* and the suffix *ing* , thus, *i-cha ing,* let us eat Compare Future, above

The *Infinitive* is formed without any suffix, thus, *chah-vah*, to eat   The suffix of the infinitive of purpose is *ang, nang, ang-in*, thus, *lim-nang*, in order to rejoice, *pia-ang-in*, in order to give   Compare the use of *ang* in *a-mai-ta-ang*, for his sake

The suffix of the *Present participle* is *lan, leng*   There are no instances of a participle referring to the first person, to the second person singular, or the third person plural   In the second person plural *un* is prefixed to *lan* or *n* is prefixed, and *a* suffixed   The former method seems to be due to the influence of Standard Lushei where *n* is the common plural suffix in the pronominal prefixes   In the third person singular the termination seems to be *leng*   This participle is substituted for the imperative when more than one forms of the mood follow each other, the last one only remaining in the imperative   If *ma* be inserted between the verb and the ending, the meaning becomes 'although'   Thus, *han-la-thuai un-lan*, you bringing quickly, *han la-n-lan-a*, you bringing, *hi-ma-leng*, that being although, nevertheless

The locative suffixes *a* and *in* are used in forming *Adverbial* and *Conjunctive* participles   Thus *hin-kial-in ka thi-dan-a*, hungering I am about to die, *a bo-v-a ka-mu leh-ka-u a hi*, he having been lost has been seen again by us   The suffix *a* is very freely used after all tenses, see above

A *Noun of agency* is formed by adding the suffix *tu*, thus, *na shum cha-zo-veh-tu*, your property's wastor

There is no *Passive voice*, *ka-mu-leh-ka-u a-hi*, he was found again, literally means 'we saw him again it is,' 'we certainly saw him again'

Compound verbs are freely used and suffixes are then added to the last component   Thus, *Causatives* are formed with *tih*, thus, *han-bun tih-u a*, cause him to wear   *Desideratives* are formed with *nuam*, to wish, thus, *a lut nuam-mo v a*, he to-enter-wished not   The verb *dan* has the meaning 'to be about,' thus *ka thi-dan-a*, I am about to die   Other words used as the last part of compounds are *shen*, to spend, completely, *push*, to help, *leh*, again, *thuai*, quickly, *veh*, entirely, *em*, exceedingly, very, *zah*, *zo*, to the last, and the prefixes *ha, han*, upwards or towards, *zu*, down, etc

The *Negative particle* is *o*, thus *ka hi-o*, I am not, *lut-nuam-m-o-va*, to enter wished not

Order of Words.—The usual order of words is subject, direct object, indirect object, verb   The genitive precedes the governing word.   Adjectives and numerals follow the word they qualify   Demonstrative pronouns seem to be put at the beginning of the clause.

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

RĀLTE

(LUSHAI HILLS)

(Major J Shakespear, C I.E , D S O , I S C , 1900 ,

Mi	ku-m-ai-mâ	cha-pi	pa-nih	a	nei-i	A-nao-pang-zok-in,	' Ho
Man	*a-certain-by*	*sons*	*two*	*he*	*got*	*The-young-more-by,*	*' O*

pi,	ro	ka	chan-ai	ai	pia-âh,'	a	ti-a	A	shum	chu
father, property-of	*my*	*share*	*me*	*give,'*		*he*	*said*	*His*	*property*	*that*

a-pa-nih-u	lak-a	a	ham-a	Ni-shât-o-tak-a	a-nao-pang-zok-in	a
them-two	*to*	*he*	*divided*	*Days-long-not-very-in*	*the-young more-by*	*his*

shum	a-reng-in	a	khâm-vok-a	khâ-lam	la-tak-a	a	kel-puh-ka-a
goods	*all*	*he*	*collecting-entirely*	*country*	*far-very-to*	*he*	*brought*

Chu-mi-chun	nuam-lu-tuk-in	a	om-a,	a	shum	chu	a
There	*comfortable-very-being*	*he*	*remained,*	*his*	*property*	*that*	*he*

bo-ril-tik-ka-i	A	shen-zâh-ve-lch	chu	kha-lam	chu	nase	tak-in
wasted	*He*	*spent-entirely-when*	*that*	*country*	*that*	*trouble*	*great-in*

i-tam-ka-u-a,	chak-ing	a	ta-shain-a	Tin	chu	lam	khua-a	kuai-mâ
they-hungered,	*food*	*he had-exhausted*		*Then*	*that*	*place*	*village-in*	*a-certain*

lak-a	chuna	na-shem-in	a	zu-pang-a,	chu	mi	chun	vok-châ-ke	pia-ang-in
with	*there*	*work-doing*	*he*	*down-went,*	*that*	*man*	*that-by*	*pigs-food*	*give-in-order-to*

i-lo-lam-a	a	shâl-la	I-khâ	kâm	vok-in	a	chak,	chu
his-fields direction-to	*he*	*sent*	*Whatever food*		*the-pigs-by*	*they*	*ate,*	*that*

a-ni-pîh-in	chak-vâh	i	nuam-om-om-a,	ku-ma	i-ma	a-pe-shu-o-vu-a	A
him-by-also to eat-full		*he*	*wished-very-much,*	*any-one*	*anything*	*they-gave-not*	*He*

harh-lch-ve-lch,	' ka	pa	lak-a	lâh-chadun ke	châ	chak-shen-o-va	nei
awale-again-when,	*' My*	*father*	*with*	*hired-servants*	*rice*	*to-eat-finishing-not*	*got*

a tam-vei-u-tuah,	kei	la-chu	lu-to-va	hun-kial-in	ka	thi-dân-a	Ka
they-many-very,	*I*	*even*	*here*	*hungry-being*	*I*	*to-die-am-about*	*I*

tho ving-a	ka	pa	lak-a	ka	ha-shoi-ing-i,	" He	pa,	van-a	mi	chung-a
arise-will	*my*	*father*	*to*	*I*	*go-say-will,*	*" O*	*father,*	*sky-in*	*man*	*against*

lch	nang-mai	mit-muh-in	thil	ka	ti-shual-a,	ka	min	na	cha-pa	a-
and	*your*	*eye-sight-in*	*thing*	*I*	*did-wrong,*	*my*	*name*	*your*	*son*	*to-*

vuah	tak	ka	lu-o,	na	lak-a	loh-chadun	pa-khat	bang-in	ai	bâl-tei-âh "
bear	*worthy*	*I*	*am-not,*	*you*	*with*	*servant*	*one*	*like*	*me*	*make,"*

ka	ti-ing '	Tin	a	tho-va	a	lak-a	a	kel-ka-a	Chu-ti-chun	lam	la-tak-a
I	*say-will '*	*Then*	*he*	*arose*	*him*	*to*	*he*	*went*	*Then*	*way*	*far-very-at*

a	om-lai-in-a	a	pa-in	a	na-mua,	a	khâ-ngaih-a,	a	tai-a,	a	ir	a
he being-time-at		*his father by*		*he*	*saw,*	*he*	*loved,*	*he*	*ran,*	*his*	*chest*	*he*

chuk-tuah-a, a châp-a   A   lak-a ꞏ cha-pa-in,   'He   pa,   ran-a   mi   chung
embraced,   *he kissed   Him   to   his   son-by,*   *'O father, sky-in   man   against*

leh   nangmai   mit-mu-in   thil   ka ti-shual a,   ka   min   na   cha-pa ꞏ-ruah
and   your   eye sight-in   thing   I   did-wrong,   my   name   your   son   to-bear

tak   ka hi-o,'   a ti-a   Hi-ma-leng   a   pa-in   a   boi-ke lak-a,   'Puan
worthy   I am-not,'   he said   Nevertheless   his   father-by   his   slaves   to,   'Cloth

pha-ber   han-la-thuai-un-lan   choi-tik u a,   a   khut-a-ke zung-buh,
best   here-bringing-quickly-you   to-wear-cause,   his   hands-on   rings,

ꞏ   khe-a-ke pheikok han-bun-tik-u-a, she-bâng-no thao tak chu   han-la-u-
his   feet-on   boots   put,   a-cow-young fat   very that here bringing-

lan-a tal-u-a   Lim-tak-in i-cha-ing,   hi   ka cha-pa hi   a   thi   a-hong-nang-
you Till   Joyfully let-us-eat,   this my   son   this   he   dead-was   he-came-

leh-kah   a-hi   a   bo-ra ka-mu-leh-ka-u a hi,'   a ti-a   Tin   lim-tak-in
alive-again he-is,   he lost-was we-saw-again he is,'   he said   Then   joyfully

a-om-pan-ka-u-a
they-to-be-began

     Tin   a cha-pa   u-pa-zâk   lo-ra   om,   in-a   hong-tun-dan-in   i-kho
     Then his son   o'd-more   fields-in   was,   house-to   arrive-about-being   some

tum-ri   leh   a-lam-tham-u   chu   a thei-ka-a   Tin   kuai-mâ a sham-a,
drum-sound and   their-dance-sound   that   he heard   Then   somebody he called,

'chu i-ha hi-tah?'   a ti-a a zat-a   A   lak-a,   'na   nao   a
'that what   is?'   he said he asked   Him   to,   'your   younger-brother   he

hong-tung-ka-a   him-tak-a a   mu-leh-a   rang-in   na   pa-in   se-bâng-no
came-back,   safe-quite he seeing-again on-account-of   your   father-by   calf

thao-tak   hi-za   a tal-a,'   a ti-a   Tin   a   lai-na-a   in a   a   lut-
fat-very this-indeed he Filled,'   he said   Then he angry-getting house-in   he to-enter-

noam-mo-ra,   a   pa   a   hong-dak-a   a them a   Hi-ma-leng   a   pa
wishing-not,   his father he   came looked-out   he persuaded   Nevertheless   his father

lak-a,   'Thei-oh, kum kha hi-chan na   na ka shem-a-a,   na   thu la-lu ka
to,   'Listen, year every now-till   your worl I   did,   your word even I

oi o-ngai-shi-o-ra,   ka   thuan-ke   lak-a   lim-nang kel-cha   nai
to-obey-not-considered-never,   my   friends   with   rejoice-to   kid   me

pe-ngai shi o   Chu-ti-in hi   na   cha-pa   hi nâ-chi-zuak lak-a
to-give-(you)considered-never   But   this   your   son   here   harlots   with

na   shum   cha-zo-rek-tu   hi a   hong-kel-re-leh   a-mai-ta-ang   se-bang-no
your goods ate up-entirely-who   he he   returns-when   his-sake-for   calf

thao chu-na   na lat-rei-a,'   a ti-a a don-a.   Tin   a lak-a 'Ka cha-pa ka
fat that-for   you Filled,'   he said he replied   Then him to,   'My   son   me

lak-a   na om-reng-ho-ra,   ka-ta a-piang   na-ta   a   hi-e.   Lim   tak   leh
with you remain-regularly, mine whatever   thine   it   is   Joy   great   and

lim   tak a   om a pha-ho-ra   Hi na   nao   hi a   thi   a
happiness great-in to-live it good-es   This your younger-brother this he dead-was he

hong-dam-leh-ka   a   hi   A   bo i-mu-leh-ka a-hi-e,'   a ti-a.
came-alive-again he is   He lost   seen-again he-is,'   he said

PAITĒ

It has already been stated on p 55, that the Lushēis call all the hill tribes who wear their hair in a knot upon the top of the head *Poi*, or *Pai* It has also been pointed out that most of the Central and Southern Chin tribes tie their hair up in this way The Pois of the Southern Lushai Hills all speak dialects belonging to the Central Chin sub-group See below, pp 107 and 115 A thousand individuals in the North Lushai Hills have been returned as speaking *Paitē* This word is simply the plural of *pai* or *poi*, mentioned above, and *Paitē* should accordingly be supposed to be a Central Chin dialect As a matter of fact, however, the dialect is more closely related to the Northern sub-group, and may conveniently be described as the connecting link between both groups.

There is now no village in the Northern hills composed altogether of people speaking Paitē, but there are a few speakers in every Lushēi village They have accepted the Duhen domination, and are usually considered as one of the branches of the Mizaos Compare below, pp 127 and f

I am indebted to Major J Shakespear, C.I E , D S O , I S C , for a translation of the Parable of the Prodigal Son in Paitē, and this translation is the basis of the remarks on Paitē grammar which follow —

Pronunciation.—The abrupt shortening of a vowel indicated by a following *h* is apparently not very decided, for we find the same words written *le* and *leh*, *lo* and *loh*, *zá* and *záh*, etc Spellings such as *ngai* or *ngei*, may or may not represent different pronunciations The word *pe*, to give, becomes *pia* before *i* The *i* of the suffix *in* may be dropped after a vowel, thus, *a-ma-n*, he , *pa-n* or *pa-in*, by the father A euphonic *v* is inserted between *o* and a following vowel, thus, *lo-v-a*, in the fields Perhaps also the *n* in *lim-na*, in joy, is euphonic The consonant *g*, which does not occur in Lushēi, is common , thus, *gil*, also written *ngil*, corresponds to Lushēi *ril*, stomach The verb *tung*, to come, is also written *tun* , from *nek*, to eat, is formed *i-ne-di*, let us eat , the numeral 'two' is written *pa-nhi* and *pa-ni* Interesting is the word *li loh*, corresponding to Lushēi *lháh*, wages Compare above, p 16

Articles.—There are no articles in the language, indefinite pronouns and the numeral *pa khat*, one, being used as an *indefinite* article, and pronominal prefixes, demonstrative pronouns, or relative participles supplying the place of a *definite* article

Nouns.—*Gender*—Nouns denoting animals, unless the gender is specially dis-tinguished, seem to be neuter Thus we find *vok-in a nek*, the pigs ate, where the singular pronominal prefix is used before the verb Only one suffix denoting gender occurs in the specimen, viz , *pa*, denoting males, in *ta-pa*, son

Number—There are two numbers, singular and plural When the plural is marked, the suffix *te* is used, thus, *boi-te*, slaves , *vial-te*, friends

Case—The *Nominative, Accusative*, and *Dative* are formed without any suffix The suffix *in*, denoting the agent, is added to a noun when it is the subject of a transitive verb Before *nei*, to possess, have, *a* is used instead in *mi kua-hiam-a ta-pa pa nhi a nei-a*, a man had two sons The *Genitive* is expressed by prefixing the stem to the governing word , thus *a vok an*, his pigs' food In *van a tung a*, before heaven, the pronoun *a* seems to be suffixed to *van* to form a genitive, *lit* , the heaven its top-in

M

The suffixes of the *Locative* are *in* and *a*, thus, *lai-in*, time-at, *lo-v-a*, fields in

The *Vocative* takes no suffix, but the interjection *he* may be prefixed, thus, *pa* or *he pa*, O father

Other relations are indicated by means of postpositions, such as *lak*, *lak-a*, to, with, *lam a*, in the direction of, *tung-a*, against, etc

Adjectives.—Adjectives follow the noun they qualify, and case endings are added to them and not to the qualified noun, thus *gam la-tak-a*, country distant-very-to

The suffix of the *Comparative* is *zâ*, *zâh*, more, thus, *lian-zâh*, bigger   The *Superlative* degree is formed by adding *ber*, very, most, to the positive, thus, *hoi-ber*, best, *thao-ber*, very fat

Numerals.—The numerals which occur in the specimen are *pa-khat*, one, *pa-nhi* or *pa-ni*, two   They follow the word they qualify   *Pa* is the generic prefix, see above, p 19

Pronouns.—The following *Personal pronouns* occur —

Singular,—

ke, *ka*, I.	*na*, you	*a-ma*, *a*, he
ka, my	*nang-ma*, *na*, your	*a*, his
	nang-a, yours	

Plural,—

ka——u, we	*u*, *a——u*, they

The forms *ka*, I, *na*, you, *a*, he, *ka——u*, we, *a——u*, they, are used as pronominal prefixes, see Verbs, below

The following *Demonstrative pronouns* seem to occur   *hi*, *hi-ai*, this, *hu*, *hu-ai*, that, *ha* or *kha*, that, *ku*, that, *mi*, that

There is no *Relative pronoun*   Participles and verbal nouns are used instead, thus, *na ta-pa ná-chi zuak lak-a na sum ne-zo-vek-tu*, your son harlots with your property spent-entirely-who

Bang seems to be the *Interrogative pronoun* 'what?' thus, *hu-ai bang a-hi-ta*, that what is it?   A demonstrative pronoun added after an interrogative clause conveys the idea of relativity, thus, *vok-in bang-poh a nek*, *ku-chu a-ma-n leng ngil vah a-nek a-ut-em-em-a*, the pigs whatever did they eat? that even he also his-stomach full to-eat he-wished-much

The following *Indefinite pronouns* occur,—*kua-hiam*, a certain, *kua-ma*, someone, or, with the negative, nobody, *bang-poh*, some, what-ever, *bang-ma*, with the negative, nothing

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes   The following occur —

ka, I, *ka——u*, we, *na*, thou, *a*, he, *a——u*, they   The verb is inserted between the two parts of the plural prefixes, thus, *ka mu-non-ta-u*, we saw again.   When the subject is a neuter noun, the singular prefix *a* is also used to denote the plural, thus, *vok-in a nek*, the pigs ate   The prefixes are dropped in the imperative (see below)   After *kua-ma*, anyone, the plural prefix is used, the first part of it being, however, apparently dropped, thus, *kua-ma-in bang-ma pe-shi-kei-u-a*, anybody anything gave-not   In the clause *a ta-pa lian zâh lo-v-a om*, his son the big more the-fields-in was, the prefix seems to have been fused into one sound with the preceding *a* of *lo-v-a*

The root alone is used to denote present and past tense, thus, *a hi*, it is, *om*, he was
The suffix *a* is usually added, thus, *ka hi-a*, I am, *a chi-a*, he said

The suffixes of *Past tenses* are *ta* and *ka*; thus, *a thei-ta-a*, he heard, *a go-ta*, he has
killed, *huai bang a hi-ta*, that what happened? *Ka*, which is the common suffix in
Rāltī, only occurs once, in *a pai-ka-a*, he went

The suffix of the *Future* is *di*, *di-a*, thus, *ka chi-di*, I will say

The suffixes of the *Imperative* are *in*, or *āh*, *oh*, plural *u-a* The first person plural
is formed by prefixing *i* to the future tense Thus, *pia-in*, give, *thei-oh*, hear, *bun-
shak-u-a*, put on, *i-ne-di*, let us eat

The *Infinitive* or *Verbal noun* is formed without any suffix, thus, *om*, to remain
(in happiness is good) Postpositions and adverbial expressions are often added, and in
this way adverbial clauses are effected, thus, *na-shen-in*, work-doing-in, working, *a-om-
lai-in*, his-being-time-at, when he was The suffix of the infinitive of purpose is *di* or
di-in, thus, *pe-di-in*, in order to give Compare *him-na-di*, in order to rejoice, *a-ma-a-
din*, for his sake

Adverbial and *Conjunctive participles* are formed with the locative suffixes *a* and
in The former is in common use after all tenses, see above Of the latter the following
is an instance *na-shen-in*, working Another participle is formed by adding *la*, thus,
on-la-meng-meng-un-la, here bringing-quickly-you, and *on-la-un-la*, here-bringing-you
In these forms the pronominal element *un* of the second person plural is prefixed to the
suffix *la* A participle in the third person singular is perhaps *hi-ma-le* in *hi-ma-le
leng*, that although-being even, nevertheless A *Noun of Agency* is formed by the suffix
tu, thus, *ne-zo-tcl-tu*, he who entirely wasted

There is no *Passive voice* Instead of 'I am seen' we must say, 'somebody sees
me' Thus, *la mu-non-ta-u-a a hi*, we saw him again it is, he has been seen again by
us Other instances do not occur But the following seem analogous *a hong-dam-non-
ta-a la hia*, he having come alive again I am, *a hoi-a ka hi a*, that good being I am

Compound verbs are very extensively used. Thus we find the verbal prefixes *hong*,
up, as in *hong-tho*, rise up, *on*, towards, as in *on-la*, bring, and *va*, towards, as in *va-pang*,
go and stay *Causatives* are formed by adding *shak*, thus, *bun-shak*, to cause to wear, to
put on. *Desideratives* are formed by suffixing *nuam*, thus, *lut-nuam*, to wish to enter
Other compounds are formed with *non*, again, *shen*, to finish, *shin*, to be about, *thek*,
always, *tch*, entirely, *zo*, till the last, etc

There are two *Negative particles*, *lo*, corresponding to the Lushēi form, and *kei*,
thus, *nek-shen-lo-va*, to eat finish not, *ka hi-kei*, I am not Both are combined in *ka oi-
lo-ngei-shi-kei-a*, I to-obey-not-considered-not, I did not disobey.

[No 7]

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

PAITĒ.

(LUSHAI HILLS)

(Major J. Shakespear, C.I.E., D.S.O , I.S.C., 1900.)

Mi kua-hiam-a ta-pa pa-nhı a nei-a A-nao-pang-zâ-ın a
Man a-certain sons two he had The-young-more-by his

pa lak-a, 'He pa, go ka chan-aı on-pıa-ın,' a chı-a
father to, ' O father, valuables-of my share give,' he said

Chın a sum-te pa-nı-u lak-a a hâm-a Nı shât-lo-tak-ın a-
Then his goods both with he divided Day long-not-very-ın the-

nao-pang-zâ-ın sum a-vek-ın a khâm-a, gam la-tak-a a
young-more-by goods entirely he collected, country far-very-to he

pai-pih-ta Huaı-a nuam-lu-tuk-ın a om-a a sum a mang-shak-ta-a
went There luxuriously-very he lived his goods he wasted

A sum a mang-mung-ın a khâ-lam mun na-sha-tak-ın
His property it lost-when that village neighbourhood exceedingly

a-tam-a-vok-u, nek-dı a ta-sama Mi lam kua-hıam lak-a
they-hungered, eating-for he was-ın-want That country-of a-certain with

na-shen-ın a va-pang-a Huaı-ın a vok an pe-dı-ın a lo
working he went-stayed Him-by his pigs food give-to his fields

lam-a a hâl-a Vok-ın bang-po kâm a nek, ku chu a-man
direction-to he sent Pigs by what-ever ∣ husks they ate, that even him-by

leng ngıl vah a-nek a ut-em-em-a, kua-ma-ın bang-ma pe-shı-keı-u-a
also belly full to-eat he wished-much, anyone-by anything gave-not

A harh-non-mung-ın, 'Ka pa lak-a kı-lo-fa-te an nek-shen-lo-va
He awake-again-when, ' My father with servants food eat-finishing-not

neı a-tam-tam-tâh, ke la-chu hıaı-a gıl-kıal-ın ka shı-shın-a
have many-many-very, I even here belly-hungeı-ın I to-die-am-about

Ka tho-dı-a ka pa lak-a va-gem-dı-a, "Pa, van-a tung-a
I arise-will my father to go-say-will, " Father, heaven against

nang-ma mıt-mu-ın thu ka hıh-shual-a, ka mın na ta-pa a-zat
your eye-sight-ın things I did-wrong, my name your son to-bear

tak ka hı-keı, na lak-a kı-loh-fa pa-khat bang-ın on-bâl-teı-âh," ka
worthy I am-not, you with servant one like me-make," I

chı-dı ' Chın a hong-tho-va a pa lak a paı-ka-a Hu-chı-ın
say-will ' Then he up-arose his father to he went Theı enpon

gam la-tak-a a-om-laı-ın a pa-n a na-mu-a, a khâ-ngaı-a
way far-very-ın his-being-time-at his father-by he saw, he forgave

a tui a ûm a chuk-tuah-a a tâp-a A lak-a a ta-pa-in,
he ran his breast he embraced he kissed Him to his son-by,

'He pa, van-a mi tung-a le nang-ma mit-mu-in thu ka
'O father, sky-in man against and your eye-sight-in thing I

hi-chual-in Ka min na ta-pa min-di-in vuah tak ka hi-kei,'
did-wrong My name you son naming-for to-bear worthy I am-not,'

a chi-a Hi-ma-le leng a pa-in a boi-te lak-a, 'Puan hoi-ber
he said Nevertheless his father-by his servants to, 'Cloth best

on-la-meng-meng-un-la on-shil-shak-u-a, a kut-a zung-bun-te
ye bringing-quickly-quickly-you here-put-on (him), his hand-on rings

bun-shak-u-a a khe-a phei-kok bun-shak-u-a, se-bâng-no thao ber
to-put-on-cause his feet-on boots to-put-on-cause, cow-young fat very

on-la-un-la go-shak-u-a, lim tak-in i-ne-di Huai ka ta-pa a
ye-bringing-you kill, joy great-in let-us-eat This my son he

chi a hong-dam-non-ta, a mang-a ka-mu-non-ta-u-a a hi,' a
dead-was le came-alive-again, he lost-was we-saw-again it, is,' he

chi-a
said

Chin a ta-pa han-zâh lo-va om, in-a hong-tun-shin-in
Then his son big-more fields-in was, house-to come-arrive-about-being

bang-poh tum ging leh a-lam-thâm-u a thei-ta-a Chin boi
some drum sound and their-dance-noise he heard Then slave

kua-ma a sham-a, 'Huai bang a hi-ta?' a chi-a a dong-a
a-certain he called, 'That what it happened?' he said he asked

A lak-a, 'Na nao a hong-tung-ta-a, him-tak-a a-mu-non-
Him to, 'Your younger-brother he came-arrived, safely his-seeing-again-

ziak-in na pa-n se-bâng-no thao tak ha a go-ta,' a chi-a
on-account of your father-by calf fat very that he killed,' he said

Chin a heh-a in-a a lut-nuam-kei-a, a pa a hong-
Then he got-angry house-in he to-enter-wished-not, his father he came-

dak-a a hem-a Hi-ma-le-leng a pa lak, 'Thoi-oh, kum-khua
look ed-out he persuaded Nevertheless his father to, 'Listen, continually

hui tan na na ka shem-a, na thu leng ka oi-lo-ngei-shi-
now till your work I did, your word even I to-obey-not-consi-

kei-a, ka vual-te lak-a lim-na-di kel leng non-pe-ngei-shi-
dered-not, my friends with rejoicing-for goat even me-to-give(-you)-con-

kei-a Chin na ta-pa ná-chi-zuak lak-a na sum ne-zo-
sidered-never Then your son harlots with your goods ate-up-

vek-tu hi a hong-pai-ve-leh a-ma-a-din se-bâng-no thao tak kha
entirely-who he he came-went-when his-sake-for calf fat very that

na   na-go-shak-vial-a,'   a   chi-a   a   dang-a   Chin   a   lak-a,   ' Ka
you   *kill,'*   *he   said   he   answered   Then   him   to,   ' My*

ta-pa,   ka   lak-a   na   om-thek-a,   ka   neih-poh,   nang-a   veh   a   hi
son,   me   with   you   live-always,   I   having-whatever,   yours   entirely   it   is

Lim   tak   leh   kipale   tak-a   om   a   hoi-a   ka   hi-a   Hiai   na
Joy   great   and   happiness   great-in   to-live   it   good-is   I   am   This   your

nao   hi   a   shi   a   hong-dam-non-ta-a   ka   hi-a   A
younger-brother   this   he   dead-was   he   came-alive-again   I   am   He

mang   ka-mu-non-ta-u,'   a   chi-a
lost-was   we-see-again-did,'   he   said

English	Khongzāi (of Manipur)	Thādo (Nāga Hills)	Sairang (Cachar Plains)
1. One	Khat	Khat	Khăt
2 Two	Ni	Ni	Nĭh
3 Three	Thŭm	Thŭm	Thome
4 Four	Li	La	Lĭh
5 Five	Ngă	Ngă	Ngă
6 Six	Gŭp	Ghu-up (gŭp)	Ghup
7 Seven	Sagi	Saghi (săgi)	Sahgi
8 Eight	Gĕt	Ghet	Gait
9 Nine	Kū	Ko	Koh
10 Ten	Som	Som, (shom)	Sohm
11 Twenty	Som ni	Somini, (shom-ni)	Sohm-nih
12 Fifty	Som-ngă	Som-ngă, (shom ngă)	Sohm ngă
13 Hundred	Jă-khat	Ză khat	Jhă-khăt
14. I	Kei	Kĕn, (kĕi)	Kĕi
15 Of me	Kei(-thŭ)	Kei-ma	Kĕi sik-ă
16 Mine	Kei-ă	Ditto	Kĕi-jăh
17 We	Kei-ho	Kei-ho	Kĕi ho
18 Of us	Kei-ho(-thŭ)	Kei-ho loi	Kĕi-ho-sikă, kĕi-a-thu
19 Our	Kei-ho-ă	Kei-ho lŏ-u	Kĕi-ho-tă
20 Thou	Nang	Năng	Năng
21 Of thee	Nang(-thŭ)	Năng zhein	Năng-sikă, năng-thŭ
22 Thine	Nang-ă	Năng-ho	Năng-ă
23 You	Nang-ho	Ditto	Năng ŭ
24. Of you	Nang-ho(-thŭ)	Năng-ho-jein	Năng-ŭ-sikă, năng-ŭ thu
25 Your	Nang-ho-ă	Hĕ ho	Năng ŭ bă

Kuki of Cachar (Campbell)	Sīyin (Rundall)	English.
Khăt	Khat	1 One
Nı	Nı	2 Two
Tūm	Tŏm, thum	3 Three.
Lı	Lı	4 Four
Ngă	Ngă	5. Five
Gūp	Lŏk, luk	6 Six.
Sagı	Salı	7 Seven.
Gıt	Lıet	8 Eight
Ku	Kwŏ	9 Nine.
Som	Sŏm, or khan khat	10 Ten.
Som-ını	Khan nı, sŏm nı, or kul	11 Twenty
Som nga	Sŏm ngă	12. Fifty
Jă khăt	Ya khat	13 Hundred.
Keı	Kĕ-mă	14 I
(Keı măn)	Ku, or kı	15 Of me
Keı mă		16 Mine
Keı-ha	Kŏmă	17 We.
(Keı hăm)	Ka, or ku	18 Of us
Kĕı ha		19 Our.
Nang	Nang-mă, nă mă, nang	20 Thou.
(Năng măn)	Nă, nı	21 Of thee
Năng mă		22 Thine
(Nang ma)	Nŏ-mă	23 You
(Năng mă ha)		24 Of you
Nang-ha		25 Your

Kuki of Cachar (Campbell)	Siyin (Rundall)	English
Ā mã	A-mã	26 He
(Ā mŭ ha)		27 Of him
Ā-mã		28 His
Ā-mã-o	A-ma-tŏ	29 They
Ā-mã-hn		30 Of them.
Ā-mã-hao		31 Their
Khnt	Khut	32 Hand.
Keng	Piang	33 Foot.
Nã	Nã	34. Nose.
Mit	Mit	35 Eye.
Mu	Kãm	36 Mouth
Ha	Hã	37 Tooth
Kul	Bil	38 Ear
Sam	Sam	39 Hair
Lu	Lũ	40 Head
Lēi	Lēi, kam	41 Tongue.
Oŏ	Ngil, ûm	42. Belly
Tūngtūn	Nũng	43 Back.
	Chĭ, khĭ	44. Iron
Sanã	Kham	45 Gold.
Dankũ	Ngũn	46. Silver
(Nã)pa	Pã	47 Father
(Nã)nũ	Nũ	48. Mother
Ũ	Ũ (elder), nãũ (younger)	49 Brother
Ã	Ũ-nũ (elder), nãũ nũ (younger)	50 Sister
Pasal	Mi hing, pasall	51 Man.
Nn mãi	Nũmē	52 Woman

English	Khongzāi (of Manipur).	Thādo (Nága Hills)	Sairang (Cachar Plains)
53 Wife	A-ji	Ka zhi-nu, (ka-ji)	Kā-jih
54 Child	A-nāūsēn	Cha pang	Nāh n, : e nān
55 Son	A-chā pă	Chapang-pa, (chā-pā)	Kā-chā
56 Daughter	A-cha-nū	Chapang nu, (chā-nung)	Kā chā nuh
57 Slave	Soūk, sho	Sho	Kā soh
58 Cultivator	Laū lhū mi, laū bol-pā	Lo balhā	Loubolā
59 Shepherd	Yūm ching mi		Bēl-ri kēl ngākā
60 God	Thilhā, Patēn	Pathe, (Pathēn lūnjāi)	Pāthēin
61 Devil	Kāūsi (*demon*)	Tilhā	Thilāh
62 Sun	Ni	Ni, nisha (nisā)	Nisāh
63 Moon	Lhā	Lha-ta (lhâ)	Flā-pā
64 Star	Āsi	Āsi	Ahsih
65 Fire	Mēi	Mei	Mēih
66 Water	Tūi	Ti (tūi)	Tūi
67 House	In	In	Ihn
68 Horse	Sakol	Sakal (sakor)	Chākor
69 Cow	Bong	Bong (chilhat)	Chherāk-pi
70 Dog	Hui chā	Wi-chā	Ūi
71 Cat	Ming-chā	Meng chā (mēng-tē)	Mēng tē
72 Cock	A-chal	A-chal	Āh
73 Duck	Ātot	Watowat	Buh-to
74 A :	Gadha	*Not known*	Gāddā
75 Camel	Ūt	Ditto	Muh kinkāng
76 Bird	Wa-chā	Va-cha	Bah
77 Go	A-che-tā	Cheye-ta (che-tau)	Chi thāng
78 P :	A-re-ta	Ne-tha	Nīh-thāng
. Ci	A tse tā	Thou tha (tor in)	Tou-thāng

Fa-tci of Chaka (Camyie)	Fula (Pardall)	English
Ji	Ji, sl	53 Wife
Ci	Ta	54 Child
Chi pi	Ta pi	55 Son
Ci -s	Ta nû	56 Daughter
Sa	In tano rd	57 Slave
La-la'l		58 Cultivator
(S)		59 Shepherd
Fa l-s		60 God
T-l		61 Devil
Sin	Si	62 Sun
T-li	Tha	63 Moon
Au	A s'l	64 Star
Mi	Wo, sl	65 Fire
Tu	Tsl	66 Water
I-	In	67 House
U, ku	Shpi	68 Horse
Sui	hhu	69 Cow
La	Wi	70 Dog
Mi-g'l	Ngsû	71 Cat
A	Â lu	72 Cock
Va 'u	hgûnpu	73 Duck
		74 Ass
		75 Camel
		76 Bird
Va	Wuchiem	77 Go
Chin	Pai o	78 Eat
hên	Nó o	79 Sit
Ton sin	Tô-o	

Kol-hÍ of Cachar (Camp 2?)	Syin (Randall)	English
Hung in	Him pai to	80 Come
Chae in	Vats	81 Beat
D ngin	Dingo	82 Stand
Th	Thes	83 Die
I pa	Pats	84 Give
Fh Ta	Tasp	85 Run
A hae ten	Teach	86 Up
A h ges	Awai	87 Near
Nai	Nee	88 Down
Gimchep	Khe b	89 Far
Muchpa	Ma ya	90 Before
Nekchien	A mng lam	91 Behind.
Fai Min	Akwi	92 Who
Iham	Bang	93 What
Informa tan	A lang k m	94 Why
Adi	L	95 And
F	Tshl yoang	96 But.
Chik	Lo	97 If
Uhm	A hi	98 Yes
Fca tan	Hi bi	99 No
Al ak ab	Ni-onge pa-ongs	100 Alas
Ns pa kha	Pa khat	101 A father
Ns-pa	Ditto	102 Of a father
Ka pa hing a		103 To a father
(Na pa hinga padin)	Pa khat pan	104 From a father
Na pa ni	Pa ni	105 Two fathers
Na pa ngai	Pa te	106 Fathers.

English.	Khongzāi (of Manipur)	Thādo (Nāga Hills)	Sairang (Cachar Plains)
107 Of fathers	Ka pā tampi-ā	Ka-pa te-ho	Kā pā ngēi sikā, *or* thu
108 To fathers	Ka pa tampi-hēng	Ka-pa hoi	Kā pā ngēi hingā
109 From fathers	Ka pā tampi hēng-ā	Ka pa-hoi-hengā	Kā-pā ngēi hingā ā hong
110 A daughter	Ka-cha-nū khat	Cha-pang-nu	Kā-chā nuh khāt
111 Of a daughter	Ka-cha-nū khat-ā	Ditto	Kā-ohā-nuh khāt sikā, *or* -thu
112 To a daughter	Ka-cha nū khat-hēng	Cha-pang nu-hengā	Khat kā chā nuh hingā
113 From a daughter	Ka-cha-nū khat-hēng-ā	Ditto	Khāt kā chā-nuh hingā ā-hong
114 Two daughters	Ka cha-nū a ni	Cha pang-nu te-ni	Kā chā nuh nih
115 Daughters	Ka-cha-nū tampi	Cha-pang nu ho	Kā chā-nuh ngēi, *or* ho
116 Of daughters	Ka cha-nū tampi ā	Cha-pang-nu-ho hengā	Kā-ohā nuh ngēi sika, *or* thu
117 To daughters	Ka-cha-nū tampi hēng	Ditto	Kā chā-nuh-ngēi hinga
118 From daughters	Ka cha nū tampi-hēng ā	Ditto	Kā chā-nuh ngēi hingā ā-hong
119 A good man	A-fa tā pasal khat	Khat a pā	Khāt mih ā-phā-jilēh
120 Of a good man	A fa tā pasal khat-ā	Khat a-pā hengā	Khāt mih ā-pha jilēh sikā, *or* thu.
121 To a good man	A-fa-tā pasal khat-hēng	Ditto	Khāt mih ā phā jilēh hingū
122 From a good man	A-fa-tā pasal khat-hēng ā	Ditto	Khāt mih ā phā-jileh hingā ā hong.
123 Two good men	A-fa-tā pasal ni	Ni a-pā	Nih mih ā phā-jilēh
124 Good men	A-fa tā pasal tampi	A-pā-ho	Mih ho ā-phā-jilēh
125 Of good men	A fa-ta pasal tampi-ā	A-pā-ho hengā	Mih ho a pha-jilēh thu
126 To good men	A-fa tā pasal tampi-hēng	Ditto	Mih ho ā phā-jilēh hingā
127 From good men	A fa tā pasal tampi hēng ā	Ditto	Mih-ho ā-phā-jilēh hingū ā hong
128 A good woman	A-fa-tā nūmai khat	Numei a pā	Khat nuh-mēi ā-phā-jilēh
129 A bad boy	A-fa-lo pasal nēyaū chā khat	Chapang a-pa lu	Khāt puchāl-chā mighilon
130 Good women	A-fa tā nūmai tampi	Numei a-pa-ho	Nuh mēi ho ā-phā-jilēh
131 A bad girl	A fa lo nūmai neyaūchā	Chapang nu a-pa lu	Khāt nuh mēi-chā mighilon
132 Good	A fa tā	A-pā (ā-phāi)	Ā phā jilēh
133 Better	A ni saug ā faiyo	Hichē a pa	Ā-phā-dhomō

Kuki of Cachar (Campbell)	Siyin (Rundall)		English.
Nā pā ngai sī	Pā tō	107	Of fathers.
Na pā ngai hingā		108	To fathers
(Na-pa ngai hingā pādin)		109	From fathers
Chā nū khāt	Tā-nū khat	110	A daughter
Chā-nu	Ditto	111	Of a daughter
Chā-nu hingā		112	To a daughter.
(Chā-nu hingā pādin)		113	From a daughter
Chā nu nī	Tu-nū nī	114	Two daughters.
Chī-nu-ha	Ta nū tō	115	Daughters
Ditto	Ditto	116	Of daughters.
		117	To daughters
		118	From daughters
Pasal khāt ā fā	Mi-hīn phā khat	119	A good man.
Pasāl khāt a-fa-pā chu	Ditto	120	Of a good man
Pasal khat ā fā-pa hingu		121	To a good man
(Pasāl khat a fā pā hingā pādin.)		122	From a good man
Pasāl nī ā fā	Mi hīn phā nī	123	Two good men
Pasal ā-bonin ā fā	Mi hīn phā tō	124	Good men
Ā-bonā pāsal āfā-ha	Ditto	125	Of good men
		126	To good men
Pasal āfā-ha hingā pādin		127	From good men
Nu-mūi khāt ā fū	Nū mē phā khat	128	A good woman.
Chā pang-pū khāt ā fā lon	Patang shiō khat	129	A bad boy
Ā fā nu-mūi-ha ā bonin	Nū mē phā tō	130	Good women
Chā pāng-nu khāt ā fā lon	Nū mē nō shiō khat	131	A bad girl
Ā fā	Phā	132	Good.
Hnū pādin āfai	A-mā sāng phā	133	Better

English	Khongzai (of Manipur)	Thādo (Nága Hills)	Sairang (Cachar Plains)
134. Best	Tampi sing-ā faiyo	Hi-zhat-pi-la hiche a-pā	Ā-phi-pēhnē
135. High	A-sāng-ē	A-sāng	Ā-sāng ēh
136. Higher	A-ni sāng-ā a-sāng-i	Hiche sāngnin ā-sāng	Ā-mā nehki ā-sāng-ēh
137. Highest	Tampi sāng ā a-sāng-ē	Abonchā sāngni ā-sāngi	Ā-sāng-pēhnē
138. A horse	Sakol a-chal khat	Sakol khāt	Khāt sākor chāl
139. A mare	Sakol a-nū khat	Sakol a-nū	Khāt sākor pi
140. Horses	Sakol a-chal tampi	Sakol-tē-ho	Sākor chāl-ho
141. Mares	Sakol a-nū tampi	Sakol a-nu-ho	Sākor pi-ho
142. A bull	Bong a-chal khat	Bang chal	Khāt shērāk chāl
143. A cow	Bong a-nū khat	Bang a-nu	Khāt shērāk pi
144. Bulls	Bong a-chal tampi	Bang chal-ho	Shērāk chāl-ho
145. Cows	Bong a-nū tampi	Bang a-nu-bo	Shērāk pi-ho
146. A dog	Hui a-chal khat	Ui-chā	Khāt nī chāl
147. A bitch	Hui pi khat	Ui-chā a-nu	Khāt nī pi
148. Dogs	Hui a-chal tampi	Ui-chā-bo	Ūi chāl-ho
149. Bitches	Hui pi tampi	Ui-chā a-nu-bo	Ūi pi-ho
150. A …	Kel r-chal khat	Kel chā a-chal	Khāt kēel-chāl
151. A …	Kel a nū khat	Keel-chā a nu	Khāt kēel pi
… Goat	Kel tampi	Keel-chā ho	Kēel-ho
…	Sa … a-chal khat	Sha chal	Khāt sāhjak chāl
…	Sa … a-nū khat	Sha pi	Khāt sāhjak pi
…	Sa …	Sha lo	Sahjak
…	… ka …	Keji ka fini	Kei kā omch
…	…	… na ani	Na… na-omch
…	…	…	Āb mā … omch
…	…	Keh kefini	… omch
…	…	…	……

Kuki of Cachar (Campbell)	Siyin (Rundall)	English.
Ā-fä changnang pěne	Phäbil	134 Best.
Ā chāng	Säng	135 High
Ā-chāng a	A mä säng säng	136 Higher
Ā-chāng changnang pěno	Sang bil	137 Highest
Säkar lhät	Shipū tal lhat	138 A horse.
Sakar lhat ā nu	Shipū pui khat	139 A mare.
Säkar ā bonin	Shipū tal tě	140 Horses.
Säkar ā-nu ā-bonin	Shipū pui tě	141 Mares
Sirät chäl khät	Khui tal khat	142 A bull
Sirat ā-nu khät	Khui pū khat	143 A cow
Sirät chäl ā-bonin	Khui tal tě	144 Bulls
Sirät ā nu ā-bonin	Khui pui tě	145 Cows
Ūi khät	Wi tal khat	146 A dog
Ūi nu khät	Wi pui khat	147 A bitch
Ūi ā bonin	Wi tal tě	148 Dogs.
Ūi nu a bonin	Wi pui tě	149 Bitches
Kel chäl khät	Kiel tal khat	150 A he goat.
Kel ā nu khät	Kiel pui khat	151 A female goat.
	Kiel tě	152 Goats
Sāzu ā-chäl khät	Sachohi tal khat	153 A male deer
Sāzu ā-nu khät	Sachohi pui khat	154 A female deer
Sāzu ā-bonin	Sachohi	155 Deer
Nang-mä nä um-ě	Kě-mä ka-hi	156 I am.
Ā mä ä-um-ě	Nang mä na hi	157 Thou art
Kě-ha kě-um-näi	A-mä a-hi	158 He is
Näng ha nä-um-ě	Kě-mä ka hi	159 We are
	Ně-mä na-hi	160 You are

E n	Khoirao (of Manipur)	Thuko (Naga Hills)	Songteng (Cachar Plains)
161 Thy ara	A-ma ho a-ki	Hichē-ho a-ūmi	
1 2 I ras	Kei ka-haję	Kei kā-umi	
16? Thma mar	Nang na-ka yē	Nang nā-umi	
14 Ho res	A-ma a hają	Hichē ā-umi	
15 We rem	Kei-ho ka-hają	Kei-ho ka-umi	
176 Yon rem	Nang-ho na-hają	Nang-ho ā-umi	
17 Ther rem	A-ma ho a ha yē	Hichē-ho ā-umi	
1 Po	E	E	

Kuki of Cachar (Campbell)	Siyin (Rundall)	English
Ā mã hıã um-ŏ	A mı tı̄ n hı	
Kĕı jın kã umeı	Kŭ-mã ķı-ŏm tı̄ hı, or ŏm-yŏ-hı	161 They are.
Nang nı̆ um ın		162 I was
Ā-mã u um ın		163 Thou wast
Kĕ-ha kı um-ĕı		164 He was.
Nang ha nı um ın		165 We were.
Ā ma ha ã ṇm ın		166 You were
Ā hı je		167 They were
Ā hı te	Ŏm-ŏ	168 Be.
Ā-hı tĕe.	Ŏm	169 To be
Ā-hı jon tĕe		170 Being
Keı hınange	Ŏm-ã	171 Having been
Keı ma hıng-kã te		172 I may be
Keı lı-dıng kı-hın	Kŏ-mã kı-ŏm tı̄ hı	173 I shall be.
Chãk ın		174 I should be
Ā-chı̄ te	Vã tŏ	175 Beat
Ā-chãk ın	Vã (t)	176 To beat.
Ā-chã nãı	Vã vãt	177 Beating
Keı jın kã chã	Vãt-ã	178. Having beaten.
Nãng ın cha-ın	Ka-vãt-hı	179 I beat
Ā-mãu ã-chã ın	No vat-hı	180 Thou beatest
Kĕ-han kı̆-chã ın	A-vãt-hı	181 He beats
Nãng-han nı̆-chã ın		182 We beat
Ā mũ han ã-chã ın	"	183 You beat
		184 They beat.
		185 I beat (Past Tense)
Kã vã-tã hı		186 Thou beatest (Past Tense)
		187 He beat (Past Tense)

English.	Khongzāi (of Manipur)	Thādo (Nāga Hills).	Sairang (Cachar Plains)
188 We beat (*Past Tense*)	Kei-hon ka-wa-tē		
189 You beat (*Past Tense*)	Nang-hon na-wa-tē		
190 They beat (*Past Tense*)	A-mă-hon a-wa-tĕ		
191 I am beating	Kein ka-wē	Ken ka-voi	
192 I was beating	Kein wong-am-tŏ	Ken ka-va ā umgme	
193 I had beaten	Kein ka-wa-tĕ	Ken ka-voi-jhenge	
194 I may beat	Kein wa-thai nāng-ĕ	Ken ka-voi-tenā	
195 I shall beat	Kein wo-nāng-ĕ	Ken vong-ŏ	
196 Thou wilt beat	Nang-in wo-nāng-na-tē		
197 He will beat	A-măn wo-nān-tē		
198 We shall beat	Kei-hŏn wo-nāng-ĕ		
199 You will beat	Nang-hŏn wo-nāng-na-tĕ		
200 They will beat	A-mā-hon wo-nān-tĕ		
201 I should beat	Kein wo-nāng-ĕ	Ken ka-voi a-pā	
202 I am beaten	Kei-mā-ĕ wĕ	Keye ŏ voi	
203 I was beaten	Kei-mā-ĕ wĕ-tĕ	Kĕ ŏ voi-jhengĕ	
204. I shall be beaten	Kei-mā-ĕ wŏ-a-ding a-hĕ	Kĕ ŏ vozhenge	
205 I go	Kei ka-chĕ	Kŏ ke-chĕ	
206 Thou goest	Nang na-chĕ	Nang che-tā	
207 He goes	A-mă a-chĕ	Hiohĕ a-che-ta	
208 We go	Kei-ho ka-chĕ		
209 You go	Nang-ho na-chĕ		
210 They go	A-mă ho a-chĕ		
211 I went	Kei ka-chĕ-tāi	Ke ke-ŏhĕ	
212 Thou wentest	Nang na-chĕ-tāi	Nang nă-chĕ	
213 He went	A-mā a-chĕ-tāi	Hichĕ n-che-tā	
214 We went	Kei ho ka-chĕ-tāi		

	English	Khongzāi (of Manipur)	Thādo (Nāga Hills)	Sairang (Cachar Plains)
215	You went	Nang-ho na chŏ-tāi		
216	They went	A-mā-ho a chŏ-tāi	. .	
217	Go	Chĕtang	Oho-tā . .	
218	Going	Chĕ-in	Chitang .	..
219	Gone	Chĕ-tāvin	A-cho	
220	What is your name?	Na-min i-bi ham? .	Nang min ihang?	Na-min ih-ham? .
221	How old is this horse?	Sakol hi kūm i-yā ham?	Hichŏ sākol kūm izhā ham?	Sāker kum i-ja hi tām?
222	How far is it from here to Kashmir?	Hiwā pansān Kashmir rhūn i-chan hiyam?	Hiya konin Kashmir i-chān ham?	Hi kanmā Kashmir i chān lam?
223	How many sons are there in your father's house?	Na-pāa-in-ā a-chā pasal iyā ūmam?	Nang-pā a-chā izhāt ham?	Nā-pā ihn ā nāo i jah ūm ām?
224	I have walked a long way to-day	Kei tū-ni gamlapā ka-chŏ	Ko tu-ning gham-chongpi hūmkāhi	Tū-ning gūm la ta kā chĕi .
225	The son of my uncle is married to his sister	Ka-pa-ngă a-cha-pān a-nāū-nū yin a-nayĕ.	Kū-pa shopi cha-pā, hichŏ shopi-nu to ākichang.	Kā-pāngū nāo-in hi-chĕ-pā sar-nū gun ā nĕi jĕh.
226	In the house is the saddle of the white horse	Sakol akāng safe in-sūngū ūmĕ	Sakōl kang phā in a ā nme	Sāker kān sāpāl ihn ā ā-um ŏh
227	Put the saddle upon his back.	A-dūng-tūn-ū safe keyo	Sakol phā hangkani .	Sāpāl ā chnnghā koi-tā
228	I have beaten his son with many stripes.	Kein a-mā a-cha-pā mohin hawŏpin kn-wŏi	Huchĕ-pa chā havo-in ke-vo	Kei-jin cho pā nāo-hi kā-choh ĕ (i e kā-wo-ĕ)
229	He is grazing cattle on the top of the hill	Hūicha mūcla a-mān sēl kaching-ĕ	Hiobŏ bong teugtāng a-chēlā	Che pā nāohin ching lāng-ā sherak ngā
230	He is sitting on a horse under that tree	Hūicha thingkĕlā a-mā sakol toin a-ūmĕ	Huchŏ ting noiyā sakol chunga ā-ton a	Cho-pābin thinbull noiah saker chungā ā-chonngĕ
231	His brother is taller than his sister	A-nāū-nū sāng a-nāū-pā a-sāng-ĕ	Amā sho-pi-nu sāngnin ā-sāng-ĕ	U-pā sāngin n nn sāngin āh-mā ā-sāng-pĕhnĕ
232	The price of that is two rupees and a half	Chūchŏ man chĕng-ni makhāi	Hichē man cheng-ni makā	Chĕ māng cheng nih lŏh dānghā-keh.
233	My father lives in that small house.	In nĕyaū ka-pā a-ūm-ĕ	Huchĕ in-neyaba ke-pa a-umĕ	Hi chĕ ihn' nĕn a kā-pā ā ūm ŏh
234	Give this rupee to him	Dangkā hi a-mā gommā ai-pĕn.	Dangka hohĕhn ghapi (i e hichĕ hengā pin)	Hi-chĕ dānkā āh mā pe-thāng
235	Take those rupees from him.	A-mā hēngā dangkā ga-lān	Dangka hichĕ hengna khan latā	Che pā hingā dānkā la-thāng
236	Beat him well and bind him with ropes	A-mā hawŏpin woin khāwin sūm-in.	Batain numo khāv-in unkāntā	Pāte tūkin kĕn in lang vo-thāng
237	Draw water from the well	Kūhā tūi ga-sokĕn	Tih-ha ā ti rakhaji .	Tui khukā tui gu thāl thāng
238	Walk before me	Ka-masang-a ohĕn	Ke masanga chetā	Chĕi mā (sic) sā thāng
239	Whose boy comes behind you?	Na-nūng-ā koi pasal nĕyaū-chā hūngam?	Ke (sic) nung-sang-a koi chā hūngam?	Nā-nung sāngā kai nāo-hām ā-hong ā?
240	From whom did you buy that?	Nangin chūchŏ ko hĕngā na-han-choham?	Ko-henga nā-chcham?	Khai hengā nū-chohām?
241	From a shopkeeper of the village	Kho hi-ā ūmin tūkan in khat henga kn-chok-hĕ.	Lukana ke-chŏ-a-hi	Kā khoubā dukānā ka-cho ā-hi-jĕh

Kuki of Cachar (Campbell)	Sijin (Bundall)	English
• ··		215 You went
		216 They went
Ă chı •	Paı o • • •	217 Go
Ă-chın ā hı-je •	Pa paı	218 Going
Â-chı tcı •	Paı-ā •	219 Gone.
Nă mın ı ham ?	Na mın akwō yım (or băng yım) ?	220 What is your name ?
Săkar kum ı jăt hı jăm ?		221 How old is this horse ?
Hı kamā pādın Kashmır ı-chan găm-lam ?	Kashmır khwō hīpan a-băngtan khulā mō ?	222 How far is it from here to Kashmır ?
Nāng mă nă pă ın ā ı-jăt chă pàng pă um-ăm ?	•	223 How many sons are there in your father's honse ?
Keı mā tu nın gam-cheng lă kı-choune (?)		224. I have walked a long way to-day
Keı mā lă pāngā chă pı ā-mă chă-nu ta a-kku-cheng-ı̆		225 The son of my uncle is married to his sister
Săkar ā ngon jın ın ā ā um-nı̆e		226 In the house is the sad-dle of the white horse
Ă mă-chang-ā jın kăm ın		227 Put the saddle upon his back
Ă mā chă pă chu keı măn kă-chă ın tıng pamın.		228 I have beaten his son with many stripes
Ă mău chıng-lăng chung ā sı răt ā-chıng-ın	•	229 He is grazing cattle on the top of the hill
Ā-mă hı che thıngbul noı a sā kar chungă ā tou vın		230 He is sitting on a horse under that tree
Ā-su pı nu sāng-ın ā-su-pı-pă ā-chang e	··	231 His brother is taller than his sister
Ă hı man hı cheng-nı le a ke man a hı-je̤		232. The price of that is two rupees and a half
Kă pă hı-che ın neu-cha ā-um-o	Kĕ-mā pă ın mıashı̆ō nō sungū tıang-hı̆	233 My father lives in that small house
Hı-che danka hı ā mā chu pın. •		234 Give this rupee to him.
Hı-che danka ā bonın ā mu hıngā lan		235 Take those rupees from him
Ā-mā hı phă-tā ın chă ın, chute khav ın kăn ın.		236 Beat him well and bind him with ropes
Tuıpuma tuı thal-ın		237 Draw water from the well
Keı mā mă-chāngā chıdaın		238 Walk before me
Nang mă nungā kuı chă-pang hung ăm ?		239 Whose boy comes be hind you ?
Năng ın hı che-hı ko hıngā nă chahızam ?		240 From whom did you buy that ?
Hı-che koā dukāndăr pa hıngā		241 From a shopkeeper of the village

CENTRAL CHIN SUB-GROUP.

This sub-group comprises the following languages —

Shunkla or Tashon, spoken by		. .	39,215
Zahao,	,	„	2,000
Lai	„	„	23,450
Lakher	„	„	1,100
Lushai (including Ngente) spoken by			40,539
Banjogi			500
Pankhu			800
		TOTAL	107,604

These languages are closely connected with the northern group, but have still greater affinity to the so-called Old Kuki dialects. The chief point of difference, when compared with Old Kuki, is the negative particle, which is *lo* in the Central languages as in Thado, but usually *mak* in Old Kuki. Pankhu is the dialect which is most closely connected with Old Kuki

SHUNKLA OR TASHŌN

The tribes generally called Tashons live in the Chin Hills to the south of the country inhabited by the Siyins and the Soktes. To the west they are bounded by the Lushai Hills and to the south by the Lai. Messrs Carey and Tuck estimated their number in 1895 at 39,215. Their country is the most thickly populated in the Chin Hills. They include the two powerful communities of Zahao or Yahow and Whenc, which were formerly known as Pois, Poi-te and Pai-te. Poi is the Lushei name for the Chins in general, and *te* is the plural suffix. The Tashons call themselves Shunkla, and under this name they are also known to the southern tribes. Shunkla is the name of a village in the southern part of their territory, and they think that their forefathers came out of a rock at Shunkla. Later on their capital was transferred to Klashun, and the name Tashon is the Burmese corruption of this word. Their chief village is now Falam, and the northern tribes call them *Palam-te*, inhabitants of Falam. They were constantly at war with the Hakas, and the raids of this latter tribe are supposed to have been the reason for their transferring their capital from Klashun to Falam. After that time they gradually extended their influence over their neighbours. Messrs Carey and Tuck remark that the Tashon tribesmen do not claim one common progenitor 'They are a community composed of aliens, who have been collected under one family by conquest, or more correctly by strategy '

The following five divisions of the tribe are distinguished —

1. The Shunkla proper
2. The Yahow, or Zahao
3. The Tawyan.
4. The Kweshin
5. The Whench

Of these the Zahaos will be dealt with below. The notes on the other clans are taken from Messrs Carey and Tuck

The Shunklas proper are now all dependent on the Falam chiefs and probably all of the same family. Their ancestors lived at Shunkla till about four generations ago when

F 2

they moved to Klashun   This village was destroyed by the Hakas, and the Shunklas then founded Falam, their present capital

The Tawyans are said to have no connection with the other tribes administered from Falam   They say themselves that they are Torrs, an independent tribe to the south of the Hakas   They became tributary to Falam by settling down in their territory   After a rebellion they were reduced to perpetual slavery, and they have to carry salt and rice from the plains of Burma to Falam

We have no information as to the language of the Tawyans   It is probable that it is a southern dialect, different from that of the Shunklas

The Kweshins seem to be a quite different tribe, and were probably left behind by some of the numerous tribes which have wandered north   They are supposed to be half-breeds of Burman and Kuki blood

The Whenos are said to be Lusheis who were left behind when the Chins expelled this tribe from the hills   They are said to be identical with the Haulgnos or Hualgnos of the Lushai Hills, who are settled to the south of the Zahaos, and extend towards the west as far as Jaduna, their eastern and southern frontier coinciding with that of the North Lushai Hills   The Shunklas proper are thus the only true ‧representatives of the Tashōn tribe   They were disarmed in the season 1895-96

AUTHORITIES—

ELLES, COLONEL E R ,—*Military Report on the Chin-Lushai Country*   Simla, 1893   Note on the Tashons on pp 22 and ff

CAREY, BERTRAM S , and H N TUCK,—*The Chin Hills A History of the People, our Dealings with them, their Customs and Manners, and a Gazetteer of their Country*   Vol. 1, Rangoon, 1896   History of the Tashon Tribe on pp 141 and ff.

SCOTT, J GEORGE, assisted by J P HARDIMAN,—*Gazetteer of Upper Burma and the Shan States*   Part I, Vol 1, Rangoon, 1900   Account of the Tashons on pp 457 and f

The chief authority among the Tashons is a council consisting of five chiefs   They do not derive their position from birth, but are chosen by the people   Everyone may become a member of the council, provided that he belongs to the Shunkla tribe

ZAHAO OR YAHOW.

The Zahaos or Yahows are settled in the Chin Hills to the west of the Tashōns The number of their houses is stated to be 1,700 The names Zahao and Yahow are identical, x and y being interchangeable in most of the surrounding dialects Colonel Elles states that they are also called Howhuls and Lyen-lyem, and they were formerly also known as Pois In the Lushai Hills Zahao is returned as spoken by about 2,000 individuals to the south and west of Lungvel

The Zahaos of the Chin Hills say that once upon a time the sun laid an egg which a Burmese woman picked up From it their ancestors were produced They were constantly at war with their neighbours, but defeated them with the assistance of the Falam chiefs In return they agreed to pay tribute to Falam for ever They are said to be distinct from the Shunklas.

I have no materials for deciding whether the Zahaos of the Lushai Hills speak the same dialect as those in the Chin Hills The translation of the parable of the Prodigal Son which is printed below, and for which I am indebted to Major J Shakespear, C I E , D S O , I S C , has come from the Lushai Hills The word for 'man' used in this specimen is *mi-zo*, that is, 'a Zo-man,' and it is probable that the Zahaos, like the Lushēis and many of the Northern Chin tribes, call themselves Zo The following remarks on Zahao grammar are entirely founded on the specimen They are given with the utmost reserve, the more so because I have not succeeded in getting an interlinear translation prepared in the Lushai Hills The Lushai clerk charged with the translation was only able to add the meaning of some words in the beginning of the specimen, so far as the words and the forms do not differ from Lushēi I have therefore been under the necessity of supplying most of the translation myself, and this must be borne in mind in using the specimen.

Pronunciation.—Long vowels are not marked in the specimen But it is probable that final vowels of words and syllables are long, just as they are in Lushēi The signs *á* and *o* are used for the same sound , thus, *mi-zá* and *mi-zo*, man An *h* after a vowel seems to denote the so-called abrupt tone Compare Introduction, p 4 But the writing is inconsistent Thus, the same words are written *áh* and *á* , *leh* and *le* The pronunciation of other vowels cannot always be stated with certainty We find the same words written *vua* and *vua* , *ve* and *vei* , *i* and *ei* Concurrent vowels are sometimes contracted , thus, *pa-in* or *pa-n*, by the father A euphonic *v* is inserted between *o* and a following vowel, thus, *deo-v-in* After *m* an *m* is inserted before *i* in *um-m i*, lived, was The consonant *h* in *pek*, to give, is sometimes dropped *K* seems to be interchangeable with *h* in *thluk* or *thluh*, completely The *h* in the latter form marks the abrupt shortening of the sound *S* and *sh* seem to be interchangeable , thus, *sum* and *shum*, goods.

Articles.—There are no articles The numeral *pa-khat*, one, and indefinite pronouns may be used as a kind of *indefinite article*, while pronominal prefixes, demonstrative pronouns, and relative phrases supply the place of a *definite article* Thus, *mi-zo shi-má*, a certain man , *a nao-ta-shán-in*, his, *i e*, the younger, *chá no thao zet kha*, cow young fat very that, the fatted calf, *a-sum chu*, his property that , *lha tak-i a um lai-a*, far very his being time-at, at the time when he was very far

Nouns.—*Gender*—There is only one suffix used to denote gender in the specimen. This is *pa* in *fa-pa*, child male, son, *u-pa*, elder brother   The word *vok*, pigs, is combined with the plural pronominal prefix, thus, *vok-in an ei*, the-pigs they ate.

Number—There are two numbers, the singular and the plural   The plural is not marked when it appears from the context   The suffix of the plural seems to be *le*, thus, *boih-le*, servants, *ka-hoi-le-i-nhena*, my friends with   *Tla* is sometimes added; thus *in-lhá-fa-le-tla*, house-servants, *zung-khi-le-tla*, finger-rings

Case—The *Nominative*, the *Accusative*, and the *Dative* are not distinguished by suffixes. The *Genitive* is denoted by putting the stem, without any suffix, before the governing word, thus, *ro ka chan-ding*, property-of my share   But usually the suffix *i* is added, thus, *van-i mi*, the sky's man, the man of the sky   The same suffix is also used in Lai.   *I* is also added to nouns before postpositions, such as *nhen-a*, with, to, *man-a*, on account of, *rhang-a*, for the sake of, these postpositions being originally substantives, thus, *a-pa-i nhena*, his father to, *a-mhu-i mana*, his-seeing on-account of, because he saw, *a-ma-i rhanga*, for his sake   The genitive relation may also be indicated by apposition   Thus, *ka mhing na fa-pa-i vua*, my name your son-of bearing, to bear the name of your son. The *i* added to *fa-pa* before the infinitive *vua*, to bear, also shows the near connection between the verbal noun and ordinary substantives

The suffix *in*, denoting the agent, is added to the noun when it is the subject of a transitive verb   Thus, *vok-in an ei*, the pigs they ate   It is dropped, however, in the first clause before *nei*, had, where the singular pronominal prefix *a* shows that the subject is the noun *mi-zo*, a man, and not *fa-pa pa-nhih*, two sons

Other relations are indicated by means of postpositions such as *a*, in, to, *in*, or *i*, in, to, *nhen-a* and *nhen-i*, with, to, *rhang-a*, for the sake of, *man-a*, on account of, *par-a-thon*, before, against, etc   The suffixes *a* and *in* or *i* form locatives and adverbial expressions, thus *kut-a*, hands-on, *lhim tak-in*, joy great-in, joyfully, *lha-tak-i*, far very

Adjectives.—Adjectives follow the noun they qualify, and case suffixes are added to them and not to the qualified noun   Thus, *khá-lam lha tak-a*, country far very-to   The suffix of the comparative is *shán*, thus, *nao-ta shán*, young more   An absolute superlative is formed by the addition of *bik*, most. Thus, *tha bik*, best

Numerals.—The only numerals occurring in the specimen are *pa-khat*, one, and *pa-nhih*, two   Both are only used to qualify human beings, and *pa* is the generic prefix. They follow the noun they qualify

Pronouns.—The specimen contains the following *Personal pronouns* — Singular,—

kei, ka, I.	*nang-ma, na*, thou.	*a-ma, a-m, a*, he.
ka, my	*na*, thy	*a*, his
ka-ta, mine.	*i-ta*, thine	

Plural,—

kan, we	*an*, they

The forms *ka*, I, *kan*, we, *na*, thou, *a*, he, *an*, they, are used as pronominal prefixes with verbs   See below   The suffix *i* may be added in the genitive, thus, *nang-ma-i mit-mhu-in*, thy eye-sight-in   Compare Nouns, above

The following *Demonstrative pronouns* occur, *hi*, and *hi* — *hi*, this, *chu*, and *chu* — *chu*, and *chu* — *chu*, that, *kha*, that

There is no *Relative pronoun* The demonstrative pronouns are used as a kind of correlative, thus *ziang-ma kam vol-in an ei kha*, whatever food the pigs they ate, that; *chā vo tlao zel tha*, cow young fat very that Relative clauses are also formed by means of participles and verbal nouns Thus, *tha tak-i a um lai-a*, far very he being time-at, *ra fa-pa na shun ei tltuk tu*, thy son thy property ate-all-who In the last instance *ei-tltuk tu* is the noun of agency

An *Interrogative pronoun* is *ziang-ha*, what, in *chu ziang-ha shi-kei*, that what may it be ?

The following *Indefinite pronouns* occur —

el, *izā*, a certain , *ziang-mā*, whatever , *ziang lo*, some , *zo-mhan*, anyone, *ziang-ikan*, anything Thus, *un-zā-i nhen-a shi-mā*, man with a-certain, with a certain man , *zo-mhan-in ziang-mhan an pel-shi-lo-v-i*, anybody anything they gave not.

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes. The following occur *Ja*, I, *Jan*, we , *na*, and *i*, thou ; *a*, ho, it, *an*, 'they After *zo-ikan*, anyone, the plural prefix is used , thus, *zo-mhan an pel-shi-lo-v-i*, anyone they gave not Pronominal prefixes are usually dropped before the imperative, and when the subject is an interrogative pronoun

The suffix *i*, probably a verb substantive, is commonly added to the various tenses of the verb Such forms may be considered as conjunctive participles and are used in most places except where there is a full stop Instances are given below

The root alone is freely used to denote present and past tenses Thus, *a tha*, it good is; *a nei*, he had The suffixes *i*, *hi*, and *shi*, all various forms of the verb substantive, may be added , thus, *a-ti-i*, he said , *a-shi-hi*, he is , *an-pel-shi-lo-vi*, they gave not After *hi* the suffix *teh* is added in *Ja shi lo-hi-teh*, I am not. This *teh* is perhaps identical with the suffix of the past tense

The suffixes of *Past tenses* are *ta* or *tai* and *ā*, thus, *a fe-ta-i*, he went , *ka-ti-shual-tai*, I sinned , *an um-tlang-ā-i*, they to-be-began The suffix *ta* seems also to be used in the present tense in order to denote an established fact Thus, *tlak ka-shi-lo-teh*, worthy I am not indeed See above A kind of *Perfect* is effected by the addition of the verb substantive to the principal verb Thus, *a rong-nung a shi-hi*, he came alive it is, he has come alive again

The suffix of the *Future* is *Jei*, thus, *ka tho-kei-i*, I will arise , *ka ti-kei*, I will say This tense is also used in interrogative sentences to denote what might be, just like the German future Thus, *chu ziang ha shi-Jei*, that, what is it? Compare the suffix *ka* which denotes the present and past times in Ngentē, Rāltē, Paitē, etc Another suffix of the future seems to be *ing* in *i-ku-shing*, let us make merry See Imperative, below

The suffix of the *Imperative* is *ā*, *āh*, or *o* , thus, *pe-ā*, give, *thah-o*, kill you. A first person plural occurs in *i-Ju-shing*, let us make merry

The root alone is also used as an *Infinitive* or *verbal noun* Thus *ei-puar a duh-em-em-i*, to eat-his-fill he wished-much. This form is used as a substantive governing a genitive, thus, *ka mhing hi na fa-pa-i vua tlak*, my name this thy son-of bearing worthy, worthy to the bearing of my name of your son. Words such as *ve-leh*, when , *lai-a*, at the time, when, etc , may be added Thus, *tha tak-i a um lai-a*, far very he being

time-at, *him-lak-in a mhu-i man-a*, safely his seeing on-account-of. These instances show how little our usual grammatical categories suit these languages

The *Infinitive of purpose* seems to be formed by the suffix *ding* or *ding-in*, thus, *vol rāl-tla pe-ding-in*, in order to give the pigs food , *ei-ding*, for eating, food   *Ding* means 'suitable, fitting' in Lai   It also occurs in *lām-āk-nak-ding*, in order to make merry   *Lām*, to rejoice , *āk*, perhaps corresponding to the Lai suffix *āk* which is used to form gerunds (thus Lai *ding-āk*, for drinking)   *Nak* is used in Lai to form compound nouns (thus, *thi-nāk*, something for killing, poison)   The meaning of *lām-āk-nak-ding*, therefore, is perhaps 'in order to have something for rejoicing'   The Lai suffix *nāk* is also used to form participles, and this use seems also to be found in Zahao, in *ka-el-nak-um-shi-lo*, I transgressing lived-not   Compare the suffix *nā* which forms verbal nouns in Hallām, Langrong, Mhār, etc

A *Participle* used instead of the first of two connected imperatives is formed by adding the suffix *la*, to which a pronominal element seems to be prefixed.   Only one instance occurs, where the pronominal element is *o*, denoting the second person plural   Thus, *han-la-o-la*, here bringing you.   The pronominal element of the third person singular is perhaps *she* or *se*, in *shi-kal-she-la*, nevertheless, *lit* being-even-that

Conjunctive participles seem to be formed by adding the suffix *i*, thus *a-tho-v-i a-pa-i nhen-a a fe-ta-i*, he having arisen his father to he went   This suffix may be added to all tenses   See above   The suffix *leh* in *tlak ka-shi-lo-leh*, worthy I-being-not, since I am not worthy, seems to be used in a similar way.   Compare Verbal nouns, above

The suffix of the *Adverbial participle* is the locative suffix *in*, thus, *nha tuan-in o ca-lang i*, work doing he went and stayed.

A *Noun of Agency* is formed by means of the suffix *tu*, thus, *ei-thluk-tu*, a consumer.   See Relative pronoun, above

There is no *Passive voice*   *Kan mhu-leh-la a-shi-hi*, by us seen again he is, means literally 'we saw him again it is '

Compound verbs are formed by means of prefixes or by suffixing other words   The following prefixes occur —

Hon, signifying motion upwards or towards, *rak*, signifying motion away and towards , *ra*, signifying motion from   Thus *hon-la*, go and bring , *rak-mhu*, to get sight of; *ra rel*, go and tell   *Causatives* are formed by suffixing *shak* or *tir*, thus, *thah-shak*, to cause to kill , *bun-tir*, to cause to wear, to put on   The word *thah*, to kill, is itself a causative to *thi*, to die   The suffix seems to be *at* or *ak*.   Compare Aimol *thak*, Thādo *tlat*, to kill   A similar form is *fiat*, to send, from *fe*, to go   *Desideratives* are formed by adding *duh*, thus *lut-duh*, to wish to enter   Other words suffixed in order to form compound verbs are   *em-em*, much, highly, *leh*, again, *ngai ngai*, certainly, surely; *renq*, always, *shal*, again, *tak*, very, *tlang*, to begin , *re* and *ret*, also , *ztk*, to be about, etc   Two verbs may, of course, be combined in order to modify the meaning   Thus, *re ic*, to come down , *thleng*, to arrive , *rong-thleng*, to come home, etc

The *Negative particle* is *lo*, or *shi-lo*, thus, *a lut duh-lo-v-i*, he to-enter wished not , *en pek pi deet i*, they gave not

The *Interrogative particle* is *ā*, thus, *shi-lo mā*, is-it not ?   Compare also the use of *ā* in the formation of indefinite pronouns, thus, *shi riā*, a certain   Compare Latin

[No. 8]

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

ZAHAO

(LUSHAI HILLS)

(Major J. Shakespear, C.I.E., D.S.O., I.S.C., 1900.)

Hı mı zo shı-mâ fa pa pa-nhıh a-neı   A-nao-ta-shân-ın   a   pa-ı nhen-a,
This man a-certain sons   two   he-had   The-young-more-by his father to,

'Ka pa,   ro   ka chan-dıng ı pe-â,' a tı-ı   Chu leh   a sum-le-tha an
'My father, goods-of my   share   you give,' he said.   Thereupon his   goods them

pa-nhıh-ı nhen-a a shem-ı   Nı baı-te-a   a-nao-ta-shân-ın   sum a-za-ten a
two   to   he divided   Day narrow-ın the-young-more-by goods   all   he

khâm-thluh-ı   khâ-lam   lha-tak-a   a fe-ta-ı Chuna-chun nuam-lu-tuk-ın
collected-completely-and country distant-very-to he went   There   luxuriously

a um-mı   a sum chu a lhao-ral-tır-ta-ı.   A   shen-thluh-ve-leh   chuı
he lived-and his goods that he lost-wasted-made   He spent-completely-when   that

khâ-lam chu na-sa-deo-v-ın an   tam-ta-ı   eı-dıng a lhâh-sham-ı.   Chu-leh   chu
country that exceedingly they hungered-and eat-for he   lacked   Thereupon that

loı   khua-a mı-za-ı nhen-a shı-mâ nba tuan-ın a va-tang-ı   Chu mı   chu-n
place village-ın man with a-certain work doing he went-stayed   That man that-by

vok râl-tla   pe-dıng-ın   a rak-hûl-ı a fıat-ı   Zıang-mâ kâm vok-ın   an
pıgs food   give-ın-order-to he asked-and he   sent   Whatever food the-pıgs they

cı kha a-nı khal-ın cı—puar a   duh em-em-ı   zo-mhan-ın   zıang-mhan an
ate that he   also eat-his-fill he wished-much-and   any-one-by   anything they

pek-shu-lo-vı   A harh-leh-ve-leh,   'Ka pa-ı nhen-ı ın-lhâ-fa-le-tla   râl eı-hang-
gave-not   He awoke-again-when,   'My father with   house-servants   food eat-fimsh-

lo-vı neı   an tam-thân, keı shı-khâ hı-tâka   rıl-rong-ın   ka thı-zık-ngaı-
not have they many also,   I   even   here   belly-hunger-ın I to-die-am-about-

ngaı-ı   Ka tho-keı-ı   ka pa-ı nhen-a ka va-rel keı-ı, "Ka pa,   van-ı
certainly   I arıse-will and my father   to   I go-tell-will, "My father,   sky-of

mı par-a-thon nangma-ı mıt-mhu-ın   thıl ka tı-shual-ı, ka mhıng hı   na
man before   your   eye-sight-ın thing I did-wrong, my name this thy

fa-pa-ı vua tlak ka shı-lo-hı-leh, na nhen-a   ın-lhâ-fa   pa-khat vek-ın ı
son to-bear worthy I being-not, thee with   house-servant   one   like you

tua-ve-âh", ka tı-keı'   Chu-leh   a   tho-vı   a   pa-ı nhen-a   a fe-ta-ı.
make-also", I say-will'   Thereupon he arose-and   his father   to   he went

Chu-leh a   pan   a rak-mhu-ı a zang-fah-ı   a   tek-ı a-ı-thân a mhua-
Thereupon his father-by he saw-and he pitied-and he ran-and his-breast he joined-

ı   a zuk-ı   A nhen-a   a fa-pa-ın,   'Ka   pa,   van-ı   mı par-a-thân
and he kissed   Him   to   his son-by,   'My father, sky-of man   before

nang-ma-ı mıt-mhu-ın thıl ka tı-shual-tak. Ka mhing na fa-pa-ı
thy eye-sıght-ın thıng I dıd-wrong My name thy son

vuıa tlak ka shı-lo-hı-tch,' a tı-ı Shı-kal-se-la a pan a boıh-le-ı nhen-a,
to-bear worthy I am-not-ındeed,' he saıd Nevertheless hıs father-by hıs slaves to,

'Puan tha bık hon-la-o-la hon-shın-tır-o A kut-a zung-khu-le-tla a
'Cloth good most goıng-brıngıng-you on-put Hıs hands-on fınger-rıngs-also hıs

ke-zaphap-a-le ke-dam rak-bun-tır-o-la, châ no thao zet kha hon-la-o-la
foot-soles-on-also foot-shoes on-puttıng-you, cow young fat very that goıng-brıngıng-you

thah-o, lhım-tak-ın ı-ku-shıng Hı ka fa hı a thı, a hong-nung-shal a shı-hı,
kıll, joyfully let-us-feast Thıs my son thıs he dıed, he came-alıve-agaın he ıs,

a lhao-ı ka mhu-le-â a shı,' a tı-ı. Chu-le lhım-tak-ın an um-
he lost-was-and by-me seen agaın he ıs,' he saıd. Thereupon joyfully they to-be-

tlang-â-ı
began

Chu-le a fa-pa u-pa-shán lo a um. In-a rong-thlem-
Then hıs son elder-more fıelds-ın he was House-to come-arrıve-

zık-a zıang-lo tum-rı leh an lam thâm a theı-ı Chu-leh boıh
about-beıng some drum-sound and theır dancıng noıse he heard Thereupon slave

shı-mâ a ko-vı, 'Chu zıang-ha shı-keı?' a tı-ı a shut-ı A nhen-a, 'Na
some he called-and, 'That what ıs?' he saıd-and he asked Hım to, 'Thy

nao a rong-thleng-ta-ı lhım-tak-ın a mbu-ı man-a na pa-ın châ no
younger-brother he came-arrıved-and safely he saw because thy father-by cow young

thao zet kha a thah-ı,' a tı-ı Chu-le a thın-a-rang-ı ın-a a
fat very that he kılled,' he saıd Thereupon he became-angry-and house-to he

lut-duh-lo-vı, a pa rong-dak-ı a lem-ı Shı-kal-she-la a
to-enter-wıshed-not-and, hıs father came-out-and he persuaded Nevertheless hıs

pa-ı nhen-a, 'Theı-â, kum hı na nha ka tuan-ı na thu shı-kha ka el-nak-
father to, 'Lısten, years these thy work I dıd-and thy word ever I dısobeyıng-

um-shı-lo-vı ka hoı-le-ı nhen-ı lâm-âk-nak-dıng me-te ı pekel-shı-lo
was-not-and my frıends wıth rejoıcıng-for kıd thou gavest-even-not

Chu-leh na fa-pa hı ná-chı-zuar nhen-ı na shum eı-thluk-tu-lu a rong-
Thereupon thy son thıs harlots wıth thy goods ate-up-who-completely he came-

fe-ve-leh a-ma-ı rhang-a châ no thao zet kha na rak-thah-shak-veı-ı,' a
went-when hıs sake-for cow young fat very that thou to-kıll-caused-also,' he

tı-ı a shang-ı Chu-leh a nhen-a, 'Ka fa-pa, ka-nhen-a na um-reng,
saıd-and he answered Thereupon hım to, 'My son, me-wıth thou art-always,

a-shı-lo-mâ? Ka-ta ı-pıang ı-ta a shı-hı Lhım tak leh lâm tak-ı um a
ıs-ıt-not? Mıne all thıne ıt ıs. Joy great and happıness great-ın to-be ıt

tha a-shı-lo-mâ? Hı na nao hı a thı a rong-nung a
good-ıs ıs-ıt-not? Thıs thy younger-brother thıs he dead-was he came-alıve he

shı-hı, a lhao-vı kan mhu-leh-ta a shı-hı,' a tı-ı
ıs, he lost-was-and by-us seen-agaın he ıs,' he saıd

LAI

Several tribes call themselves Lai This word is said to mean 'middle,' and the use of it as a tribal name is accounted for by the fact that the Lais are the central tribes in the Chin Hills Their neighbours towards the north are the tribe which the Burmese call Tashöns and the Lais Shunklas To the south of the Lais we find the Zos The Lais extend from the Burma frontier on the east to the Lushai country on the west The Burmese call them Baungshè, and under this name they have generally been known to us This term is, however, a mere nickname applied to all the Chins who wear their hair in a knot over the forehead It is derived from the Burmese *paung*, to put on, and *shè*, in front Dialects of the Lai language are spoken by the surrounding tribes, and nearly all of them also understand the standard form of speech This is also the case with the Tashöns, whose own language is said not to be radically different.

The clans which call themselves Lai are Hakas, Tlantlangs (or Klang-klangs), Yokwas, Thettas, Kapis, and many of the southern villages The Hakas and the Tlantlangs are universally recognised as Lais, and these two tribes contend that the other three have no right to the name, they being the descendants of a wild goat. The Hakas were formerly constantly at war with the Tashöns, while the Tlantlangs made raids into Arrakan and Chittagong where they were known as Shendus This latter name seems, however, to be applied to several different tribes The vocabularies which have been published differ from each other and from standard Lai, but not more than is natural in the case of dialectic varieties The Lushèis call the Lais, and other tribes who wear their hair in a knot upon the top of the head, Poi

The Hakas maintain that they are the original inhabitants of the hills Major Newland, who makes this statement, continues to say —

' Their traditions trace them back to the time of the flood, when they sprung from the solitary couple who escaped the deluge of waters, by clinging to the top of the Rong Ktlang range, which is above Haka. Ever since then they have gone on increasing and multiplying and sending out off-shoots who have founded all the surrounding tribes and villages Hence by right of descent the Hakas claim jurisdiction over all the rest.'

The Lais have no written literature, but a large number of national songs, called *lha*, are current among them. Major Newland has given some specimens in his grammar. He states that they are of two kinds, *thi lha*, funeral songs, and *nang lha*, which are sung on all other occasions The village bard will celebrate all special events by a song composed for the occasion Each song generally consists of one verse

About 1,600 Lais, immigrants from the villages round Haka and Tlantlang, are settled in the Lungleh sub-division of the Lushai Hills where they are called Pois The number of their houses is estimated at about 450, and they are said to speak the languages of the parent villages still. They extend from the eastern frontier of the Lushai Hills to the Koladyne river, to the north of Mai Selai as far as Depura. Messrs Carey and 'luck have estimated the number of the Hakas, Tlantlangs, and Yokwas as follows —

Hakas	14,250
Tlantlangs	4,925
Yokwas	2,675
TOTAL	21,850

To this total must be added the about 1,600 Lais in the Lungleh sub-division, and the Thettas, Kapis, and the other southern villages belonging to the Lais

It is probable that different dialects are spoken among these tribes, but we are unable to make any definite statement   A full list of authorities has been given under the introductory remarks on Chins, above   Here I shall only mention the following books which give a fuller account of the Lais —

MACNABB, D J C,—*Hand-book of the Hala or Baungshe Dialect of the Chin Language*   Rangoon, 1891
    Reviewed by B Houghton in the *Indian Antiquary*, Vol xxi, 1892, pp 123 and ff

CAREY, BERTRAM S., and H N TUCK,—*The Chin Hills A History of the People, our Dealings with them, their Customs and Manners, and a Gazetteer of their Country*   Vol i, Rangoon, 1896   History of the Lais on pp 152 and ff

NEWLAND, SURGEON-MAJOR A. G E,—*A Practical Hand-book of the Language of the Lais as spoken by the Hakas and other allied Tribes of the Chin Hill (commonly the Baungshe Dialect)*   Rangoon, 1897   Contains a short grammar, a copious English-Lai and Lai-English dictionary, illustrative sentences, and numerous notes on the people and their customs

SCOTT, J GEORGE, assisted by J P HARDIMAN,—*Gazetteer of Upper Burma and the Shan States*   Part I, Vol i, Rangoon, 1900   Note on the Lais on pp 458 and f, Haka and Shonshe vocabularies on pp 682 and ff

I am indebted to Major A G E Newland, I M S, for the translation of the Parable of the Prodigal Son in the dialect of Haka, printed below   The list of words has been compiled from Major Newland's Hand-book, which is also the foundation of the remarks on Lai grammar   The Hand-book itself must be consulted for further particulars   A list of words in the Shonshe dialect of Gangaw, which is closely connected with Lai, has been reprinted from the Upper Burma Gazetteer   It is contributed by Captain F H Elliott

Pronunciation.—The system of transliteration used by Major Newland has been altered as follows, to bring it into line with that adopted for the survey   Instead of his *ā* (the *a* in 'age') I have given *ē*, instead of his *u* (the *u* in 'fun') I have given *a*, instead of his *ū* (the *u* in 'duke') I have given *yū*, instead of his *e* (the *ea* in 'ease') I have given *i*, instead of his *aw* (the *aw* in 'saw') I have given *á*, instead of his *ow* (the *ow* in 'how') I have given *au*   He seems to use the sign *ŭ* (the *u* in 'full') for the long as well as the short *u*   I have written *ŭ* throughout because I have no materials for distinguishing between the short and the long sounds   Major Newland seems to use *er* for the sound *ō* in the prefix *pō* which is used before numerals   Mr Macnabb writes *a*, and I have written *ō*   It seems to be the case in Lai, as we know it to be in Southern Chin, that the pronunciation of vowels is not distinct   More especially, vowels which have lost their accentuation are apparently reduced to an indistinct sound, which I have denoted by a small ᵉ above the line, thus, *kᵉ-pa*, my father   When a suffix beginning with a vowel is added to a word ending in a vowel, a euphonic *y* may be inserted between them, thus, *lamb-pi y-ā*, way-great-in, far off   With regard to consonants Lai has both *f* and *ɂ*, and also *th* (the *th* in 'thin'), which are all wanting in Southern Chin   Lai and Southern Chin have *hl* where Lushei and connected languages have *tl*   The consonant *g* seems to be foreign to Lai as it is to Lushei and connected languages   Aspirated letters are very common in Lai, thus, *kh, ngh, th, dh, ph, lh, mh, nh, rh*, and *wh*   R is said to have occasionally a soft sound   Major Newland transliterates this sound as *rh*   I have given *ṛh*   Final consonants are often very faintly pronounced, or modified, thus, *thīa*, property, for *thīl*, *sā*, forehead, for *sal*, etc   This indistinct

pronunciation has been indicated by a dot under the consonant   Thus, *shăl*, a servant.   A final vowel is often doubled   before a suffix beginning with a vowel , *ē-ăk-kă*, for *ē-ăk-ă*, eating for   In the same way the initial *l* of a suffix or postposition is doubled after a word ending in a vowel , thus, *ba*, ever, but *ballo*, never , *a*, his, but *amma*, he

Prefixes and Suffixes —There are several prefixes and suffixes used in the formation of words   Many of them will be found under nouns and verbs below   Others are at the same time in use as independent words   Thus,—the suffix *năk*, which forms nouns from verbs , *e g* , *thĩ năk*, poison, from *thĩ*, to die , *it-năk*, bed, from *it*, to sleep   *Năk* is also used as a postposition with the meaning 'by way of,' 'for the purpose of', *e g* , *sap-pō năkkă*, by the way of chaff, in jest   *Năk-in* is also the sign of comparison , thus, *nang-mĩ năk in amma a shan dĩyŭ*, thee than (*lit* , thy direction from, compared with thee) he high more, he is higher than thou

A very common prefix is *a*   It is used to form nouns from verbs and to form adjectives   Thus, *a-kŭ*, cough (*kŭ*, to cough) , *a-lŭng*, shining   This *a* is probably identical with the Burmese prefix *a*   In most cases, however, the prefix *a* is the possessive pronoun or pronominal prefix of the third person singular   This is clearly the case when verbs are derived from compound nouns by inserting *a* between the two components   Thus, *tin-hŭn*, liver opening, anger , *kʼ-tin a hŭn*, my liver it opens, I get angry

Articles. —There are no articles.   The numeral *pō-kat*, one, is used as an indefinite article, and pronominal prefixes, demonstrative pronouns, and relative clauses   supply the place of a definite article

Nouns —*Gender* is only apparent in the case of animate beings   It is sometimes distinguished by using different words, thus, *pa*, father, *nŭ*, mother   *pŭ*, grandfather, *pĩ*, grandmother   *Pa* and *nŭ* are the commonest words used to distinguish gender   Thus, *pa thē*, male being young, boy , *nŭ thē*, female being young, girl   In most cases *pa* and *nŭ* are used as suffixes   Thus, *mi-pa*, human being male, man , *mi nŭ*, woman   *vā-rāng-pa*, a gander , *vā-rāng-nŭ*, a goose   In the case of animals there are besides several other suffixes   Thus, *sal*, male, and *pĩ*, female , *e g* , *sŭk-kĩ sal*, a male deer , *sŭk-kĩ pĩ*, a female deer   *lhĩ*, male, and *pĩ*, female , *e g* , *ari-lhĩ* and *arr-lhĩ kong*, a cock , *ari-pĩ*, a hen   *tao*, male, and *pĩ*, female , *e g* , *vok-tao*, a pig, *vok-pĩ*, a sow   *thăm*, male, and *pĩ*, female , *e g* , *ŭi-sō-thăm*, a dog , *ŭi sō-pĩ*, a bitch   perhaps also *kong*, male, and *thoi*, female , *e g* , *kĩ-kong*, a male mithan , *kĩ thoi*, a female mithan

Number is not marked when it appears from the context , thus, *rang nĩ*, two horses   In the specimen, however, we find *fa-pa-i wē pō nĩ*, sons two   When it is necessary to denote the plural some word meaning 'great,' 'many,' 'multitude,' is added   Major Newland mentions the following —*pĩ*, great , *thăm*, plenty , and *rwēl*, which I identify with Lushei *rual*, a herd, a flock   Thus, *Haka pĩ*, Haka people , *mi thăm*, people many , *shăl i wē*, slaves   We may add *sā-lē rĩ*, goods and more, goods , compare *thil-lē-sā*, chattels-and-goods, property

Case —The *Nominative* and the *Accusative* do not take any suffix   The subject of a transitive verb is distinguished by adding the suffix *nē*, denoting the agent , thus, *a-pa nē amma an zō*, his father him he saw   Sometimes this suffix is dropped   Thus, *a-pa an chim*, his father he said   The verb *ngē*, to have got, to possess, seems to be used as an intransitive verb   The *Genitive* is expressed by simply putting the governed before the

governing noun, thus, *ko khât pī kwa*, country far very-of village, a village in a very distant country, *voh rál*, pigs' food The *Vocative* is marked by the addition of some interjection, thus, *mō k°-nū*, O my mother. In the specimen the imperative *thê-o*, hear, is added to the noun, thus, *k°-pa thêo*, my father hear, O my father Other relations are expressed by means of postpositions Such are —*â*, in, before, to, *chûnnā*, into, *hê*, in, with, by means of, *in*, in, into, with, at, from, *lah*, till, *leng-â*, out of, *nhū-â*, on the back of, after, *sa*, for, *shina*, to, with, etc

Adjectives.—Adjectives usually follow, but occasionally also precede, the noun they qualify The position before the noun seems to be regular in the superlative degree The suffix of comparison is *nāh-in*, the comparative degree is marked by adding *dêyū*, and the superlative by adding *byih* or *chīn*, very, to the positive Thus, *nang-ma nāh-in amma a shan-dêyū*, thee than he tall-more, he is taller than thou, *nyang-byih*, youngest; *a-ta chīn chīn pwen*, the very best cloth Instead of *nāh-in* we also find *chū-in* and *lê*, thus, *nang ma chū-in a-shan-dêyū*, he is taller than thou, *shiar sa lī voh sa a-thao-dêyū*, pork is fatter than beef

Numerals.—The numerals are given in the list of words They follow the word they qualify They seem to be generally preceded by the generic prefix *pō;* thus, *mi-pa pō-hat*, one man Other generic prefixes are *pūm*, which is used for round things, and *pōrr*, used for loads or bundles Thus, *mai pūm-hat*, one pumpkin, *thing pōrr-hat*, one load of wood Sometimes the noun itself, or a part of it, is repeated as a generic prefix Thus, *rang rang-hat*, one horse, *shāl shā-hat*, one slave (*shāl-pa pō-hat* in the specimen), *zā-pī zā-hat*, one cow, *si-zā zā-hat*, one cat There are no real ordinals *Ma-sa-ha, ma-sa-kūn*, and *a-thēi-thē*, mean 'the first,' and *a-lai* and *a-zuil-lē*, the second

Pronouns.—The following are the *Personal pronouns*.—
Singular,—

hê-ma, hê, I	*nang ma, nang,* thou	*amma,* he, she, it
hê-ma, han, hā, k°, my	*nang ma, nang, nan, nā, n°,* thy	*amma, an, a,* his, her, its
kê-ma-i, hê ma sa, mine	*nang-ma-i, nang-ma sa,* thine.	*amma-i, amma sa,* his, hers, its

Plural,—

kan-nī, we	*nan-nī,* you	*an-nī,* they

The short forms are also used as oblique cases, thus, *han pêh-lo*, give me, *n°-k°-thin-fon-lo*, thou-me-gavest also not The corresponding forms in the plural are *kan*, our, *nan*, your, and *an*, their Compare Pronominal prefixes with verbs, below The ordinary case suffixes and postpositions may be added to the personal pronouns, thus, *amma nē an thā*, he said, *nang ma shina*, with thee

The following are the *Demonstrative pronouns* — *hī*, this, *hī-hai*, these *hhī*, that, *khī-hai*, those, *chū*, that Thus, *hī pa hī*, this man, *hī-hai hī zē-da shī*, what are these? *hī inn hī*, that house *Chū* is used as an emphasising particle and as a correlative Thus, *a-pa chū shāl-rwē hē an chim*, but his father the-servants to he said, *hē chū*, I myself, *nang-ma chū-in am-ma dā-dêyū*, thee from ho good-looking-more, he looks better than thou, *ni zān n°-pēk chū sa*, yesterday thou gavest, that letter, the letter which thou gavest me yesterday *A-chūn*, that-in, is used as a conjunction with the meaning 'if' Thus, *n°-dū-lai a-chūn he-lāk*, thou wishest that-being take, take it if thou wishest

There are no **Relative pronouns.** Relative participles and the noun of agency are used instead, and the demonstrative pronoun *chū* may be used as a kind of correlative Thus, *a-that mī*, the man who was murdered , *a-zāl mī*, purchased things , *a-mū-thū*, the man who saw, a witness , *lē-ma l°-ngē thl-lē-sá*, I having property, the property which I have , *nī zān n°-l°-pēh-nāl sī l°-ding-sang*, yesterday thee-by-me-to-given medicine I drank, I drank the medicine thou gavest me yesterday , *l°-fa a-thī-rwa l°-thī chū a-nūng-tān*, my son he-is-dead I-said that he-revived-again, my son whom I thought dead he is alive again

Interrogative Pronouns.—*A-ho-da*, who ? *loi-da*, which ? *zē da*, what ? Thus, *a-ho-da shī*, who is that ? *hī-byē zē-da shī*, this-matter what is ? What is the matter ? *loi lwa mī da*, of which village (are you) inhabitants ?

Indefinite pronouns —*A-zē*, *a-ho*, any, *a-ho-mī*, anybody , *zē-zōng*, *zē-man*, anything, something , *a-lim*, some, etc.

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes The following occur —*lan*, *lā*, or *l°*, I , *lan*, we *nan*, *nā* or *n°*, thou, *nan*, you *an* or *a*, he, she, it , *an*, they The shorter forms *l°*, *n°*, and *a*, are generally used in common conversation When more than one pronoun is prefixed to the verb, the pronoun of the first person always immediately precedes the verb, those of the second and third persons being prefixed to it Thus, *zē-til-la n°-l°-shwēl-bal-lo*, any-time thee-I-offended-never , *rūl-nē a-l°-chūl*, a snake he bit me In the last instance the suffix *nē* marks the subject But in many cases the context alone shows which pronoun represents the subject, and which the object, the fuller forms of the personal pronouns being generally omitted before the short ones Thus, *n°-l°-chim* may mean 'I said to you,' and 'you said to me' The pronominal prefixes denoting the subject are dropped before an imperative, and when the subject is an interrogative pronoun, but also occasionally elsewhere

The root alone without any suffix is freely used to denote **present and past time ;** thus, *lē-ma l°-ding*, I drink , *a-ngē*, he had A suffix *ai* or *ē* is sometimes added, apparently without changing the meaning , thus, *l°-tī-ai*, I am afraid , *a pēm ai*, he migrated , *l°-twin-len-lo-ē*, I did always

A **Present definite** seems to be formed by adding the suffix *leo* , thus, *l°-ding-leo*, I am drinking , *an boi-leo-ē*, he is drinking. The same form is also used as an Imperfect , thus, *l°-ding-leo-ē*, I was drinking

The suffix of the **Past time** is *sang*, which corresponds to Tibetan *song* , thus, *l° ding-sang*, I drank The same suffix is usually added to adjectives when they perform the function of a verb , thus, *a-zā-sang*, it is enough Compare also Imperative, below In one place we find *ma-sa*, formerly, prefixed to a tense ending in *sang* in order to emphasise that the action of the verb belongs to the past , thus, *ma-sa an thī sang-ē*, formerly he died, he was dead The *ē* in *thī-sang ē* does not seem to add anything to the meaning Compare the remarks above Major Newland mentions several particles which are added to the verb in the past tense in order to emphasise Some of them will be mentioned with compound verbs below, and none of them seems to be a real suffix of the past tense

The suffix of the **Future** is *lai* , thus, *l° kal-lai*, I will go , *a shī-ding lai-lo*, it-to-be proper-in-future-not, it will not be proper any more The suffix *nga* is often combined with *lai* , thus, *tai-twin l°-la-nga-lai*, to morrow I will go , *a-lūt-nga-lai-lo*, he would not

enter   This *nga* seems, however, only to emphasise and is also used to express completion of action, thus, *an-pĕk nga*, he has given.

The root alone, without any suffix, may be used as an **Imperative**   Thus, *rhŏl-thar*, cause him to put on   A prefix *v°* is apparently used to form imperatives, thus *v°-ka*, go   Major Newland mentions the following suffixes of the imperative — *o, ko, lo, kŭn, pyak, thwa*, and, as polite forms, *hēin, ngath*, and *shē* (*ko-shē, rī-shē*)   Thus, *thē-o*, hear, *pĕk-ko*, give, *ding-lo*, drink, *pē-kŭn*, give, *hă pyak*, ask him, *ē-thar-thwa*, cause him to put on, *hē-shir-vē hēin*, please make me also (your servant), *ding-ngath*, please drink, *ŭm-ko-shē*, please wait, etc   The form ending in *ko shē* is also used as an imperative of the third person, thus *ka-ko-shē*, let-him-go   The suffix *sang* is also used in the imperative, sometimes together with a prefix *kan*, thus, *mē kan-thik-sang*, make the fire   The first person plural seems to be formed by prefixing *in* and suffixing *lān*, thus, *kan in-ē-lān*, let us eat   This form is probably a future   Most of, or perhaps all, the suffixes mentioned above are certainly independent words, and the forms given as imperatives are really compound verbs, no suffix being added   The suffix *thwa* is, for instance, probably identical with the verb *thwa*, to do   But in other cases the real meaning of the suffix is not apparent

The suffix of the **Negative imperative** is *lha*, thus, *ding-nga-lha*, do not drink

The root alone is used as an **Infinitive** or **Verbal noun**, thus, *ē a-dū*, to eat he wished, *a-thū kol a-ta-lai*, now it will be proper to go, *pā-kim-lak*, stomach-full being-till, till his stomach got full, *kal lhān-nā*, going before, before you go   The suffix *ák* is added in order to form an **Infinitive of purpose**   Thus *mī-dang thin-ák a-ŭm-fon*, others giving-for there-remains also, there is still something left to be given away   The suffix *ā* is commonly added, thus, *a-voh-rwē rál pĕk-ák-kă*, his pig's food giving for, in order to give food to his pigs   Without *ā* this form is often used as a verbal noun, thus, *ē-ák*, eating for, food   Compare *nák* under Prefixes and Suffixes, above   An infinitive of purpose is also formed by adding *ding*, worthy, proper   Thus, *pĕk-ding a shī-lo*, giving-for he is not, he is not worthy of getting it, *a-ka-ding a shī-lo*, going-for it is not, it is not fit to go

Postpositions are freely added to verbal nouns, and also to other verbal forms   Thus, *kē-ma hē n°-kāl-la tanka kan pĕk-lai*, me with your-going-in money I give will, if you go with me I will reward you, *a-dam-in*, his-safe-being-in, safely, *a-sā a-dī-lak a-lhō-dī-at-in*, his goods the-end-till his-waste-finishing-in, when he had wasted his property to the last, *a-lŭng a-fēim-tān-in*, his mind its-wise-again-becoming-in, when his mind became sound again, *a-kal-in kŭn-chim*, his-going-in come-and-tell, come and tell me when he goes; *n°-kal-lai-in*, your-going-future-in, when you will go   All these forms may also be considered as participles

An **Adverbial participle** is formed by adding *ling-mang*   *Ling* perhaps corresponds to the suffix *lang* in Lushēi and connected languages, and *mang* has also the meaning 'used to,' 'inclined to', compare Lushēi *mang*, very, much   It seems to be used to intensify the meaning   Thus, *k°-kal-ling-mang k°-mū*, I going along found it, *k°-ril-ling-mang k°-kŭn*, constantly falling I came down, *lamb-pī-y-ā a-ra-ling-mang chū a-pa-nē amma an zō*, distance-great-at he-coming his father he saw him, when he was still far off, his father saw him   In other places this form has the force of a **Conjunctive participle**   thus, *an-klil-ling-mang a-fa-hōng a-kŭp*, he running his-son's-neck he-embraced,

The root alone is also used as a conjunctive participle, thus, *thā kan pĕl-lo*, dividing me give, *tai-therr i l°-hūn-lai*, breakfast eaten-having I-come-will, I will eat my breakfast and come, *l°-thau-lo l°-pa shīna l°-lal-lai*, I arising my-father to I-go-will The suffix *pa* is used in a similar way, thus, *l°-hūn-pa l°-mū*, having come up I saw

The root alone, or with the suffixes *mī*, and in past time *nāk*, is used as a **Relative participle**. See Relative pronouns, above

Noun of agency.—The following suffixes occur —*pa*, *thū*, and *tiam*, thus, *raug-chith-pa*, horse riding-man, a rider, *ia-lāp-thū*, he who shoots the enemy, a soldier, *in-shak-tiam*, house-to-make-able, a builder, a carpenter The suffix *pa* is identical with the Tibetan article *pa*

There is no **Passive voice** Instead of 'I was struck by him,' we must say 'he struck me,' *amma-nē a-l°-vĕl*, thus, *naug-ma-nē l°-chim*, by-you my-saying took place, I was told by you, *amma-nē a-tin a-hūn-len-lo*, by-him his liver it opened, he opened his liver, got angry

Compound verbs are freely formed In many cases compound nouns are changed into verbs by inserting an *a* between the two components Thus, *lūng ngan*, vanity, pride, *l°-lūng-a-ngan*, I am haughty, lit my mind it becomes big These are no true compound verbs Such are formed by means of prefixes and by adding other words modifying the sense The prefix *hē* seems to mean motion towards It is often used with the imperative, thus, *hē-chim*, go and tell, *hē-lāk*, take it The prefix *in* is often used with the future, thus, *lan in-pĕl-lai*, I will give you, *lan in-ē-lān*, let us eat But it also occurs with other tenses, thus, *an in-lam-lo*, they made merry, *a-lūng in-rwā*, he said to himself It seems to have a reflexive force, compare Lushēi *in* Rak seems to mean motion towards, thus, *ral-pū*, to bring It is often prefixed to the imperative Thus, *ral-lallo*, go, *ral-chim-lo*, tell (him), etc *V°*, and *va* seem to be prefixed in order to add emphasis to the verb, thus, *rāl n°-v°-lam-thāk-mā*, have you eaten up your food, *v°-la*, go, *a-va-ding-sang*, he has drunk it up *Vūn* or *vūng* is also said to express emphasis As a verb *vūng* means 'to go,' 'to depart' And as a prefix it therefore perhaps means motion Thus, *l°-vūn-chim-diook-lai*, I will go and tell him quickly, *vūn-pē*, give, *vūng-pū*, go and bring

A great number of words are added to verbs in order to form compounds with a modified meaning *Dē-mang*, which is sometimes replaced by *dēng*, has the meaning 'to be about', thus, *l°-thī-dē-mang-ai*, I am about to die, *an-pāl-dēng*, he was about to reach, he drew near (the house) *Di* means 'to finish,' 'to complete', thus, *a-thil-lē-ri a-lhō-di-ai*, his-property he-to-waste-finished, he wasted his property away *Ding* means 'worthy', 'for', thus, *a-shī-ding-lai-lo*, it will not be worthy to take place, it will not be fit *Fon* means 'also', *a-ūm-fon*, it remains also *Ko* seems to have very different meanings As a separate word it is said to mean 'to be able', 'to grow,' 'to spring up', 'a place', and 'very,' 'exceedingly' As the last part of a compound it often means 'to be able', thus, *l°-la-lo-lai*, I will be able to go In the same sense we also find *tium* and *whiam* added In most cases *lo* seems only to give emphasis, thus, *a-ta-lo*, it is good, *a-pūm-ko*, he gathered, *a-thit-lo*, he is sitting, *an-in-nam-lo*, he kissed him, *ding-ko-shē*, please drink, etc With *len* prefixed *lo* denotes continuation of action, *an-lā-len-lo*, he entreated continually, *n°-rhien l°-twin-len-lo-ē*, thy work I used to do. Together with the interrogative *da*, *lo* is used as a suffix meaning 'why' Thus, *a-ka-da-lo*, why, he has gone,

R

a-ta-lo-da-lo, why, it is good   *Pêh,* to give, and *pyah* are sometimes added, apparently only in order to add emphasis   *Pĭ,* together, implies collective action   *Rĭ* means 'more,' 'yet'   *Rwa,* to believe, is added to show that the action of the verb only takes place in the imagination of the speaker, thus, *a-thĭ-rwa kᵒ-thĭ,* 'he is dead' I said, (but he was *not* dead)   *Tān* means 'again', thus, *a-nūng-tān,* he is alive again   *Thar* is the causative suffix, thus, *a-ha-thar,* he caused to go, he sent   *Thak* or *thăh,* to abandon, to leave behind, is used as a suffix of past time, thus, *byē nᵒ-chĭm-thăh-má,* have you spoken about it ?   *Thon* means 'previously', *vē,* also, etc

The **Negative particle** is *lo,* thus, *a-pal-lo,* he gave not.   The negative particle *lha,* which is used with the imperative (see above), also occurs with other tenses, thus, *k₄-nga-pêh-lha,* I do not recognise this

The **Interrogative particles** are *má* or *ma, chĭ, a, da-ra,* and *ma-ka*   Thus, *nᵒ-hlūng-má,* have you arrived ? *nᵒ-dū-nga-chĭ,* do you want it ? *zūng-za-ma nᵒ-lū a-fah,* is your head (*lū*) always (*zūng-za*) paining ? etc

Adjectives are freely used as verbs, thus, *a-ta-sang,* it is good, *nat-lha,* don't approach   Verbs are sometimes formed from nouns by adding *th*   Thus, *fā,* child, *fāth,* to breed   *vār,* husband, *vāth,* to marry a husband   Such words are in reality a kind of causatives   The final *th* is derived from a *t*, compare *thĭ,* to die, *thāt,* to kill

Order of words.—The usual order of words is subject, direct object, indirect object, verb.

[No 9]

TIBETO-BURMAN FAMILY KUKI-CHIN GROUP

LAI (HAKA, CHIN HILLS)

(Major A. G. E. Newland, I.M.S., 1899.)

An acute accent shows the words accented in a sentence

Mĭ-pa pŏ-kat fa-pa-rwē pŏ-nī a-ngē' A-nyang-byīk fa (or a-lai-lak fa)
Man one sons two he-had The-youngest son (or the-second son)

a-pa shĭ-na an-thĭ', 'Kˢ-pa, rŏ-sŏ-sȧ kē-ma sa thȧ kan
his-father to he-said, 'My-father, the-goods-of my share having-divided me

pēk -ko' A-thĭl-lē sa ammr-hē an-port Nĭ klom-pa nhū-ā a-nyang-byīk fa
give' His-property him-to he-divided Days a-few after the-youngest son

a-sȧ-lē-rĭ a-zȧ-thē-ın r-pūmˊ-ko ko-lhāt-pī kwĭl a-klong' (or ko-lhāt-pī
his goods all he-gathered country-far-very journey he-took (or country-far-very-of

kwa dɪng a-pɪmˊ-ai) Kĭ-kɪn a thĭl-lē-rī a-ta-lo-kwa-shak-ın (or
village different he migrated) There his substance bad-living-ın (or

bve-rĭā-lo-ın) a-lhŏˊ-dī-ai A sȧ a-dī-lak a-lhŏˊ dı-ai-ın, kĭ kwa-ın mang-tām
riotous-living-ın) he-wasted His goods all he-wasted-when, that village-ın a-famine

fāk-pī a-klūng' A-chĭˊ-fāk-a-chanˊ-fāk-ın a-ūmˊ-ko Kĭ kwa mĭ-pa-hē an-
mighty arose Want-and-distress-ın he-was Of-that village a-citizen-to he-

thĭt A-mĭ-pr-nē a-vok-rwē rȧl-pekˊ-âk-ka amma a lo-ā a-kaˊ-thar
joined That-citizen-by swine to-feed him his fields-to he-caused-him-to-go

A-rȧl-tām-nāk-ın amma fon vok rȧl pȧ-kɪm-lak ē' a-du, thī-thȧ-chūn
His-hungry-state-ın he too pig's food belly-full-till to-eat he-was-fain, yet

a-ho-mĭ amma-hɪ a-tzē a-palˊ-lo (or an-thɪnˊlo) A lüng a-fēɪm-tān-ın
anyone him-to anything gave-not (gave-not) His mind recovered-again-when

a-lūng' ɪn-rwa, 'Kˢpa mıt-tı-rwē (or shāl-rwē) rȧl-ēˊ-âk tham a-ngē',
to-himself he-said, 'My-father's servants (or slaves) food abundant have,

tham-thūk-thā-chūn amwa ē kım-nhū-ā mĭ-dang thınˊ-âk a-ūmˊ-fon,
so-much-that they eating-their-fill-after others to-give there-remains-also,

kē-ma rȧl-lo-ın kˢ-thĭˊ-dē-mang-ai Kˢ-thauˊ-ko, kˢ-pa shĭ na kˢ-kalˊ-lai, amma-
I hunger-ın I-to-die-about-am I-having-arisen, my father to I-go-will, him-

hē kˢ-thĭˊ-laı, "kˢpa-thē o, vān kozĭn lē nangma hē kˢ-shwēlˊ-ai,
to I-say-will, "O-father, heavenly spirit and you against I-have-sinned,

hı-nhū nˢ-fa kˢ-shī-ai chımˊ-âk a-shī-dıng-laı-lo Nˢ-man-pal
any-more your son I-am to-say ıt-will-be-proper-not Your-hired

rhıen-twın-pa bang kē-ma bēl hē-shīr -vē-hēın."' Nhū-ā an thau' an-pa
work-doer like me also make-also-please"'' Then he arose his-father

shĭ-na an-rath Lamb-pī-yā a-raˊ-lıng-mang chū a-pa-nē amma
to came Way-great-off he-coming then his-father-by him

an-zō′, an-zān′-fāk-ın an-klīk′-lıng-mang a-fa hōng a-kup′ an-ın-nam′-ko
saw, compassion-from he-running his-son's neck he-embraced he-kissed-him

A-fa′-nē amma hē thâ′, 'Kᵃ-pa-thē-o, vän kozīn lē nangma
The-son-by him to said, 'O-father, heavenly spirit and you

hē kᵃ-shwēḷ′-aı Hī-nhū nᵃ-fa kᵃ-shī-aı chım′-âk a-shī-dıng′-laı-lo′
against I-have-sinned Hereafter your-son I-am to-say it-will-be-proper-not'

A-pa chū shāḷ-rwē hē an-chım′, 'a-ta-chın-chın pwen vūng′-pū,
The-father but servants to he-said, 'the-best robe bring-forth,

amma hē ē′-thar-thwa, a-kūt hē kūt-rhōl rhōl′-thar, a-kē hē kē-dan
him on put, his-hand on a-ring put, his-feet on shoes

hē-dın′-thar, kan-nī kan-ın-ē′-lān, kan-ın-lâm′-lān, kan-ın-boı′-lān,
put, we let-us-eat, let-us-be-merry, let-us-feast;

kᵃ-fa a-thī′-rwa, kᵃ-thī′, chū a-nūng′-tān, a-klao-rwa, kᵃ-thī′, chū
my-son he-dead-is, I-said, he is-alive-again; he-lost-is, I-said, he

kᵃ-mū′-tān′ An-nī an-ın-lâm′-ko an-boı′-ko
I-have-found-again' They they-made-merry they-feasted

Athū ūpa-fa lo-ā a-ūm′-ko An ın-nā an-ra an-pāk-
Now the-elder-son field-in he-was He house-to he-came he-to reach-

dēng chū thıng-thang lē pūran lē shūm-shal thūm′ lē lām-ko
about-was then of-musical-instruments and drums and symbols playing and dancing

ŵ a na-ın an thē′ Shāḷ-pa pō-kat an-hau′ byē-an hal′,
sound his ears-in he heard Servant one he-called word he-asked,

'Hī-byē zē-da shī′? a-rwâk zē-da shī?′ Amma-nē an-thâ′, 'Nangma
'These-things what are? its-meaning what is?' Him-by said, 'Thy

nao a-klūng′-aı, a-dam′-ın a zāng-a-ta′-ın a klūng′ chī-thē-chun
brother he is-come, safe his-health-it-good-being he arrived therefore

nᵃ-pa an-lâm′-ko an-boı′-leo-ē′ Amma-nē a-tın-a-hūn′-len-ko,
thy-father is-glad he-feasting-is' Him-by his-liver-he-opened,

ın-chūn-nā a-lūt′-nga-laı-lo-da-ko′, a-pa ın-leng-ā an-shuak′
house-inside he-enter-would-not-as, his-father the-house-outside he-came

amma-hē an-kâ′-len-ko Amma a-pa-hē an-thâ′, 'kēma nangma shī-na
him with he-entreated. He his-father-to said, 'I you with

kum-za′-pī-yā nᵃ-rhıen kᵃ twīn′-len-ko-ē′ nᵃ-zē′-byē-ın zē-tık′-ka
years-many-in your-work I-have-been-doing thy-any-commandment-in any-time-at

nᵃ-kᵃ shwēl′-ballo-ē, chī-thē-chūn′ nang kēma shī-na mēhē-fa
thee-I-offended-never, yet thou me to goat-young

thē thē pō-kat bēl zē-tık′-ka nᵃ-kᵃ-thın′-fon-lo, kan koı-pa-rwē shī-na
small one even any-time-at thou-me gavest-also-not, my friends with

ē-âk-ka lâm′-âk-ka Hī-hī nang-ma fa chū nᵃ-sâ chu-lbān-nū-rwē shī-na
eating-for feasting-for This thy son that thy-goods harlots with

an-lhō aı an-klūng kat-thē-ın amma sa-ā′ nan-boı′-ko-ā′
he-squandered he-returned as soon-as him for thou-feast-gavest'

A pɩ-nē — His-father-by
ammɩ — him
hē — to
an-thɪ̄' — he-said,
'Kᵃ-fa-pa — 'My-son
nang-ma — thou
zung'-za — ever
kēma — me
shī-na — with

nᵃ-ūm'-ko, — thou art,
kēma — I
kᵃ-ngē — I-have
thɪl-lē-sâ — things
a-zā'-thē — all
ɪn — thy
nang — thy
thɪl-lē-sâ — things
(or — (or
a-shī'-fon, — they-are-also,

kan ɪn-lâm-ngᵃ — we-glad-be-shall
kan-ɩn-boɪ'-nga — we-feast-shall
a ta'-ko-da-ko' — it-meet-ɪs
(or — (or
a-shī-dɪng'-aɪ), — it-was right),

bī-hī — this
nɪng-ma — thy
nao, — brother,
ma sa — formerly
an-thɪ̄'-sang-ē', — he-died,
a-thū — now
a-nūng-tān, — he-is alɪve-agaɪn,

an-klao-sɪng-ē, — he-lost was,
an-kɪr'-tān' — he-returned-agaɪn'

LAKHER DIALECT

The Lakher dialect is spoken by about 1,000 individuals, living in 300 houses to the south of the Blue Mountains in the Lungleh sub-division of the South Lushai Hills Their customs are distinct, and it is not thought probable that their language will die out According to Mr Drake-Brockman they call themselves Tlongsai They are an off-shoot of the Tlantlang tribe of Lais This tribe occupies the Chin Hills to the south and west of the Tashons Their number in the Chin Hills was estimated at about 5,000 by Messrs Carey and Tuck Some inhabitants of the Tlantlang villages on the frontier between the Lushai and the Chin Hills are Lusheis There has been a good deal of intermarriage, and there are many half-breeds These all claim to be Lais The Lakhers are said to be called Zao by the Chins Zao is probably the same as Zo or Yo, a name which is used to denote most of the tribes in the Hills

The Tlantlangs were first known on the Arakan and Chittagong Frontiers where they were called Shendus It is not, however, certain whether all the tribes called so were Tlantlangs Captain Lewin calls them Shendoos or Lakhevr Poy His vocabulary seems to be taken from a dialect which in all essentials is identical with that which Major Hughes has used for his list of words in Shandoo The materials are, however, insufficient for a definite decision The negative particle seems to be *wai* which may be compared with the Shō *ā* The suffix of the Imperative seems to be *tai* or *te*, which seems to correspond to Siyin *tēo* and perhaps to Lai *thwa* The numerals mainly correspond to those usual in Lai, but also sometimes to the forms occurring in Shō and Khami. It is probable, though it cannot as yet be proved, that the two vocabularies represent one or more dialects intermediate between Lai and Shō This would agree with the position assigned to the tribe, north-east and east of the Blue Mountains, *i e*, the country occupied by the Tlantlangs and Hakas We are unable to state whether the language spoken by the Lakhers in the Lushai Hills is the same, though we might infer that it is so from the fact that Captain Lewin states that the Shendus are also called Lakheyr The name Heu-mā given by Captain Tickell is perhaps the same as Zao, see above Colonel Elles states that the Lakher or Longshing clan came originally from Tlantlang

The authorities dealing with these tribes are given below But it must be remembered that it is uncertain whether they have anything to do with the Lakhers of the Lushai Hills

TICKELL, CAPT S R,—*Notes on the Heu-má or "Shendoos,"* a tribe inhabiting the Hills North of Arracan *Journal* of the Asiatic Society of Bengal, Vol. xxi, 1853, pp 207 and ff

LEWIN, CAPT T H.,—*The Hill Tracts of Chittagong and the Dwellers therein*, with *Comparative Vocabularies of the Hill Dialects* Calcutta, 1869 Account of the Shendoos on pp 113, and ff. Shendoo vocabulary on pp 147 and ff.

SPEARMAN, H R,—*The British Burma Gazetteer* Vol. i, Rangoon, 1880 Note on the Shandoos on pp 185 and f.

HUGHES, MAJOR W GWYNNE,—*The Hill Tracts of Arakan* Rangoon, 1881 Notes on the Shandoos or Poois on pp 35 and 42 ff, Shandoo vocabulary, Appendix pp iii, and ff

CHAMBERS, CAPT O A,—*Handbool of the Lushai Country* compiled in the *Intelligence Branch*, 1889 Contains a Shendu vocabulary

ELLES, COLONEL E R.,—*Military Report on the Chin Lushai Country* Simla, 1893 Note on the name Shendu on p 12, on the Lakher or Longshing clan on p 14

CAREY, BERTRAM S, and H N TUCK,—*The Chin Hills A History of the People, our Dealings with them, their Customs and Manners, and a Gazetteer of their Country* Vol i, Rangoon, 1896 Account of the Klanglhlangs on pp 160 and f

LUSHĒI OR DULIEN

Tho Lushai Hills have been the scene of various migrations, new tribes at different times pushing the former inhabitants westwards and northwards   The Lushēis, who are now the prevailing race throughout the hills, seem, according to Mr Davis, to have begun to move forward from tho south-east about the year 1810   Between 1840 and 1850 they obtained final and complete possession of the North Lushai Hills, having pressed the former possessors, the Thādos, before them into Cachar   In 1849 they made a raid on a Thādo village in Cachar, and for tho first time came in contact with us   After several raids on our territory and occasional expeditions against them on our part, we, in tho beginning of 1890, took continued possession of the North Lushai Hills, and in May 1890 a political officer was appointed to control our relations with the Lushēis, with his head quarters at Aijal   Tho South Lushai Hills were constituted as a British district on and from tho 1st April 1891

Regarding the various tribes who speak some form or other of Lushēi, I am indebted to Major J Shakespear, C I E , D S O , I S C , for the following information —

' Lushai is our way of spelling tho word , the proper way to spell the word, so as to represent the actual sound, as spoken by the people, is Lushēi   The term includes a number of families, among which are the following Sailo, Thanglua, Rivung, Jadeng, Rokum, Palhan, Pachun, Haonar, Chonkual, Choahang, Changte, Chongte, Hualgno, Hualhang [Howlong]   (The Hualgno are the tribe spoken of by the Chin Hills officers as Whenoh.)   There are probably other families that claim to be true Lushēis   The term Dulien is also applied to theso families and tho language spoken by all these families is known as Lushēi or Dulien.   These Lushēis have conquered and broken up all other communities which formerly had separate villages in the hills   So completely has this been done that when we occupied tho hills, nearly every village was ruled by a chief of one of the following families, vi- , Sailo, Thanglua, Palhan   Of these, the Sailo were far the most numerous , in fact to-day, tho number of houses in villages not ruled by Sailos is insignificant   The Lushēis having conquered tho other clans and absorbed them to a great extent, it is natural that the Lushēi language has come to be the language of by far tho greater number of people in the hills west of the Tyao-Koladyne line

' The people who inhabit this area and who are not Lushēis may be divided into (a) tribes conquered and absorbed by the Lushēis, (b) immigrants from the Chin Hills, who have come across the Tyao-Koladyne line and seized land by force of arms, (c) tho Fanai

' Among (a) are Rāltē, Mhār, Paitē, Vanobia, Kolhring, Ngentē, Powtu, and innumerable others   Most of these, if they ever had a separate language, have lost it now and speak only Lushēi   The Mhār and tho Rāltē are still numerous and keep together and thus their dialects have survived   All these people are indistinguishable from Lushēis in their appearance and only differ in a few of their customs and methods of sacrificing

' (b) Among these are tho Jahow, more properly Zahao, in the northern hills and the Lakhers and other immigrants from round Haka in the southern hills   These people speak their own languages, and if their progress had not been arrested by us they would have made an effort to drive out the Lushēis.   Their customs and languages differ from those of the Lushēis in many particulars

' (c) The Fanai are a very small family, the first Fanai to be considered a chief, was the grandfather of the present Fanai chiefs, of whom there are only seven, who rule some 800 houses   They speak Lushāi

' It must be clearly understood that there are no tribes as we understand the term.   In former official correspondence the Syloo tribe and the Thanglua tribe are spoken of, and it was thought that all people living in these communities were Syloos (Sailos) or Thangluas, whereas Sailo, Thanglua, etc , are nearly only the names of individual families to which the chiefs belonged, the villages ruled by these chiefs being inhabited by representatives of many different families   I have just succeeded in tracing out the pedigree of the Sailo who are also called Thangur, through 13 generations back to Thangurra, the founder of the family and grandfather of Sailoa, whence the family took their name'

To this may be added the following statement taken from Mr Davis' Gazetteer of tho North Lushai Hills —

' The term Lushei, though known to the people living in the Lushai Hills, is not, however, used in the general sense in which we are accustomed to employ it, and is really used as a name for only one of the many

clans or septs who speak what is known among the people themselves as the 'Duhen Tong' or 'Duhen language'   The general term that includes all inhabitants of the North Lushai Hills, except Pois, is 'Mezo' or 'Mizāu,' of which the principal sub divisions are as follows —

(1) Duhen, or Lushēi	(3) Ralte
(2) Mhār	(4) Paite

'These again are sub-divided into many castes or clans, thus, of the Duhen or Lushēi the principal clans are,—

(1) Pālhen	(3) Chengkhuāl
(2) Sāilō or Thangur	(4) Pachu-āu

'The first three of these clans are royal castes   The Pālhen is now nearly extinct, and is represented in the North Lushai Hills by two chiefs only   There is one chief of the Chengkhuāl clan, and all the rest of the chiefs of villages in the North Lushai Hills are of the Sāilō family'

The Lushēis are described as ' short, sturdy, thick-set men of Mongolian type of face and build '   'The men average in height from 5 feet to 5 feet 8 inches, and the women from 4 feet 8 inches to 5 feet 4 inches   Both sexes vary greatly in colour, from light yellow to very dark brown.   Good looks are more frequent amongst the men than amongst the women.'   Colonel Elles remarks —

'Many of them wear a dull and morose air, which is partly due to perpetual intoxication, though no doubt, principally to the gloomy forests and heavy rainfall of the country they inhabit   In nature they are no doubt savage and morose, and they have not as yet acquired any of the virtues of civilization   Even patriotism takes simply the form of a mule-kicking when it considers its load too heavy, and we have no instance of self sacrifice in defence of home or country, and very little pressure has again and again induced them to desert their chiefs   They will overpower a small force if they get the opportunity, and soon after meet an avenging force with every sign of friendliness and welcome   Men, women, and children smoke tobacco almost incessantly   They manufacture a kind of beer from rice and other grain called variously *zang, zu* or *zu*, and drink great quantities of it.'

A small class of men from their boyhood adopt the clothes and habits of women They are called 'Toi,' and are treated as women, and do women's work   Their principal occupation used to be dancing, for which purpose they used to travel from village to village

The Lushēis live in villages, usually placed on the tops of hills and ridges, and varying in size from 600 to 50 houses   The government of the village is in the hands of the chief or *lāl*   His house is open as an asylum, but everybody who takes refuge here becomes the chief's slave   The villages are moved to a fresh site about once in every five years   This is a consequence of their system of cultivation, which is the *jhum* system common to all hill tribes

'The religion of the Lushēis,' says Mr Davis, 'is the same as that of the other animistic tribes on this frontier, *i e*, though they believe that a good spirit exists, their sacrifices are always made to the particular bad spirit to whose influence any particular misfortune is supposed to be due '

Several languages are spoken in the Lushai Hills, thus, besides various Indo-Aryan vernaculars spoken by scattered individuals, the following languages belonging to the Kuki-Chin group Zahao, Lakher, Mhār, Paitē, Lai and Rāltē.   But the principal language throughout the hills is Lushēi or Duhen, which is also commonly understood by the Zahaos and the Rāltēs   This language is also spoken in the south-west corner of the Cachar plains   The figures reported for Lushēi are as follows —

Cachar Plains	239
Lushai Hills	18,000
Lushai Hills (Lungleh)	22,300
TOTAL	40,539

The Deputy Commissioner of the Lushai Hills states —

'This dialect of the Kuki Lushai Group is the *lingua franca* of all the tribes in the North Lushai Hills District as I believe it is of all the tribes of the South Lushai Hills, being understood by all It is the language of the Sailu (Srlov) clan which has within the past 60 years attained a prominent position in the Lushai country and given chiefs to almost every community in it The Lushais or Duhons do not, however, form a majority of the population There are now a days no pure villages of any one tribe, although such existed, I believe, formerly'

With regard to the Lushêis reported from Lungloh, these are, according to a note kindly prepared by Major J. Shakespear, the people who understand Lushêi.

'Among them are several who among themselves speak other languages, some of which appear to differ so materially from Lushêi as to be hardly entitled to be called dialects of it. Amongst these, the best known are Ralte and Ngente but probably many others are still used in parts of the hills It is impossible, as yet, to estimate the number of persons speaking these languages, as they are scattered about among the different villages, and their number could only be ascertained by taking a careful census It appears probable that these languages will gradually cease to be used At present there are villages in the North Lushai Hills, in which there are large Ralte communities, who speak their own language and hardly understand Lushêi, but it is probable that these will gradually break up and cease using their own language All these tribes are called by us Lushai, and by themselves Zao, and by the Eastern tribes, whom we call Chin, Mêr'

Ngente is a dialect of Lushêi, specimens of which have been procured, and which will be treated below But we have very little information with regard to other dialects. Fannai is said to be a Lushei dialect It is spoken in the South Lushêi Hills between their Eastern border and the Koladyne River, from about Jaduna to about Dopura, but we have no further information about it The Lushêis are often divided into Western Lushêis, west of the Sonai and north of the Darlung peak and the Morfang range, Eastern Lushêis, east of the Sonai towards Arbam Peak, Kairuma, in the extreme south-east corner of the North Lushai Hills, and Howlongs north and north-east of Lungloh and south of the Sailam But this division seems to be based on other than linguistic grounds

Standard Lushêi is relatively well known Brojo Nath Shaha, and the Pioneer Missionaries J Herbert Lorrain and Fred W Savidge have written grammars The grammar of the latter is accompanied by a full Lushêi-English and English-Lushêi Dictionary, and word lists are to be found in many of the sources mentioned below Mr. Davis remarks that the Lushai language has a closer resemblance to Rângkhôl than to Thâdo, and this notwithstanding the fact that the Rângkhôls had been completely ousted from the Lushai Hills by the Thâdos before the Lushêis ever entered that territory According-ing to the same authority, Lushêi is also connected with the Nâgâ languages and with Manipuri, and closer with the former than with the latter Compare, however, the general introduction to the Kuki-Chin group

There is no written literature But several tales and songs are current Major Shakespear has given us specimens of the former and Colonel Lewin and Brojo Nath Shaha of the latter

The following is a list of authorities dealing with the Lushêis —

Lewin, Capt T H ,—*The Hill Tracts of Chittagong and the Dwellers therein , with comparative Vocabularies of the Hill Dialects* Calcutta, 1869 Contains an account of the Lhoosai pp 98 and ff and vocabularies, Lhoosai, etc , pp 146 and ff

Lewin, Lieutenant Colonel T H ,—*Hill Proverbs of the Inhabitants of the Chittagong Hill Tracts* Calcutta, 1873

LEWIN, LIEUTENANT-COLONEL T H ,—*Progressive Colloquial Exercises in the Lushai Dialect of the 'Dzo' or Kuki Language, with Vocabularies and popular Tales* Calcutta, 1874 Contains on p 2 a Vocabulary, Lushai, etc

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier* Calcutta, 1874 Vocabulary, Lushai, etc , pp 189 and ff

HUNTER, W W ,—*A Statistical Account of Bengal* Volume VI , London, 1876 Contains an account of the Lushais, pp 59 and ff

DAMANT, G H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers* Journal of the Royal Asiatic Society, New Series, Volume XII , 1880, pp 228 and ff Note on the Lushais, p 240 , Vocabulary, Lushai (after Lewin), etc., p 255

BROJO NATH SHAHA,—*A Grammar of the Lushai Language, to which are appended a few illustrations of the Zau or Lushai popular songs and translations from Æsop's Fables* Calcutta, 1884

ANDERSON, J D ,—*A short List of Words of the Hill Tippera language, with their English equivalents. Also of Words of the Language spoken by Lushais of the Sylhet Frontier To which have been added Lushai Equivalents from the Dialect spoken by the Lushais of the Chittagong Frontier these latter are taken from Captain Lewin's Exercises in the Lushai Language* Shillong, 1885

SOPPITT, C A ,—*A short Account of the Kuki-Lushai Tribes on the North East Frontier (districts Cachar, Sylhet, Naga Hills, etc , and the North Cachar Hills), with an Outline Grammar of the Rangkhol-Lushai Language and a Comparison of Lushai with other Dialects* Shillong, 1887 Lushai Vocabulary, pp 86 and ff

B , H. R.,—*The Lushais 1873 to 1889* Shillong, 1889

CHAMBERS, O A ,—*Handbook of the Lushai Country —— Compiled   in the Intelligence Branch* Calcutta, 1889 Contains Vocabularies, Lushai (Kuki), etc

GAIT, E A.,—*Report on the Census of Assam for 1891* Shillong, 1892 Contains a note on the Lushai, p 182, and on the Kuki Lushai tribes, p 251.

BAINES, J A.,—*Census of India, General Report* London, 1893 Note on the Kuki-Lushai group, p 150

ELLES, COLONEL, E R ,—*Military Report on the Chin Lushai Country* Simla, 1893

DAVIS, A. W.,—*Gazetteer of the North Lushai Hills* Shillong, 1894

HUTCHINSON, R H SNEYD,—*Vocabulary of the Lushai Language* Calcutta, 1897

LORRAIN, J HERBERT, AND FRED W SAVIDGE —*A Grammar and Dictionary of the Lushai Language (Duhen dialect)* Shillong, 1898

SHAKESPEAR, MAJOR,—*Mi zo leh vai thon thu* [Lushai and foreign tales] Shillong, 1898

Mizo zir tir bu [Lushai Primer] *Printed and published by Authority* Shillong, 1899

The following sketch of the Lushei grammar is based on the grammars by Brojo Nath Shaha and Lorrain and Savidge, to which the student is referred for further details

Pronunciation.—The pronunciation of the vowels seems, in many cases, to be rather indistinct Thus the suffix of the past tenses of the verbs is *tā* or *tá*, the verb 'to come' is written *hong, hon, ho,* or *háng,* etc *A* before *ng* has the sound of *u* in English 'but' *Nang,* thou, is therefore often written *nung* Final vowels of words and syllables are generally long *G* as an initial letter only occurs in foreign words *J* is said to be a foreign sound. It occurs, however, instead of *z,* in the second specimen, where it is probably only a method of representing the sound of the latter letter The sounds *sh* and *s* are often interchangeable The liquids *l, m, n, r,* can be aspirated, and are then followed by the letter *h* When *h* is placed at the end of a syllable or word, it denotes that the sound must be abruptly shortened. Some phonetical changes must be noted Thus *ei* often becomes *ē,* as in *nei, nē,* to have , *ei, ē,* to eat A euphonic *v* is inserted after a word ending in *o* or *oh,* when a vocalic suffix is added. Thus *lo,* field, *lo-v-ā,* in the field. Brojo Nath Shaha mentions several other ' euphonic ' letters, thus *ch, m, l,* etc Final consonants are often silent, thus *po* or *pok,* even, etc.

Articles.—The *indefinite* article is the numeral *pa-khat,* one Demonstrative pronouns or relative participles supply the place of the *definite* article

Nouns —Gender.—Gender is only distinguished in the case of animate beings Names of animals, unless distinguished by suffixes, and all inanimate objects are neuter. The same word often denotes beings of different gender, when no ambiguity ensues. Thus *fa*, child, *u*, elder brother or sister, *nao*, younger brother or sister Gender is distinguished in the following ways —

1 Often, in the case of nouns of relationship, by using different words, thus, *pā*, father, *nū*, mother *pā-sāl*, husband, *nū-pui*, wife *pā*, paternal uncle, *pū*, maternal uncle,

2 By suffixing *pā* for the masculine, and *nū* for the feminine, thus, *fā pā*, son, *fā-nū*, daughter *thien-pā*, male friend, *thien nū*, female friend,

3 Proper nouns of the masculine gender end in *ā*, those of the feminine gender in *i*, thus *Chalbongā*, *Lalrūmi*,

4 In the case of full grown animals *chal* or *pā* is suffixed to denote the male, and *pui* or *nū* to denote the female, thus *kēl-chal*, a he goat, *kēl-pui*, a she-goat

Number.—There are two numbers, the singular and the plural. Number is not indicated when it appears from the context The suffixes of the plural are *te*, *ho*, *te-ho*, *h* te, *zong zong*, and *zong-zong-te* Thus, *thien-te*, friends, *mi-ho*, men, *lāl-te-ho*, chiefs, etc A postposition sometimes precedes the plural suffix, thus *thing phēn-ā te*, behind the trees.

Case —The simple theme is commonly used to denote the cases of the subject, the direct and the indirect object, the vocative and the genitive Suffixes are used to denote cases as follows —

Case of the agent —The suffix *in*, denoting the agent, is usually added to the subject when followed by a transitive verb in the active voice, thus, *a-pā-in a-ti-a*, by the father he said

Genitive —Occasionally the word *a* is added, thus, *ka-farnū a-puan*, my sister's cloth This *a* seems to be identical with the pronominal prefix, and the above may be translated as well 'my sister her cloth' In the case of feminine nouns *i* may be substituted for *a*, thus, *ka far-nū i puan*, my sister's cloth When the governing noun is understood the genitive takes the suffix *tā*, thus, *sā puan sā ka-pā-ta a-ni*, that cloth that my father's it is This *tā* is probably identical with the suffix of the past tense, which is often added to adjectives in many Kuki-Chin dialects A form such as *ka-pā-tā* is therefore a kind of relative participle

Locative —The suffixes of the locative are *in* and *ā*, thus, *ril-ru in*, in the heart, *lov ā*, in the fields

Vocative —The vocative singular takes no termination The suffix *u* is used in forming the vocative plural, as also the imperative plural, see below Thus *mi-te u*, O men In proper nouns the terminations *ā* and *i* are dropped in the vocative, thus, *Chalbong*, O Chalbongā, *Liangkung*, O Liangkungi Short names retain the termination, thus, *Khūmā*, *Tungi* The terminations *ā* and *i* are sometimes added to the vocative of other nouns Thus *thien-ā*, *thien i*, O friend (male and female respectively)

The suffixes are added to the adjective when it follows the noun, thus, *lhim tak-in*, rejoicing great-in

Adjectives —The comparative degree is formed by adding *zok*, *zāk*, more, to the positive Thus, *nao-pang-zok*, the younger. The particles of comparison are *ain*, *ana*, or

nhĕk ın   Thus, *fā-pā fā-nŭ aıın a-shang-zāk*, the son the daughter than he-tall-more   The superlative may also be formed by adding *ber*, very most, to the positive, thus, *pŭan ṭhā ber*, the best cloth   Adverbs may be formed by suffixing *ın*, or *ṭak-ın*, to the adjective, thus, *thā*, good, *ṭhā-ṭak-ın*, well.   Their comparative degree is formed by adding *lch*, *zual*, or *deo*, their superlative by adding *ber*

Numerals.—The numerals are given in the list of words   The prefix *pa* ın the first nıne numerals is a generic prefix and is often dropped when the numerals qualify a noun   It is, however, retained when human beings are spoken of   There are apparently no other generic prefixes   The ordinals are formed by adding *nā*, the suffix of a relative participle, to the cardinal numbers, thus, *pa-thŭm-nā*, thırd, *pa-ngā-nā*, fifth

Pronouns.—The following are the **Personal pronouns :**—

Singular	Plural
keı-mā, keı, ka, I	*keı-mā-nı, keı-nı, kan*, we.
keı-mā, keı-ā, ka, my	*keı-mā-nı, keı-nı, kan*, our
keı-mā-ṭā, keımā-a-ṭā, keı-a-ṭā, ka-ṭā, mıne	*keı-mā-nı-ṭā, keı-nı-ṭā, kan-ṭā*, ours
keı-mā-mın, keı-mın, mın, mı, me	*keı-mā-nı-mın, keı-nı-mın, mın, nıı*, us
nang-mā, nang, ı, thou	*nang-mā-nı, nang-nı, ın*, you
nang-mā, nang-ā, ı, thy	*nang-mā-nı, nang-nı, ın*, your
nang-mā-ṭā, nang-mā-a-ṭā, ı-ṭā, thıne	*nang-mā-nı-ṭā, nang-nı-ṭā, ın-ṭā*, yours
nang-mā, nang, thee	*nang-mā-nı, nang-nı*, you
a-mā, a-nı, a, he, she, ıt	*an-mā-nı, an-nı, an*, they
a-mā, a-nı, a, his, her, ıts	*an-mā-nı, an-nı, an*, their
a-mā-ṭā, a-mā-a-ṭā, a-nı-ṭā, a-ṭā, his, hers, ıts	*an-mā-nı-ṭā, an-nı-ṭā, an-ṭā*, theirs
a-mā, a-nı, him, her, ıt	*an-mā-nı, an-nı*, them.

The accusative case of the second person is frequently formed by omitting or retainıng the pronoun, and affixıng *che, a-che,* or *chı-ā* ın the sıngular, and *che u* or *a-che-u,* ın the plural   Thus, *ka-vēl-ang che*, I will strike thee.   The forms *la, kan, ı, ın, a, an,* are also used as pronominal prefixes to the verbs   See below   The suffixes used ın the declensıon of nouns are also used after pronouns   The suffix of the agent *ın* may be conтracted after a preceding vowel, thus, *an,* by him

The **Reflexive pronoun** is expressed by prefixing *ın* to the verb, thus, *kan-ın-hao-e,* we mutually quarrelled

The **Demonstrative pronouns** are *heı, he, heı-hı, he-hı,* this, *sā, sā-sā,* that, *khā, khā-khā,* that (near you), *khu, khu-khu,* that down there, *khı, khı-khı,* that up there, *chu, chu-chu,* that   Plural *heng, heng-hı, sáng,* etc   When any of the compound forms is used, the noun they qualify is placed between the two components, thus, *he khuā hı,* this village   When the suffix of the agent *ın* is added, these pronouns become *hıan, sán, khan, chuan,* etc

There is no **Relative pronoun**—The idea of a relative pronoun is expressed by usıng relative participles or verbal nouns   Thus, *ka-vuak-laı-ın,* I-beating time-at, at the time when I was beatıng, *a-om-nā khua,* he being village, the village ın which he was, *sā mī sā ı-mhu-tu,* this man you seeing, this man whom you see, *nımın-ā mī lō-kal,* yesterday man came, the man who came yesterday, *puan nak-tūk-ā ka-leı-tūr,* cloth to-morrow I to-buy, the cloth which I shall buy to-morrow   A demonstrative pronoun is frequently used as a kınd of correlative, thus, *nao-pang a-puan ka-lāk,*

khā a-lō-kal-ang, the boy his cloth I took, he he will come   A relative clause is put in the plural by affixing *te*, thus *puan ka-mhu te*, the clothes which I saw

The **Interrogative pronouns** are *tu, tu nge, tu má,* who? *eng, eng nge, zeng nge, eng má*, what? *kho-i-nge*, which? thus, *tu-in nge vēl che*, who hit you?   When *a* is prefixed to an interrogative pronoun, the meaning becomes partitive, thus, *a-tu nge i-ko*, whom of them do you call?   *Tih*, this, may be used with an interrogative pronoun to denote relativity, thus, *tu nge m, tih i-rhia em*, who was it? do you know this? do you know who it was?

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes   These are the following :—

Singular,—*ka*, I   *i*, thou   *a*, he, she, it

Plural,   *kan*, we   *in*, you   *an*, they

When the subject is a neuter noun *a* also denotes the third person plural   When two singular nominatives are connected by means of *nhen-ā*, with, the verb takes the plural particle, thus, *Laenbikā nhen-ā kan in-hao-ve*, (I) Laenbikā with, we mutually quarrelled   The prefixes are omitted when the verb governs a personal pronoun of the first person as its object, when the subject is an interrogative pronoun or an infinitive, and in the imperative tense

The root alone is freely used to denote **present and past tenses**, thus, *eng an-ti*, what (do) they do? *a-ti*, he said

The **Past tense** is also formed by adding the suffix *tā* or *tá*; thus, *a-pem-tă*, he migrated

The suffix of the **Future** is *ang*, thus, *ka-kal-ang*, I will go   The future is also used to denote what is presumed to be true, thus, *a-ni-ang-e*, it may be

Throughout these tenses of the indicative mood an *e* or *a* may be suffixed, apparently without altering the meaning, thus, *kei-mā ka-ni-e*, I am, *kei-mā ka-in-e*, I drank, *kei-mā ka-shoi-ang-e*, I will say, *a-ti-a*, he said.

The suffix of the **Imperative** is *ro*, plural *ro-u*, in the third person *ro-se*, thus, *pē-ro*, give thou, *lā-ro-u*, bring you, *ni-ro-se*, let him, them, be   The first person is formed by the particle *i*, prefixed to the future, thus, *i-ē-ang*, let us feast   Compare Participles

The suffix of the **Negative imperative** is *shū, shū-u, shū-se, i shū ang*, thus, *shoi shū*, do not say, *i-shoi shū-ang*, let us not say

A **Conditional** is formed by adding *chuan*, if, to the verb, thus, *kan om chuan*, if we remain, *kit* we remain, that-being   Often also the present participle is used to form conditional tenses

The **Infinitive** or **Verbal noun** is identical with the root, thus, *ei*, to eat, *lhā-tak-a a-lā-om-lai-in*, distance-great at his-still-being-time-at, when he was still far off, *a-rāl-zá-ve-le*, its-spending-completing-time-at, when it had become thoroughly spent. Another verbal noun is formed by adding the suffix *nā*, thus, *a-om-nā-khua*, his being-village, the village in which he was   The same forms may also be considered as relative participles   See Relative pronouns   The infinitive of purpose is formed by adding the suffixes *tūr, tūr-in, nā-tūr, nān, an, in*, thus, *ei-tūr*, to eat, *veng-tūr-in*, to watch

A **Noun of Agency** is formed by adding the suffix *tu*, thus, *mhū-tu*, one who sees, *ngai-tu*, a lover, etc

The suffix of the **Adverbial participle** is *in*, in form identical with the suffix of the locative, Thus, *a-nhā thok-in a-om-tā*, his-work doing he remained,

The suffix of the **Conjunctive participle** is *a* generally with the pronominal prefix, thus, *a-sum a-khám-a khua-lam lhá-lah-a a-kal-tá-a*, his property he collecting village far te he migrated. This form is very commonly used in a sentence which is complete in construction, but dependent on a subsequent clause to complete the meaning of the speaker. Another participle is formed by adding *lá* or *lang*, preceded by *i, n,* or *she*, according to the person denoted. Thus, *shoi-i-lá*, I-saying, if I say, *shoi tá i-lá*, I having said. If *má* is inserted after the root, the meaning becomes 'although'. Thus, *m-má-she-lá*, that being although, nevertheless. This participle ending in *lá* is usually substituted for the first of two connected imperatives, as a conjunctive participle, thus, *kal-u-lang lei-roh*, going buy, go and buy.

The **Passive voice** is said to be formed by combining the root or the infinitive of the principal verb with the verb substantive. A long vowel in the root is shortened. Thus, *pe a-m-ang-e*, it will be given, *ei-tûr u-m-ange*, it shall be eaten. In reality, however, there is no passive voice, as different from the active. *In*, the suffix of the agent, when added to the subject, shows that the verb must be translated as active. In other cases the context shows how to translate. A clause such as *a-má fá-pá ka-vua*, his son's my-beating, may be translated 'I beat his son,' and 'his son was beaten by me.'

Compound verbs are in very common use. The principal prefixes are *zuk* (motion downwards), *han* (motion upwards and towards the speaker), *lo, ron* (motion towards), and *va* (motion on level ground).

Causatives are formed by adding the verb *tir*, to cause, thus, *kal-tir*, to cause to go, to send.

Desideratives are formed by means of the verb *du*, to wish, or some synonymous verb. Thus, *a-lût-du-loh-vá*, he to-enter-wished not.

Potentiality is indicated by the verb *thei*, to be able, thus, *ka-kal-thei-loh-ve*, I go cannot. Other words frequently used in forming compounds are *din*, to be about, *reng* and *thin*, denoting continuity, *sak*, meaning 'for,' 'from', *shing*, completely, *vêk*, entirely, *mêk*, forming a present definite, etc.

The **Negative particle** is *loh*, suffixed to the root. *Nem* and *nâng* are sometimes substituted for *loh-ve* and *loh-vang*. Thus *ka-m-loh-ve* or *ka-m-nêm*, I am-not. The negative imperative is formed by suffixing *shû*. See above.

Interrogative particles are *em, em-ni, e-lo, má, e-má, lo-vem-ni, ne-má, na-nge*. Thus, *i-kal-ange em*, will you go? *kal i-du e-má*, do you wish to go?

Other words are freely treated as verbs. Thus, *mi a-thá-e*, the man he is good, *an-má-ni-tá-tûr-in*, for their sake, *an in-thien-e*, they are mutually friends.

Order of Words.—The usual order of words is subject, indirect object, direct object, verb. In interrogative sentences the direct object generally precedes the indirect one. Demonstratives are put at the beginning of the sentence. A genitive is generally placed immediately before the governing noun. Adjectives usually follow the noun they qualify. Adverbs are placed before adjectives and after verbs.

I am indebted to Messrs Savidge and Lorrain for a translation of the Parable of the Prodigal Son in Lushei. Another specimen, representing the dialect spoken in the South Lushai Hills, has been prepared by Mr Sneyd Hutchinson, Superintendent of the South Lushai Hills. A list of Standard Words and Phrases will be found on pp 160 and ff. It is due to Major J Shakespear, C I E, D.S O, I.S C

TIBETO-BURMAN FAMILY KUKI-CHIN GROUP.

LUSHÊI OR DULIEN

SPECIMEN I

(Messrs F W Savidge and J H Lorrain, 1896)

Mī tŭ-in-e-mâ fā-pī pa-nhih a-nē A-nau-pang-zâk-in a-pā nhena,
Man a-certain-by sons two he-had The-young-more-by his-father to,

'ka-pā, rŏ ka-chanai min pe-râh,' a-tīa Tin a-sum an
'my-father, property-of my-share me give,' he-said Then his-property them

pa-nhih nhen-a a-shem-i Nī rē-lō-tean a-nau-pang-zâk-in a-sum a-zâ-in
two among he-divided Day long-not the-young-more-by his-property all

a-kham-vek-a khua-lam lhā-tak-a a-kal-tā-a, chu-ta-chuan nūam-lū-tuk-in
he-collected-entirely-and country far-very-to he-went, there luxuriously

a-om-a a-sum chu a-bō-rāl-tīr-tā-a A-rāl-zâ-ve-le
he-being his-property that he-to-be-lost-to-disappear-caused It-lost-completely-when

chu khua-lam chu na-sha-tak-in an-tâm-tā-a, ē-tūr a-tlā-chham-a Tin chu lam
that country that exceedingly they-hungered, to-eat he-lacked Then that place

khua-ā mī tŭ-e-mâ nhena chuan nhā-thok-in a-va-tang-a, chu mī
village-in man a certain with there work-doing he-went-engaged-himself, that man

chuan vok châ-to pe-tūr-in a-lō-lam-a a-tīr-a Eng-lō kâm vok-in
that-by pigs food giving-for his-fields direction-in he-sent Any husks pigs

an-ē khā a-ni-pah-in ē-puar a-du-em-om-a, tu-ma-in eng-ma an-pe-shī-lō-va
they-ate that,him-also by to-eat-his-fill he-wished-much, anybody anything they-gave-not

A-harh-le-ve-le, 'ka-pā nhena in-lhâh-fa te chû ē-shen-lō-va nē an
He-awoke-when, 'my-father with servants food to-eat-finishing-not have they

tam-vē-nen, kē lā-chu he-ta ril-tâm-in ka-thī-dân-a Ka-thō-vang-a ka-pā
many-also, I but here belly-hunger-in I-dying-am I-arise-will my-father

nhena ka-va-shor-ang-a, "ka-pā, vān-a-mī chunga le nangma mit mhū-in
to I-go-say-will, "my-father, heaven-its man against and thy eye-sight-in

thil ka-tī-sual-e Ka mhing i fā-pā vua tlāk ka-nī-lō-ve, i nhena
thing I-did-evil My name thy son to bear worthy I-am not, thee with

in-lhâh-fā pa-khat ang-in min shiem-ve-râh,"' a-tīa Tin a-thōva a-pā
servant one like me make also,"' he said Then he-arising his-father

nhen-a a kal-tā-a Chu-ti-chuan lhā-tak-a a-lā-om-lai-in a-pā-in a-lō-mhū-a,
to he went There far-very he-yet-was-time-at his-father -by he-towards-saw,

a-khâ-ngai-a, a-tlān-a, a ir-a chuk tuah-a a-fâp-a A nhen-a a-fā-pā-in,
he-pitied, he-ran, his neck-on embracing he-kissed Him to his-son-by,

'ka-pā,   vân-a-mī   chunga le   nangma mɪt-mhū-ɪn thɪl ka-tɪ-sual-e, ka-mbɪng
'my-father, heaven's-man   to   and   thy   eye-sight-ɪn thɪng I-dɪd-evɪl, my-name

ɪ fā-pā   a-vua   tlāk   ka-nɪ-lō-ve,'   a-tɪa   Nɪ-mā-she-la   a-pā-ɪn a-boɪh-te
thy son   its-bearing worthy   I-am-not,' he-said   Nevertheless   his-father his-slaves

nhen-a,   'pūan   thā-ber   han-lā-thuē-ū-lā   han-shɪn-tīr-râh-ū,   a-kut-a
to,   'cloth   best   here-bringing-quickly   here-put-on-let(-him),   his-hand-on

zung-bun-te a-ke-phāh-a phē-kok-te bun-tīr-râh-ū, lhɪm-tak-ɪn ɪ-ē-ang-ū, he ka-fā-pā
finger-rings his-feet-on   shoes   put,   joyfully   let-us-eat, this my-son

hī a-thī,   a-lō-nung-le-tā   a-nɪ-e,   a-bō-va   kan-mhū-le-tā a-nɪ-e,'   a-tɪ-a
this he-died, he-here-revived-again he-ɪs, he-lost-was we-saw-again he-ɪs,' he-said

Tɪn lhɪm-tak-ɪn an-om-tan-tā-a
Then joyfully they-to-be-began

Tɪn a-fā-pā   ū-pā-zâk   lō-va   a-om.   In-a   a-lō-thlen-dân-ɪn   eng-lō
Then his-son old-more field-ɪn he-was House-to he-back-to-come-about-being some

tum-rī   le   an-lām-thâm a-rhe-tā-a   Tɪn boɪh tū-e-mâ a-kō-va, 'chu eng-nge
drum-sound and dancing-sound he-heard   Then slave some he-calling, 'that what

nī-tā?' a-tɪ-a   a-zât-a.   A   nhena,   'ɪ-nau   a-lō-thleng-tā-a, hɪm-tak-ɪn
ɪs?' he-saying he-asked Him to, ' thy-younger-brother he-back-came,   safely

a-mhū-le-a-vāng-ɪn,   ɪ-pā-ɪn   ruaɪ a-theh,' a-tɪ-a   Tɪn   a-thɪn-ūr-a
he-saw-again-because, thy-father-by feast he-gives,' he-said   Then he-angry-becoming

ɪn-a   a-lūt-du-lō-va,   a-pā   a-lō-dāk-a   a-thlem-a   Nɪ-mā-she-la
house-ɪn he-to-enter-wished-not, his-father he-came-out he-entreated.   Nevertheless

a-pā   nhen-a, 'Rhe-râh, kum-khua   he chɪn hī ɪ-nhā ka-thok-a, ɪ-thū
his-father to, ' Listen, always   this till this thy-work I-dɪd,   thy-word

lā-hɪ   ka oɪ-lō-ngaɪ-shī-lō-va,   ka-thɪen-te nhen-a   lhɪm-na-tūr   kel-tē mɪn
but I-to-obey-not-considered-not, my-friends with   feasting-for   kid   me

pe-ngaɪ-shī-lo   Chu-tɪn he ɪ fā-pā hī nâ-chɪ-zūar nhen-a   ɪ-sum
to-give-consider edst-not   Now this thy son this   harlots   with thy-property

ē-rāl-vek-tū,   hī   a-lō-kal-ve-le a-mā-tān   ruaɪ   ɪ-theh-vē-a,'   a-tɪ-a
wasted-all-who,   he   he-coming   him-for   feast   thou-givest-also,'   he-said

a-chhāng-a Tɪn a-nhen-a, 'ka-fā-pā, ka-nhen-a   ɪ-om-reng-a-lam,
he-answered Then him-to, 'my-son,   me-with   thou-to-be-always-contented-art,

ka-tā   a-pɪang   ɪ-tā   a-nɪ-e   Lhɪm-tak   le   lâm-tak-ɪn   om
mine   whatever   thɪne   ɪt-ɪs   Happiness-great and pleasure-great-ɪn to-be

a-thā a-lâm,   he ɪ   nau   hī a-thī a-lō-nung-le-tā a-nɪ-e,
ɪt-good ɪt-well-ɪs, this thy younger-brother this he-died he-came-alive-again he-ɪs,

a   bō-va   kan-mhū-le-tā a-nɪ-e,'   a-tɪ-a.
he lost-was we-saw-again   he-ɪs,'   he-said

[No II]

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP

LUSHEI OR DULIEN

SOUTHERN DIALECT

(LUNGLEH, LUSHAI HILLS)

SPECIMEN II

(L. H. Sneyd Hutchinson, Esq, 1897.)

Vunjáthangā kan khua a hon masak-in ka mhu-loh-ve Kan khuā
Vunjathangc our village he coming first-at I saw not Our village
te Mualkai-i in-a Chalbongā kn mhu Mualkai-ā in-ā Mualkai-ā
of Mualkai's house-in Chalbonga I saw Mualkai's house-in Mualkai's
zu tum-tak-in ka in-e Ka ru-dan-ve-le, Vunjáthangā a
drink much-very I drank I getting-drunk-when, Vunjáthangā he
lo-hong-ā Mualkai in-ā Lienbikā nhen, kan in-hao-e
arrived-(cart in) Mualkai's house-in Lienbikā with, we mutually-quarrelled
Mhai ka u Thiltlang-a a kal, tûn-e-mo vel-e Lienbikā
Formerly my eldest-brother Thiltlang-to he went, someone beat-him Lienbika
min ka in-hao-vin, Vunjathanga pok a tel-ve-e Lienbika
with we quarrelling, Vunjathanga even he mixed-himself-up. Lienbika
le Vunjáthangā ka-beng-ā Nakin-derā Mualkai an, 'in-hao-
and Vunjathanga I-struck (with the hand) Later-on Mualkai he, 'you-quar-
va tinka khat-in zu i lei-lā-in-tíro,' min tī
relling rupee one-of drink you buying-must-cause-to-drink,' me he-told
Zu zong-tur-in ka kal-a, ka lei-ā Mualkai in-ā kan dā Ka
Drink to-search-for I went, I bought-it Mualkai's house-in we put-it I
thleng-in Vunjáthanga le Chalbonga an tin-tā Zu kan siek-
reaching Vunjathanga and Chalbonga they had-scattered Drink we prepared-
zovan, Mualkai in, 'Vunjáthanga nhen, in in-hao-vā Chalbongā
having, Mualkai he, 'Vunjáthangā with, you having-quarrelled Chalbongā
le Vunjáthangā va-ko-ro,' min tī Chalbongā le Vunjáthangā
and Vunjáthanga must-go-and-call,' me he-told Chalbongā and Vunjáthangā
Ingai-lovi pa Marlula in-a ko-tur-in ka kal Tin Chalbongā
of-Ingai-lovi the-father Marlula's house-to to-call I went There Chalbongā
a mu-ā ka kai-tova 'Horo, zu kan in-ang,' ka tī
he sleeping I aroused-him 'Come, drink we drink-will,' I said
'Zu la rui-e, ka kal-thei-loh-ve,' a tī Tin Vunjáthangā ka
'By-drink I drunk-am, I go-cannot,' he said Then Vunjáthangā I
kai-tovā, 'ka du-loh-ve,' a tī Voy tum-tak-in ka soam-ā, 'zu ka
aroused, 'I want-not,' he said Times many I urged-him, 'with-drink I

T

rui-e,   ka   kal-pe-loh-ve,'   a   ti   Chu-ni-lai-in   kei   po   zu   ka
drunk-am, *I* *to-go-am-not-able,'* *he* *said* *At-that-time* *I* *even* *with-drink* *I*

rui-ā   Anmāni-tā-tūrin   zu   ka   lei-ā,   a-thā-tak-in   ka
was-drunk *For-them*   *drink* *I*   *had-bought,* *good-way-very-in*   *I*

kovā,   mi-zui-du-loh-vā   ti-in   ka   tin-ur-ā   Thing   ka   lā-ā,   a
called-them, *me-follow-to-will-not* *saying* *I* *got-angry* *A-stick* *I* *picked-up,* *his*

lu-a   ka   vuak-e   Voy   enjange   ka   vuak   dik-tak-in   ka
head-on   *I*   *struck* *Times*   *how-many* *I*   *struck*   *exactly*   *I*

shoy-thei-loh   Voy   thum   a-ni-ange   Ka-vuak-lai-in   Chalbongā
to-say-am-not-able *Times* *three* *it-may-be* *I-striking-time-at*   *Chalbongā*

mi   chel-dan-e   Vunjāthangā   ka-vuak-in   engtinge-a-om   ka   rhe-loh
me *preventing-was* *Vunjāthangā*   *my-striking-from* *how-he-was*   *I*   *know-not*

Ka   kal-ā   Koyā-nge   ka   kal   ka   rhe-loh,   tin   ka   tāng-hārā
I   *went-away* *Where*   *I*   *went* *I* *know-not,*   *but* *I*   *becoming-sober*

ka   iu   ka   om-e   Vunjāthangā   nhen   voy   khat   po   kan   in-
my *house-in* *I* *was*   *Vunjāthangā* *with* *time* *once* *even* *we* *mutually-*

hio-loh.   Zu   rui   vangin   kan   in-hao-vā
quarrelled-not *By-drink* *drink* *being*   *we*   *quarrelled*

FREE TRANSLATION OF THE FOREGOING

Statement of Nothanga, accused of culpable homicide

I did not see Vunjathanga when he first came to our village   I saw Chalbonga in the house of Mualkai of our village   I drank much in Mualkai's house, he provided the liquor   Vunjathanga came into the house when I was getting drunk   I quarrelled with Lienbika of my village in Mualkai's house   My older brother had gone some time back to Thiltlang village, where someone beat him   Vunjathanga entered into my quarrel with Lienbika   I struck Lienbika with my hand   I also struck Vunjathanga   Later Mualkai told me that as I had quarrelled in his house, I must give one rupee worth of liquor and treat them all   I went and searched for liquor, bought it and took it to Mualkai's house   When I got there Vunjathanga and Chalbonga had gone away   We prepared the liquor, and when it was ready Mualkai said I ought to fetch Chalbonga and Vunjathanga as I had quarrelled with the latter   I went to fetch Vunjathanga and Chalbonga from the house of Marluta, father of Ingailovi   I found Chalbonga asleep and I awoke him and asked him to come and drink   He said he was drunk and could not come   I then aroused Vunjathanga, he also refused to come   I tried to persuade him, but he would not come, saying he was drunk   I myself was very drunk at the time, and getting very angry at his refusing to come, when it was on his account that I had bought the liquor, I picked up a piece of wood and struck him on the head, I cannot say exactly how many times   It may have been three times   Chalbonga tried to prevent me   I did not know the effect of my blows on Vunjathanga   I then went away, where, I cannot say, but on becoming sober I found myself in my own house   I have never had any former quarrel with Vunjathanga, and it was only because I was drunk that I quarrelled with him then

NGENTĒ

The Ngentō dialect is spoken in the South Lushai Hills, chiefly among the Tangluas who reside in the villages round Demagiri, and also in many of the Western Howlong villages. It has not been possible to get an estimate of the number of speakers. The term Howlong is, says Mr. Davis, 'used by us to denote one portion of the Lushai race, and was applied to the villages north and north-east of Lungleh and south of the Sailam, on account of one of the original chiefs of this section having had his village on the Howlong Hill. The people themselves do not, so far as I have been able to ascertain, recognise the name Howlong.' With regard to the Tangluas, Colonel Elles, in his Military Report on the Chin-Lushai country, makes the following statement —

'In 1871-72 when the first Lushai expedition took place, a Howlong chief named Rutton Poi had made a somewhat independent position for himself. He became an intermediary between Government and the people of his tribe, and figured for some time as an important personage. He founded a separate clan called Tlangluas, of which his son Lalvera is the recognized head. The chiefs Lalrhima and Tlangbuta, whose names appear in the Howlong genealogy, are also said to belong to this clan, as also Vannna and Vanruma.'

I am indebted to Mr. C. B. Drake-Brockman for the preparation of a translation of the Parable of the Prodigal Son in the Ngentō dialect. The following remarks on the grammar of this dialect are entirely based on the specimen. The translation is very careful, and Mr. Drake-Brockman has also accompanied it with a few valuable notes which have been incorporated in the grammatical sketch which follows.

Pronunciation.—The pronunciation seems to agree with that of Standard Lushēi. Final vowels are probably long, though the specimen does not mark them as such. A euphonic v is inserted between o and a following vowel, thus, *heo-v-a-nū*, all-it-is. Final consonants are occasionally silent, thus, *na* and *nāt*, to be, *ta* and *tāk*, the suffix of the past tense. We apparently, in one instance, find an intransitive verb beginning with an unaspirated consonant while the initial consonant of the corresponding transitive is an aspirate. Thus, *rhal*, to squander, but *ti-ral*, to cause-to-be-squandered, *ti* being the causative prefix. We find, however, also *ti-rhal* with the same meaning.

Articles.—The numeral *pa-lhat*, one, is used as an indefinite article. Relative clauses supply the place of a definite article.

Nouns.—*Gender.*—Only one suffix denoting gender occurs, *pā*, denoting male human beings. Thus, *fa-pā*, child-male, son.

Number.—The number is not marked when it appears from the context. The suffix *ngai* seems to be used to denote the plural in *rual-cham-ngai*, friends. The same suffix also occurs in Kōm, Hallām, Banjōgī, Pankhu, etc.

Case.—The formation of cases is the same as in Standard Lushēi. The suffix of the agent is *in*, the locative is formed by adding *in* and *a*, oto. The genitive is expressed by putting the governed before the governing noun. An *a* may be inserted between both, thus, *a fa u-pa-ber a mug a zar-a*, his son the-oldest his heart it was angry.

Adjectives.—Adjectives follow the noun they qualify, and suffixes and post-positions are added to them and not to the qualified noun, thus, *muang-tak-in*, happiness-great in, happily. The suffix of the Comparative is *zāk*, and that of the Superlative *ber.*

A kind of superlative is also effected by repeating the adjective, thus, *puan tha-tha,* cloth good-good, the best cloth

Pronouns.—The following forms of the *Personal Pronouns* occur —

ka, I, my   *i,* thou, thy   *a,* he, it
                  nang-ma, thine
in, you   *an,* they their.

All these forms, with the exception of *nang-ma,* thine, are the short forms used as prefixes   Longer forms probably occur as in Lushēi

Demonstrative pronouns —He-ti, this, may be inferred from *he-ti-a,* here   The pronoun *chu,* that, only occurs as an emphasising addition to other words, thus, *a pa-chun,* his father

There are no *Relative pronouns*   The root alone is used as a relative participle, thus, *ka fin-lo-lei-in,* I wise-not time-at, *a pok-a-lei-in,* he improvident-being-time-at, on account of his being improvident   It will be seen that this participle is treated as a verbal noun, preceding the qualified word without any suffix or with the addition of *a*   The word *om-na,* abode, is probably a relative participle, thus, *a om-na khua mi-in,* his abode village men with, *it,* he being village men with, with the men of the village in which he stayed   A relative clause may also be formed by adding a verbal noun as an adjective, thus, *i nao mi-thi,* thy brother man-dead, thy brother who was dead

*Interrogative pronouns —*The only form which occurs is *eng-á,* what?   The same base *eng,* with the suffixes *lo* and *ká,* is used as an *Indefinite pronoun,* thus, *eng-lo,* some, whatever, *eng-ká,* everything

Verbs.—The following pronominal prefixes occur —

Ka, I, *i,* thou, *in,* you, *a,* he, it, *an,* they   The prefix *in* is also used to denote the second person singular in the respectful imperative, thus, *in bol-roh,* make me

The base alone, without any suffix, is freely used to denote the present and past times   Thus, *ka rhiat,* I hear, *a ti,* he said   The suffixes *a* and *ka* may be added, apparently without changing the meaning, thus, *ka om-a,* I am, *a nat-ka-chu,* it is-indeed   The verb *na* or *nat,* preceded by *a,* is sometimes added to another verb in order to emphasise that the action really takes place   Thus, *ang-ve-e-in a-chhem a-nat-ka-chu,* like-both-among he-divided it-is-so, he divided indeed equally between the two, *ka thi-thel-thel a na,* I to-die-about-am it is, I am indeed about to die   Sometimes this form conveys the idea of a perfect, thus, *a dam-le-ta a na,* he became well again it is, he has become well again

A *Present definite* is formed by adding the verb *nat,* to be, to the root, thus, *an lām-nat-ka,* they are dancing

The suffix of the *Past tenses* is *ta* or *tāk,* thus, *ka mhu-le-ta,* I saw again, *a kal-ta,* he went, *in mhu-le-tāk a na,* you saw again it is

The suffix of the *Future* is *in,* thus, *ka ti-in,* I will say

The suffix of the *Imperative* is *roh,* plural *roh-u,* thus, *lo-ngai-roh,* listen, *shen tir-roh-u,* cause ye him to put on   *Shian* is added to *ro* in the third person, thus, *om-ro-shian,* let him remain   A suffix *i-u* apparently forms imperatives of the second and the third persons, thus, *fa-i-u,* let him eat, *om-i-u,* remain you all

The root alone, without any suffix, is used as an *Infinitive* or *Verbal noun.*   Thus, *bu fāk a tum-a,* food to-eat he wished   This form is, as remarked above, also used as a

[No 12.]

TIBETO-BURMAN FAMILY. ### KUKI-CHIN GROUP

LUSHÊI OR DULIEN

NGENTÊ DIALECT   (LUNGLEH, LUSHAI HILLS)

(C. B Drake-Brockman, Esq , 1901.)

Mi-rhiam pa-khat-in fa-pā pa-nhit a-nei Nao-pang zâk-in a   pa   kom-a,
Man   one   sons   two   he-had   Son-younger   his   father   to,

'Ka chanai in pe-roh-u,' a   tih   An   pā-in   sūm   ang-ve-ve-in
'*My share   you   give,*'   he   said   Their   father   property   equal-both-among*

a-chhem a-nat-ka-chu Na-ta-deo-va a   pa   sūm   nao-pang-zâk-in   a
he divided it-is-indeed Shortly-after his father's property   son-younger   he

khâm-a   khâ   dang-a   a   pēm-pui-dai-a   A   pok-a-lei-in   a   pa
collected village   another-to he   migrated   He improvident-being his father's

sūm   a   ti-ral-zo-va   A   sūm   a   rhal-zo-ve-lei-n ı   tām-kum   a
property he squandered-entirely His property he squandered-all-when famine-year it

tlâh   Fāk   a-hang[1] a   mhu-lo-va   Ren-vai   lung-zing-a-lei-in   a
occurred Food   indeed   he   saw-not   Poverty   heart-sad-on-account-of   he

koi-a-koi-a   A   om-na khua   mi-in   a   tuan-tuan-in,   a   ren-vai-zet-in   a
wandered   His   abode village men-for he working-hard, he miserable-very   he

om-a   A   ren-vai-a-lei-in   om-na mi-in   dai-nhai-a   vok   an
was   He miserable-on-account-of   abode   men village-outskirts-near pigs they

rhung-tir-a   A   ren-vai-a-lei-in   a   ril-tām a   tuar-zo-lo-va,   vok
to-herd-sent He miserable-on-account-of his hunger he to-bear-able-not-was, pigs'

bu   fāk a tum-a, mi-in   an   phal-lo   'Ka   fin-lo-lei-in   ka   pa
food to-eat he wished, villagers they allowed-not 'I wise-not-being my father's

in-a   bu   fāk-shen-lo-va   a   om-a, heti-a ka ril-tām-in ka om-a ka
house-in food to-eat-completely-not   there was, here I   hungry   I   am   I

thi-thel-thel   a na,' a ti. 'Tui-chun ka   pa   kom-a ka kal-ur, "Pa-thian
to-die-about-am it is,' he said 'Now   my father   to I go-will, "God's

leh   ı   mit-mhu-lai-in mi-poih ka   tâ-sual-a,   ı fa-pā tlāk ka na-lo,
and thy eye-sight-before evil   I committed-have, thy son   fit I am-not,

chhiah-lhâh bol-in in bol-roh," ka ti-in.' Heti-ang ti-in   a   pa   kom-a
servant   making you make,"   I say-will ' This-like saying his father   to

a kal-ta   A   kal-a   a   pa-in   rāl-a   a   mhu-a, a   pa   a
he went   He going-while his father distance-at he   saw, his father he

tlān-a a   kai-kua a biang a phâ-sak-a   Tin fa-pā-in, 'Pa-thian leh ı
ran   he embraced his cheek he   kissed   Then the-son, ' God's   and thy

---

[1] *A hang* cannot really be translated It is equivalent to the Lushêi prefix *han*

mit-mhu-lai-in   mi-poih ka   tâ-sual-a,   ı fa-pā tlāk ka na-lo,' a tı-a
eye-sight-before   evil   I   committed-have,   thy   son   fit   I um-not,' he said

Eng-mban-a-poih-lo a pa-chun a chhiah-lhâ kom-a, 'Puan tha-tha shin-tır-ıoh-u,
Never-mind   his father his servants   to, ' Cloth good to-put-on-cause,

kut-te-zem bun-tır-roh-u, phei-kok bun-tır-roh-u,   muang-tak   hlım-tak
finger-rings to-put-on-cause, shoes to-put-on-cause, happiness-great ıejoicing-gıeat

om-ro-shian,' a tı-a, 'Ka fa-pā a kal-bo-va, thı-tluk-ın ka ngaı, tuı-ın
ıemain-let-him,' he said, 'My son he lost-was, dead-like I thought, now

ka mhu-le-ta,   muang-tak-ın   eng-kâ   fa-ı-u,'   a tı   Muang-
I seen-again-have, happiness-great-ın every-thing eat-let-him,' he said Happiness-

tak-ın an om-a
great-ın they remaıned

A fa-pā u-pa-ber ıam   a rıak-a   A   thlen-zān-ın   eng-lo
His son eldest jungle-(ın) he lıvıng-was. He arrıvıng-nıght-tıme-at some

tum-rı leh lām-rı a rhıat-a   A fa-pā u-pa-ber a hâng-thlen-ın
music and dancing he heard.   His son eldest he returnıng-arrıvıng

khâ-laı-a[1] a chhıah-lhâh a ko va, 'Eng-â ın tı ? ın lām-rı leh kuang-
village-at his servant he called, 'What you do? your dancing and drum-

rı ka rhıat,' a zât-a   'I   nao   dam-tak-ın a hâng-thlen-ta,
sound I hear,' he asked 'Thy younger brother safely he back-came,

ı pa-ın a rıem-a   zu-a-zuk,   an lām-nat-ka'   A   fa
thy fatheı he ıejoicing-ıs drınk-he-gıvıng-ıs, they dancıng-aıe'   His   son

u-pa-ber a nıng a zar-a,   ın-a a lut-nuam-lo   A   pa a
eldest his heart ıt angry was, house-ın he enteı-lıked-not His fatheı he

hang chhuak-a a thlēm   'Ka pa, lo ngaı-roh, kum-khua-ın he-tı chen-
came-out he persuaded 'My father, lısten,   always   thıs-tıme-

chın tuan-tuan-ın ka om-a, ı thu ka shēl-lo,   ka rual-cham-ngaı
tıll workıng-hard I am, thy word I dısobeyed-not,   my   friends

rıem-zong kel-te pa-khat pâh ın pe-lo, ı fa-pā hâng-a   na-tı-zur
feastıng-for kıd one even you gave not, thy son came-back prostıtutes

a lāk-a sūm-chang a tı-rhal-zo-va,   zu-ı-zuk-khep-a,'   a tı
he gettıng-foı propeıty share he made-spent, beer-thou to-dıınk-still-(gavest),' he said

A   pā-ın, 'Ka kom-a ı   om-zıng-a,   ka eng-lo chang-chang,
His father, 'Me with thou remaınest always, my whatever pıopeıty,

nang ma hang heo va-nā, ı   nao   mı-thı a   dam-lo-ta-a-na,   a
thınc ındeed all-ıt ıs, thy younger brother man-dead he became well-agaın-ıt-ıs, he

bo-va tuı-ın ın mhu-le-tāk-a na, tuı chun muang tak-ın   om-ı-u,'   a tı
lost-was now you saw-agaın-ıt ıs,   now happıness-great ın ıemaın-you-all,' he said

---

[1] *Khâ laı* means the open space just ın front of a house, or the vacant space ın a village

BANJŌGĪ

The Banjogis are a small tribe residing in the Chakma and Boh Mong chiefs' circles in the Chittagong Hill Tracts   According to the Superintendent, the number of speakers is as follows —

Chakma		300
Boh Mong	.	500
	TOTAL	800

The first mention of the tribe is found in an article by Surgeon Macrae, dated 24th January 1799, and mentioned under Authorities below   It is there stated that they often attacked the Kukis, over whom they always prevailed, owing to the fact that they were all united under one Rajah   The Kukis had even to pay an annual tribute of salt to them.

The fullest description of this tribe is that by Captain Lewin, which has been reproduced in an abridged form, by Sir W W Hunter   See Authorities below   Hunter says —

' The Banjogi and Pankho tribes claim to be of common origin, sprung from two brothers, and in language, customs, and habits they exhibit a great similarity   These tribes are not numerically strong, and numbered, in 1869, according to Captain Lewin's estimate, about seven hundred houses, or three thousand souls   According to the census of 1872, there are only 305 Banjogis and 177 Pankhos living within the Chittagong Hill Tracts   There are three villages of Pankhos and one of Banjogis on the borders of the Karnaphuli, but the majority reside in the Bohmong's country to the east of the Sangu river   Their language strongly resembles that of the Lushais or Kukis, and from their appearance they would be supposed, Captain Lewin states, to be an off shoot of that tribe   They, however, affirm that they are sprung from the great Shan nation of Burmah, and some of their customs differ materially from those of the Lushais or Kukis   The great distinction between the two tribes is in the mode of wearing the hair   The Pankhos bind their hair in a knot at the back of their head, but the Banjogis tie up their hair in a knot over the forehead

' Their account of the creation and their own origin is curious, and was told to Captain Lewin as follows — " Formerly our ancestors came out of a cave in the earth, and we had one great chief named Tlandrok-pah   He it was who first domesticated the *gayāl* (cow), he was so powerful that he married God's daughter   There were great festivities at the marriage, and Tlandrok-pah made God a present of a famous gun that he had   You can still hear the gun; the thunder is the sound of it.   At the marriage our chief called all the animals to help to cut a road through the jungle to God's house, and they all gladly gave assistance to bring home the bride—all save the sloth (the *huluk* monkey is his grandson) and the earthworm, and on this account they were cursed, and cannot look on the sun without dying   The cave whence man first came out, is in the Lushai country, close to Vanhuilen's village, of the Burdaiya tribe, it can be seen to this day, but no one can enter   If one listens outside, the deep notes of the gong and the sound of men's voices can still be heard   Some time after Tlandrok-pah's marriage, all the country became on fire, and God's daughter told us to come down to the sea where it is cool, that was how we first came into this country   At that time mankind and the birds and beasts all spoke one language   Then God's daughter complained to her father that her tribe were unable to kill the animals for food, as they talked and begged for life with pitiful words, making the hearts of men soft so that they could not slay them.   On this, God took from the beasts and birds the power of speech, and food became plentiful among us   We eat every living thing that cannot speak   At that time also, when the great fire broke from the earth, the world became all dark, and men broke up and scattered into clans and tribes   Their languages also became different.   We have two gods Patyen—he is the greatest, it was he who made the world   He lives in the west, and takes charge of the sun at night.   Our other god is named Khozing, he is the patron of our tribe, and we are especially loved by him.   The tiger is Khozing's house-dog, and he will not hurt us, because we are the children of his master "

' Although admitting the supremacy of one great god, the Pankhos and Banjogis offer no worship to him, all their reverence and sacrificial rites are directed towards Khozing, the patron deity of their nation   In some villages are men said to be marked out as a medium of intercourse between Khozing and his children.   Such

... I ... is called Koa-vang He becomes filled with, and possessed by, the divine afflatus During ... of ... to procure the gift of tongues, and to be invulnerable Koa-vang receives ... leaving the honour accruing to him by his position as interpreter of the ... of Khoring The god Khoring is said to have a village somewhere in the hills where he ...'

In ... the ... of human sacrifice was common among these tribes; but although they still con... ... that great plenty would ensue from it, they are now prevented by fear of ... The great oath is by dao, spear, gun, and blood, and it is taken by the side of a river, it ... are not to be performed on great occasions Should a person disregard this oath ... will ... die a violent death On ordinary occasions, such as when anything is stolen ... by taking the chief's spear The spear is struck into the ground at the gate of the ... take hold of it and swear that he knows nothing of the matter in ... When ... will ... swear, but ... for whatever may have been stolen

'Sacrifices ... are made once at the sprouting of the young rice, when the supreme god ... the ... plentiful harvest The Banjogis bury their dead, a chief being interred ... the ... of the Rajas, Sprungjungsung, the Paukhos and Banjogis assert that ... are ... of all the tribes in this part of the world They attribute the ... of the old stock of chiefs, to whom divine descent was attributed'

The traditions of these tribes, as printed above, seem to indicate that they have migrated into Chittagong from the Lushai Hills The languages of the Banjōgīs and the Paukhos seem to have been almost identical at the time when Captain Lewin wrote his account They are related to Lushei, but still more to the language of the Lais or Baungshes this latter name being given to the Lais by the Burmese from the way they wear their hair done up in a knot on the fronts of their heads.

AUTHORITIES:—

Master J ... ... of the ... Ser or Linclas Communicated by T H Harrington, Esq, Asiatick ... Vol xi 1831 pp 18 and ff Short mention of the Banjogees on p 188

Lewin, Capt T H —T Hill Tracts of Chittagong and the Dwellers therein, with Comparative Voca-... of Hill Dialects Calcutta, 1869 Note on the Banjogees and Paukhos, on pp 91 - 15 ... Shendus, Burga, Paukho, etc, on pp 147 and ff

Hunter, W W,—A Statistical Account of Bengal Vol vi, London, 1876 Note on the Banjogi and ... Tribes on pp 77 and ff

A translation of the Parable of the Prodigal Son and a list of standard words of phrases have been received from Chittagong Both are very corrupt. In the list of words I have corrected evident blunders so far as I could The forms given by Captain Lewin have been added within parentheses The specimen has been printed as I have got it I have subjoined, in italics, a corrected text This latter is given with the utmost reserve The interlinear translation which was originally subjoined to the text was so faulty that I have been obliged to prepare a new one The remarks on Banjōgī grammar given below are based on the corrected text There remain some passages which I have not been able to analyse, and in such cases the old translation has been printed All this must be borne in mind in using the grammatical sketch

Pronunciation—The list of words generally writes *u* before *n* where the specimen and cognate languages have *a*, thus, *lun* or *lan*, we, *nung* or *nang*, thou Lewin writes *nung-ma*, but *nangmata* Both spellings represent the sound of *u* in English 'but' I have written *a* throughout There is also some uncertainty about the pronunciation of other vowels Thus we find the same words written *leh*, *lah*, and *la*, *pēk* and *pa*, *āi* and *a*, *joi* and *zei*, *lonā* and *tuana*, *lō chon*, *lō chuyān*, and *ka-choan*, *nāk-shwey* and *nal sc*, etc

The final consonant is often dropped, e g, the *k* in *pēk*, to give Thus is a well known fact also in other languages of the group *J* and *z* occur in the same words, thus, *joi*

and *zei*, what? The pronunciation is probably *z* in both cases. *Sh*, *ch* and *s* seem to be interchangeable, thus, *shi* and *si*, to be, *chin-ā* and *shin-ā*, from. *Ki* once occurs instead of *khi*, that, etc

Articles.—There are no articles. The numeral *pa-khat*, one, is used as an *indefinite* article, and demonstrative pronouns or relative clauses supply the place of a *definite* article. Thus, *ma-nu pa-khat*, a man, *hi in-ā*, this house-in, in the house, *vŏk-āi-mi āi-chā-la*, pigs-by-eaten-being food-by, by the food which the pigs ate

Nouns.—Nouns denoting relationship or parts of the body are usually preceded by the prefix *kā* in the list of words. This *kā* is, however, probably the possessive pronoun of the first person, Banjōgīs being, like most other connected tribes, incapable of conceiving the idea of such words without reference to some person. See Introduction, pp 15 and ff

Gender is only apparent in the case of animate beings. It may be distinguished by using different words, thus, *pā*, father, *nū*, mother *mi-nūng*, man, *nū-nā*, woman. The common suffixes are, in the case of human beings, *pā*, male, and *nū*, female. In the case of animals they are *chāl*, male, *nū* and *nū-nā*, female. Thus, *fā-pā*, son, *fa-nū*, daughter *rang*, or *rang-chāl*, horse, *rang nū-nā*, mare. *kĕl chāl*, a he goat, *kĕl ā-nū*, a she goat. The suffix *pā* seems also to be used to denote male animals, thus, *kĕl-pā-tē*, goat-male young, a kid

Number.—The number of a noun is not denoted when it appears from the context. The plural may be marked by adding some word meaning 'many,' such as *tām* and *ngāi*. Both may be combined, thus, *kā pā tām ngāi*, fathers. *Ngāi* may apparently be added to the verb, thus, *an-mi-khi ān ā-lōm-ngāi*, they they made-merry. It seems to mean 'many,' 'very'

Case.—The *Nominative* and the *Accusative* do not take any suffix. The suffix *ni* denoting the agent, is usually added to the subject of a transitive verb, thus, *nā-pā-ni a sim-thuth*, thy father he feast-gives. The list of words translates *mi sā pa-khat-ni*, from a good man, instead of 'by a good man'. The *Genitive* is expressed by putting the governed before the governing noun, thus, *kā pā bū-lō mi-tōn ā*, my father's servants to. In the *Vocative*, *mō* may be prefixed to the noun, as is also the case in Lai. Thus, *mō pā*, O father. Other relations are expressed by means of postpositions, such as *ā*, in, to, *chin-ā*, from, to, *dūng*, behind, *hen*, with, to; *hi*, among, with, *in*, with, in, through, *lag-ā*, with, to, *lān-ā*, before, *la*, with, by means of, *nūā*, behind, *sūng-ā*, into, *tāng-ā*, under, *tēā*, in, *til-ā*, to, *tlūn-ā*, on; *tok-in*, from, *tōn-ā*, before, to, *vāng-ā*, for the sake of, etc

Adjectives.—Adjectives generally follow, but occasionally precede, the noun they qualify. Postpositions and suffixes are added to the adjective, and not to the qualified noun, if the adjective follows. Thus, *mi sā-tāk chin-ā*, from a good man, *lām lā-tā*, way far, *mi-dāng pa-khat khua*, other one village, another village. *Tāk* in *sā-tāk* and *tā* in *lā-tā*, is an adverb meaning 'very'. *Ā-sā-lo-mi nūnā*, a bad woman, is a relative phrase, see relative pronouns, below

The suffix of *comparison* seems to be *ngāk-in*, and *dau*, corresponding to Lai *dēyu* and Lushēi *deo*, is added to the adjective. Thus, *ā-ni ngāk-in hi hi sang-dau*, him than this taller. *Ngāk-in* corresponds to Lai *nāk-in*. The list of words also denotes the

comparative and the superlative by adding *ngāi*, very , thus, *ā-sā-ngāi*, better, and best
Another suffix of the superlative seems to be *khūn ;* thus, *ā-shyān-khūn*, highest

Numerals.—The numerals are given in the list of words *Pa* in *pa-khat*, one, etc ,
is probably a generic prefix When the vowel of the following syllable is *ı*, *pı* may be
substituted for *pa* , thus, *pı-lı*, but in Captain Lewin's list *pa-lı*, four The numerals *pa-rā*,
ten, and *kūl*, twenty, are identical with the forms in Lai, while *tsom*, ten, and *tsom-nı*,
twenty, in Captain Lewin's list, correspond to the forms used in Lushēi and connected
languages Numerals usually follow, but occasionally precede, the noun they qualify,

Pronouns.—The following are the *Personal pronouns* —
Singular,—

kĕi-mā, kĕi, I	*nang-mā, nang,* thou.	*ā-mā, ā-nı, an,* he
kĕi ma, kā, my	*nang-mā, nang, nā,* thy	*ā-nı, ā,* his
kĕi-mā-tā, mine.	*nang-ı, nang-mā-ta,* thine	

Plural,—

kan-mā, kan-nı, kan, we, our	*nan-ma, nang-nı, nan,* you, your *an-nı,* they

These forms have been collected from the following sources Captain Lewin gives
the forms *kĕi-mā-tā,* mine, and *nang-mā-tā,* thine The rest are found in the specimen and
in the list of words In this latter source the personal pronouns are given twice, in
Nos 14-31, and in Nos 156-161 The forms *nang-ı,* thine, *kan-nı,* we , *nan-nı,* you , and
an nı, they, are the same as in Lai Demonstrative pronouns may be added to the per-
sonal ones, in order to emphasise , thus, *kĕi-chū,* I , *ā-mā-khı,* he, etc Demonstrative pro-
nouns are also often used as personal pronouns of the third person The short forms
kā, kan , nā, nan , ā, an, are probably all possessive pronouns, and are also used as prono
minal prefixes with verbs See below The usual suffixes and postpositions may be added
to the personal pronouns , thus, *nāng-mā-nı pŏi nā-pēk,* thou a-feast gavest , *nang-mā-la,*
with thee, etc
The following *Demonstrative pronouns* occur —*hı* or *hı—hı,* this , *khı* or *khı—khı,*
that , *chu* or *chu—chu,* that The personal pronoun of the third person may also be
used as a demonstrative pronoun. Thus, *hı rang,* this horse , *hı fā hı,* this son , *khı ting
tāng ā,* that tree under, etc.
There are no *Relative pronouns* They are expressed in the same way as in Lai by
means of relative participles, formed by adding a suffix *mı* , thus, *vŏk āi-mı āi-cha-lu,*
pigs by-eaten food-with, with the food which the pigs ate , *kā-chōān mı ā-sā lō,* me-by-
done evil, what I have done is bad, I have sinned , *kĕi kā-tŏng-ding-mı,* that which I
shall get It will be seen that such relative participles may be used as substantives
The suffix *mı* is probably the demonstrative pronoun *mı,* that, which occurs in several
cognate languages It is perhaps identical with *mı,* man, which we find in *bu lō-mı,*
servant Relative clauses may also be formed by using the noun of agency or the root
as a verbal noun , thus, *nā-fā chū ā-thıl ā-ral-khat-tū,* thy son his property wasted-who ,
ā-hōng law-ā, his-coming-time-at, at the time when he came Compare Relative partici-
ples, below
The following *Interrogative pronouns* occur —*āo-sā, ā-sā,* or *ā-tsā,* who? *āo, zeı* or
zeı-men, what? *zeı-tomē* or *zē-rān-tla,* why? *zē-zā-sā,* how many? *zē-zān-sā,* how far?

Thus, *ā-fū tsā*, whose-son? *ā shīn-sā*, whom from? *zei-men nan tī*, what (do) you do? etc

The following *Indefinite pronouns* occur —*āng-khōm*, anyone, *zei-khōm*, anything

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes These are —*kā*, I, *kan*, we *nā*, thou, *nan*, you *ā*, he, she, it, *an*, they The list of words gives some other forms, thus, *nē*, thou, *o*, he, but the above set seems to be the regular one The prefixes are occasionally dropped, but I have been unable to see any rule for their use

The root alone, without any suffix, is freely used to denote present and past tenses Thus, *zei-men nan ti*, what do you do? *ā-mā-m ā-sim*, he said, *khi ting tāng ā rang-lēng tlūn-ā ā-tāo*, that tree under horse-back on he-is-sitting, *tū-tsūn lām lā tā kā-toi*, to day way far I have walked By inserting *tū-ā*, now, and *tūan ā*, formerly, before the verb, a present definite and an imperfect is effected Thus, *kū-mā-m tū-ā kā-vūak*, I am beating, *kēi-mā-m tūan-ā kā-vūak*, I was beating

The suffix of the *Past tenses* is *ro*, thus, *kū-mā kā-kal-ro*, I went The prefix *lā* seems to denote the past in *kā-sim*, he said, *kā-thai*, he heard In *kū chū-tim si*, I was *chū tini* seems to mean 'then' *Ā-kal-vin*, he went, is probably a compound verb, compare Lai *vūng*, to set out, to start Thus, *ā-kal-vin*, he set out to go

The suffix of the *Future* is *lai*, as in Lai Thus, *kū-mā kā si-lai*, I shall be, *kā kal-lai*, I will go, *kan ai-lai*, we will eat, let us eat This form is also used in the specimen in the sentence *ā-pō-khop-lai*, he would fill his stomach The intended meaning seems to be 'he was about filling his stomach' The future is used to denote what possibly takes place in *kēi ā shi-lai*, probably for *kēi kā shi-lai*, I may be, that is to say it may be that I am Compare Compound verbs, below The form ending in *lai* is also translated as an infinitive and as a past participle in the list, thus, *kā vūak-lai*, to beat, *ā-vūak-si-lai*, having beaten *Kā kal-lai*, I go, shows that the suffix *lai* is also used to denote the present tense Compare the corresponding suffix *lai* in Aimol, Chiru, etc *Kā-vūak-lai* thus means 'my-beating-is,' and *ā-vūak-si-lat*, his-beating-will-be, it will be the case that he has struck.

The *Imperative mood* may be expressed by using the root alone, thus, *hōng-pu*, bring, *vūa*, strike, *hōng-kā pa*, give me The suffixes *o* or *u*, and *ro*, and the prefix *va*, are also used to form imperatives Thus, *ai-tar-o*, cause him to wear, *ruk-u*, put on, *hōng-kā mang-ro*, make me, *hōng-ro*, come, *va-pē*, give, *va-lā*, take, *va-kal*, go Instead of *ro* we sometimes find *ra*, *i e*, probably *rā*, thus, *va-ra*, beat

The root alone, without any suffix, is also used as an *Infinitive* or *Verbal noun*, thus *ā hōng-law-ā*, his-coming-time-at, at the time when he came, *ā-tlūng-lān-ā*, his-coming-before, before he arrived In one place this form seems to be used as an infinitive of purpose, thus, *kā-koi-pā hen kan-pān*, my friends with our feasting for, in order that I might feast with my friends *Pān* perhaps contains a suffix corresponding to Lushei *ang* The usual suffix of the infinitive of purpose is, however, *ding* Thus, *ā-ding um-lō*, to eat there was not, *pēk-ding*, giving for, to spare, *nā fā si-ding kā-dō-lō*, thy son to-be I-worthy not-am It will be seen that this infinitive has also the force of a verbal noun Still more this is the case in *kāi kā-tōng ding-mi*, mihi recipiendum quod, my share, *nang-mā tin-din*, thy share.

Participles —The suffix *in* seems to form *Adverbial* participles, thus, *dam-in*, safe-

being, alive   The list of words gives *ā-vūak-zia*, beating, and *kal-ro*, gone   *Relative participles* are formed by adding *mi*   See Relative pronouns, above   The verb *um*, to be, is written *umi* in this form , thus, *mi-dāng-tōn ā umi*, the-other-to being what, what the other had   Compare also Infinitive, above   *Conjunctive participles* are formed by adding the suffixes *ā*, *leh* oi *la₂* and *nā*   Thus, *kā kal ā*, I going, I will go and , *ā-mi then run-la in sung-ā lu-du lō*, he getting angry house into enter-would-not , *ā kō-la ā dāi*, he calling he asked , *ā-mi ā-thōk-leh ā-pā tān-ā ā-kalvin*, he he arising his father to he went, *mi-dāng tōn-ā umi ā-mi pi-ni-khi ka-pēk-nā, tan-ā-tlai lān-ā ā nak-se-mi ā-kal-vin*, the other to being he two given-having, days-short after the-younger went, when the other one had given all what he had to the two, the younger one went

A *Noun of agency* is formed by adding the suffix *tu* , thus, *kēl-bul-tu*, a shep-herd , *ral-khat-tu*, a waster

Passive voice —There is only one instance in the specimen   *khi-khi ā-tlawu-leh kan-tōng-nōl*, he having been lost was found again by us   The form does not differ from the active, but the subject is not distinguished by the suffix of the agent   The list of words gives the following forms   *an hanga vūak*, I am struck , *en kā vūak-ro*, I was struck , *vūak kā dan-lai*, I shall be struck   The last form seems to mean 'I shall get strokes'

Compound verbs are freely used   The prefix *hōng* denotes motion towards the speaker , *na*, motion from the speaker   Thus, *hōng-pu*, bring here , *na-fōn* (Lai *in-fūn*), to go and join   *Causatives* are formed by adding *tar* oi *ter* (Lai *thar*) , thus, *ai-tar* (Lai *oi-thar*), to cause to wear , *kal-ter*, to cause to go, to send   The verb *du*, to wish, is added to form *Desideratives* , thus, *in sung-ā lu-du-lō*, he did not wish to enter into the house   The suffix *kho* (Lai *ko*) denotes ability , thus, *kēi-mā-m kā vūak-kho-lai*, I can beat, I may beat.   *Nōl* means 'again' , thus, *kan-tōng-nōl*, he was found again   *Zek* means 'much' , thus, *kan ā-lom zek-lai*, we will feast much, etc

The *Negative particle* is *lō* , thus, *ā-du-lō*, he does not wish , *ā-shi-lō*, it is not, no

Adjectives may be used as verbs , thus, *ā-sā-lō*, it is bad   Verbs seem also to be formed from other words by adding *th*, as in Lai   Thus, *rā-lathpin*, being far, from *lā*, far , *sim-thuth*, to feast, compare Lai *saum thūk*, a feast

The usual **Order of words** seems to be subject, direct object, indirect object, verb There are, however, many instances of a different order   But so long as we have not got a trustworthy text it would be unsafe to go into details

TIBETO-BURMAN FAMILY   KUKI-CHIN GROUP

BANJŌGĪ

(CHITTAGONG HILL TRACTS)

Manu pakhat lagā fā pını um | **Fā pını lagā ā-naksemı kāpā kāsım,**
Manu pa-khat lag-ā fā-pā pı-nı um | *Fā pı-nı lag-ā ā-nak-se-mı ā-pā kā-sım,*
Man one with sons two were. Sons two of young the his father-(to) said.

'Mopā, kāı kātong dıngme hong kāpa' | **Mīdangtonā umı ānı pınekhı**
'Mō-pā, kēı kā-tōng-dıng-mı hōng-kā-pa' | *Mı̄-dāng-tōn-ā um-mı ā-nı pı-nı-khı*
'O-father, I I receive-shall what here-me give' The-other-to being he two them

kapēknā, tanatlaılānāh ānaksemı ātāngleh afornolla mıdāng pakhat
ka-pēk-nā, tan-ā-tlaı-lān-ā ā-nak-se-mı ā-tāng-leh ā-fōr-nōl-la mı-dāng pa-khat
given having, time short-after young the all he-gathering again other one

khoah akalvın Khına akala tāmdau hao Āhao khupla āneh ānuāh
khua ā-kal-vın Khın-ā ā-kal-ā tām-dau ā-hao Ā-hao-khup-la ā-nı ā-nūā
village he-went. There he going much very he-wasted He-wasted all-when that after

anı rāmā āpāmla adıng umlo Ānıtonā joykum um-lo Khı khoa
ā-nı rām-ā ā-pām-la ā-dıng um-lō Ā-nı-tōn ā zeı-khōm um-lō Khı khua
that country in famine being eating for was not Him to anything was not. That village-of

mıhen ānafon Chumı nungchu vok nākā faısānā āncālter Chumı nungchu
mı hen ā-na-fōn Chu-mı-nung-chu vōk nāk-ā faısān-ā an-kal-ter Chu-mı-nung-chu
man with he-joined. That-man that pigs to tend fields to he sent. That man that

vokāımı āıchala apokhoplaı. Āngkhomnı adıng palo Khıkhı āmātılāh
vōk-āı-mı āı-chā-la ā-pō-khop-laı Āng-khōm-nı ā-dıng pa-lō Khı-khı ā-mā-tıl-ā
pigs eaten food with he-belly fill would Anyone eat to gave-not. He himself to

āsın, 'Kāpā bulomıtona sāng atampe um, pekdıng, kāıchu kābu chāmın
ā-sım, 'Kā-pā bu-lo-mı-tōn-ā sāng ā-tam-pı-um, pēk-dıng, kēı-chu kā-bu-chām-ın
he said, 'My father's servants to bread much-is, give to, I hunger-with

kathelaı. Kapatona kāıchu kakallaı, kāpātona kasımlaı, 'Mopā
kā-thı-laı Kā-pā-tōn-ā kēı-chu kā-kal-laı, kā-pā-tōn-ā kā-sım-laı, 'Mō-pā
I to-die am-about My father to I I-go will my father-to I-say will, 'O father

kochonmı asalo khujınne adulō, nangmātona nāng fā sıdıng kadolou,
kā-chōn-mı ā-sā-lo Khū-zın-nı ā-du-lō, nang-mā-tōn-ā nang fā sı-dıng kā-dō-lō,
me by-done evil is, God he-likes not, thee to thy son be to I worthy not-am

kaıchu buloa hongkhāmangro''' Anı athokleh apā tona ākalvın
kēı-chu bu-lo-ā hōng-kā-mang-rō''' Ā-nı ā-thok-leh ā-pā tōn-ā ā-kal-vın
me servants-among me make.' He he arising his father to he-went.

Atlūnglanah ralathpın āfā āpānı āmu. Amukan āpānı adathnol,
Ā-tlūng-lān-ā rā-lath-pın ā-fā ā-pā-nı ā-mū Ā-mū-kang ā-pā-nı ā-dath-nōl,
He-came-before far-very-being his-son his father by he-saw His-seeing after his father he-pardoned,

anıkı ateklah, afanı loāng gna aıboth, anıkhı ānānım Āfānı
ā-nı-khı ā-teļ-la, ā-fā-nı loang-ā ā-ıboth, ā-nı-khı ā-nā-nım Ā-fā-nı
he he-running, his-son by shoulder-on he prostrated himself, him he-kissed His-son

āpāsım, 'Pā kachoānme āsālo, khujınme adulo, nangna tona
ā-pā *ā-sım,* *'Pā* *kā-chōān-mı* *ā-sā-lō,* *Khū-zın-nı* *ā-du-lō,* *nang-nā-tōn-ā*
his father to he-said, 'Father me by-done evil is, God he likes not, thee to

kaichu nafa sıdıng kadolou' Afanı bulola asım, 'Nāngnı nanpoān
kēı-chu *nā-fā* *sı-dıng* *kā-dō-lō* *Ā-pā-nı* *bu-lo-la* *ā-sım,* *'Nang-nı* *nan-poān*
I thy-son he-to 'I worthy unt am' His father servants to he-said, 'You your-cloth

āsāmı hongpu, amakhı aıtaro, akudong pıjung ruku, akeah fāıkok
ā-sā-mı *hōng-pu,* *ā-mā-khı* *aı-taı-ō,* *ā-ku-dong-ā* *pı-zung* *ruk-ū,* *ā-ke-ā* *fāı-kok*
good what bring, him to-wear-cause, his hand finger on ring put, his feet-on shoes

ruku, kālu, kaımā kanaı laı kānālom jeklāı, hıroangah, kapa atheleh
ruk-u, *kal-u,* *kan-mā* *kan-āı-laı,* *kan-ā-lōm-zek-laı,* *hı-ro-āng-ā,* *kā-fā* *ā-thı-leh*
put, come, we we-eat will we-feast-much will, this-reason for, my-son he-died having

anungnol, atlawuleh kantong nol' Anıkı ān-lomgnaı
ā-nung-nōl, *ā-tlaw-leh* *kan-tōng nōl'* *An-nı-khı* *an-lōm-ngāı*
he-revived again, he lost being by us-found again is' They they marry made

Tuwā afā 'opamı faisan ah um Āmākı ın kaāngah ahōnglawa lām
Tū-ā *ā-fā* *ū-pā-mı* *faısān-ā* *um* *Ā-mā-khı* *ın* *ka-āng-ā* *ā-hōng-law-a* *lām*
Then son elder-the fields-in was He house near his-coming time-at dance

ādāng tomhow kathaı Āmānı majur pakhat akolah ādāı, 'Joımen nantı?'
ā-dāng *tōm-haw* *ka-thāı* *Ā-mā-nı* *ma-zur* *pa-khat* *ā-ko-la* *ā-daı,* *'Zeı-men nan-tı?'*
and music he-heard He servant one he-calling he-asked, 'What you-do.?'

Majurnı khıkhı asım, 'Nā nāopa atlūng, nāpānı asım thuth, hıro āngah
Ma-zur-nı khı-khı *ā-sım,* *'Nā* *nāo-pā* *ā-tlūng,* *nā-pā-nı* *ā-sım-thuth,* *hı-ı o-āng-ā*
Servant that he said, 'Thy younger-brother he came, thy father he-feast makes, this reason for,

āmākı damın atlumla' Anı thınrunla ın sungna ludulo Apa
ā-mā-khı *dam-ın* *ā-tlūng-la'* *Ā-nı* *thın-run-la* *ın* *sung-ā* *lu-du-lō* *Ā-pā*
he safe he-came-back. He angry getting house into to-enter wished not His-father

lagna suah la alem Amanı āpāchu asım, 'Kaichu kombloujān narayan
lang-ā *suah-la* *ā-lem* *Ā-mā-nı* *ā-pā-chu* *ā-sım,* *'Kēı-chu* *kōm-blō-zān* *nā-rayan*
out coming he-entreated He his-father-(tn) he-said, 'I years many thy work

kochuyān, kaichu nang thu kaal loh, chuvāngah kakoı pahen kānpān
kā-chūān, *kēı-chu* *nang-thu* *kā-al-lō,* *chu-vāng-ā* *kā-koı-pā-hen* *kan-pān*
I-did, I thy word I-disobeyed-not, yet my friends-with our-feasting for

kelpatch khom nang akaplo, nafachu alonu tona munkhat ten athıl
kēl-pā-tē *khōm* *nang* *a-kā-pa-lō,* *na-fā-chu* *ā-lo-nū* *tōn-ā* *mun-khat-ın* *ā-thıl*
kid oven thou me-gavest-not, thy-son that harlots with together his property

aralkhattu ama vāngā nangmanı poı napek' Āpānı āfā asın,
ā-ral-khat-tu *ā-mā* *vāng-ā* *nang-mā-nı* *poı* *nā-pēk'* *Ā-pā-nı* *ā-fā* *ā-sım,*
he spent entirely who him for thou feast thou givest. His-father his-son (tn) he said,

'Nāng mala mun khatın kan-um. Kaıma tona jajong umı ektın nangma
'Nang-mā-la *mun-khat-ın* *kan-um* *Kēı-mā* *tōn-ā* *za-zōng* *um-mı* *ektın* *nang-mā*
'Thee-with together we-are Me to whatever being all thy

tıudın, nāng kānmāhı kānpānlaı konarem jeklaı churoāngyāh nānā opā
tın-dın, nang *kan-mā-hı* *kan-pān-laı* *kan-ā-rem-zek-laı* *chu-rō-āng-ā* *nā-nāo-pā*
property, thou us-with we feast-will we-merry make much will that-reason for thy younger brother

athi lāh anung nol, khıkhı atlawulēh kantongnol'
ā-thı-la *ā-nung-nōl,* *khı-khı* *ā-tlaw-leh* *kan-tōng-nōl'*
he died having he revived-again, he he-lost being by us found again is

PĀNKHŪ.

Pānkhū is spoken in the Chakma and Boh Mong chiefs' circles in the Chittagong Hill Tracts   The following are the numbers of speakers —

Chakma	• .	200
Boh Mong	.	300
	TOTAL	500

Further particulars and a list of authorities will be found under Banjōgī.

A translation of the Parable of the Prodigal Son and a list of standard words and phrases have been received from Chittagong   They are full of mistakes, and I have not been able to correct them satisfactorily   In the list of words I have added the corresponding forms from Captain Lewin's list, within parentheses   The interlinear translation has been added by me, and is, in a few places, very uncertain.   The notes on Pānkhū grammar given below are founded on the forms occurring in the specimen and in the list of words   They are given with the utmost reserve

Pronunciation —The spelling, both in the specimen and in the list of words, is so inconsistent that it is impossible to make any definite statement with regard to the pronunciation   *Ā*, for instance, seems to be interchangeable with *e, i, o,* and *u* , thus, *kā* and *ke*, my , *nā, ne,* and *ni,* thy , *ā-mā* and *o-mā*, he that , *chām* and *tsūm*, hair ; *ā* and *un*, in, etc   *Ei* is interchangeable with *ē;* thus, *ngei* and *ngē*, many , *e* with *i ;* thus *en-jā-en* and *in-jā-in*, many, all , *chhia-lo* and *shea-lo*, servant , *ū* and *ūa* with *ō* , *thū* and *en-tō*, to sit, *rūat* and *rōt*, to consider, etc   It is clear that such inconsistencies can only be due to want of precision in the perception of the sounds   The same remark holds good with regard to the occasional writing of euphonic letters , thus of *w* in *ā-nāo-w-in*, besides *ā-nāo-in*, his son , and of *y* in *sheyalo*, besides *shea-lo*, servant.   Concurrent vowels are occasionally contracted, thus *ā-pān* and *ā-pā-in*, his father, etc

The same inconsistency prevails with regard to consonants   Thus *ch, chh, ts, sh,* and *s*, are all interchangeable   We find for instance *chūng* and *chhūng*, in , *chhūm, tsūm,* and *sūm,* property , *chhia-lo* and *shea-lo*, servant , *ār-chi* and *ār-si*, star , *chūa-pūi* and *sūa-pūi*, brother, etc   *Chh* is probably only another way of writing *s*, and this sound or *sh* is probably the sound intended.   *Ch* and *ph* are interchanged in *char-nū* and *phar-nū*, sister   *J* is probably pronounced *z*, and sometimes *z* is also written.   Thus, *jel* and *zel*, to strike   The pronunciation of *tl* cannot be ascertained.   It is occasionally interchanged with *kl* and *lh* , thus, *tlang* and *kleng*, to come , *lhūng*, to arrive   In Southern Chin according to Mr Houghton, *kl* regularly corresponds to *tl* in Lushēi, and the occurrence of both in Pānkhū may be due to the double influence of the two former languages   The sound *tl* is also interchangeable with *kl* in Lai.

The writing of aspirated letters is also very inconsistent   The prefix *pa* in the first numerals is generally written *pha* ; thus *pha-kāt*, one   In the same way we find the male suffix *pā* written *phā* in *nāo-phā*, younger brother , but *ū-pā*, elder brother   The sound is probably the same as that of the English *p*   In other words *ph* seems to be written for *f*, thus, *phar-nū*, sister   In the same way *k* is interchanged with *kh* ; *t* with *th* , *n* with *nh* , *l* with *lh*   Thus, *pha-ni-kā* and *pha-ni-kha*, two , *en-to* and *thū*, to sit , *nhi* and *ni*, two , *ān-lāh* and *in-lhā*, far, etc

Concurrent consonants may be assimilated , thus, *khāh-ka* for *khāt-kā*, one
K is silent in *pē-ro*, give , but *ā-pēl̤*, he gave , *kal roh* or *kal-ro*, go, etc
Consonants are sometimes doubled between vowels , thus, *kappā* or *kā-pā*, my
father , *kānnūng*, back, *i e , kā-nūng*, my back , *innā*, in the house, etc   The *d* in
an-d-i iem, he was friendly, seems to be euphonic

Articles —The numeral *khāt-kā*, one, is used as an indefinite article   Definiteness
is marked by using demonstrative pronouns or relative clauses   Thus, *mi riem khāk-kā*,
man one, a man , *o-mā inn ā*, that house in, in the house , *ā-kal-nā rūm*, he gone having
hill, the hill into which he had gone   In the list of words the suffix *kā* in *khāt-kā* is
once used alone as an indefinite article , thus *pā kā*, a father

Nouns —*Gender* seems only to be apparent in the case of animate beings   It is
sometimes distinguished by using different words   Thus, *pā*, father , *nū*, mother *mi-
riem*, man , *nū nā*, woman   The list of words gives *phāppā*, man , *phā-nū*, woman
Pā is the common male suffix, and *nū* the corresponding female one   Thus *mi-pā*, man
and probably *mi-nū*, woman , *ūi pā*, dog , *ūi nū*, bitch   Another set of suffixes is *chāl*,
male, and (*ā-*)*pūi*, female   Thus, *cho-pē chāl*, bull , *cho-pē ā-pūi*, cow   *sā-ki chāl*, a male
deer , *sā-ki pūi*, a female deer   Also *tlang* occurs as a male, and *nū nāo* as a female
suffix , thus, *ūi tlang ngei-po*, dogs , *cho-pē nū-nāo*, a cow   It is also possible to add the
noun the gender of which is indicated as an adjective to some word meaning 'male' or
'female being'   Thus, *mi pā nāo*, man child, son , *nū-nā nāo*, woman child, daughter ,
nū-nāo khāl-kā sā-kor, female-being one cow, a cow

Number is only indicated when it does not appear from the context   Several words,
all apparently meaning 'many', 'much', 'all' etc , are added in order to denote the
plural.   The following occur   *e, jā, jong, kup, ngei*, and *po*   *E* only occurs in *vok-e*,
the pigs, and is perhaps no plural suffix   *Jā* or *zā* means 'all' in Lushēi, Lai, and
other languages   As a plural suffix it may be used alone, or together with other suffixes,
e g , *ngei*   It generally occurs in the form *en-jā-en* (compare Lushēi *ā-zā-in*, all), or as
jā-kā   *Jong* correspond to Lushēi *zong-zong*, all, Lai *zong*, anything   *Ngei* occurs as a
plural suffix in Kōm, Hallām, Banjōgi, etc , and means 'many', 'very'   Compare No
122 in the list of words   In Pānkhū it is often combined with *po* or *pā*, which corre-
sponds to Siyin *po*, all   I cannot analyse the remaining plural suffix *kup*, which is used
alone or together with *ngei*   The following instances will illustrate the use of these
suffixes, *an pā-jā lākān*, from fathers, *lit* , their father all from , *nū nāo jā-khā* (*i e ,
jā-kā*) *lākā*, daughter all from, from daughters , *kel jā-en*, goats , *ā-chā mi en-jā-en*,
good man all, good men , *mi-pha nū in-jā-en*, of daughters, *lit* , human-beings female
all , *nū-nāo an in-jā-en*, daughters, *lit* daughter they all , *ā-chā mi ngei en-jā kūng-un*,
good man very all to, to good men , *ā chā mi ngei jong lākān*, good man many all from,
from good men , *cho-pē nū nāo kup*, goats , *nū nāo ngei kūng un*, to daughters , *ā
sheya-lo ngē*, his servants , *an pā ngē tū kup-in*, of fathers, *lit* perhaps their father many
(of) word many-in , *ā-chā mi ngei po*, good men, etc

Case —The *Nominative* and the *Accusative* do not take any suffix   The suffix *in*,
denoting the agent, is generally added to the subject of a transitive verb   The *i* in *in* is
occasionally dropped after a preceding vowel   Thus, *mi-riem khāk-kā-n nao-pā ni kā ā-
nāi*, man one-by sons two he got   The suffix *in* is however often omitted, especially in
the list of words   The *Genitive* is denoted by putting the governed before the governing

noun , thus, *kā-pā sūa-pūr nāo,* my father's brother's son, the son of my uncle   The list of words seems to contain a genitive suffix *tū* , thus, *nū-nāo khāk-kā tū,* of a daughter   In the specimen *tū* occurs in the sense of 'word', 'command', and *nū nāo khāk-kā tū* probably means 'the word of a daughter'   *Pā kā nāo tū,* of a father, perhaps means 'a father's son's word'   It is not probable that *tū* is a real suffix of the genitive and it does not occur as such in any sentence   In *kā-pā-chū shea-lo kāmā-bul-ta,* my father's hired servants, the governed word has been repeated before the governing one by means of the pronoun *chū*   Other relations are denoted by means of postpositions such as *ā,* in, to , *chūng-a,* in , *chūng-mi,* from , *hin,* from , *in,* in, among, with , *kūng-ā,* to , *kūng-hin,* from , *kūng-un,* to , *lāk-ā(n),* from , *māk-ti-ē,* before , *nin,* with , *nung-ka-ti-ē,* behind , *thoy-ā,* under , *tung-ā,* to , *un,* in, on. The *i* in *vān-i kā tūng-lo,* heaven-to I sinned, seems to be a postposition, and perhaps corresponds to Lai *hi,* against

Adjectives.—Adjectives usually follow, but occasionally also precede, the noun they qualify   In the former case postpositions and suffixes are added to the adjective and not to the qualified noun   Thus, *rūm dāng-ā,* country other to , *ā-chā mi en-jā-en,* good men

The suffix of comparison is *nāk-ān* or *nāk-ā chūn,* thus, *ā-chūa pūr-pā ā-char-nū nāk-ān an-chāng,* his brother his sister than tall, his brother is taller than his sister , *o-mā (i e , ā-mā) nāk-ān ā-chā,* that than good, better   The superlative is formed in the same way, but *nal* is added to the adjective   Thus, *mā nāk-ā chūn an-chāng nal,* best.

Numerals.—The numerals are given in the list of words   The prefix *pa* (written *pha*) is a generic particle   It is not used when the numeral refers to money , thus, *tānkā ni nūng-un ā-dā-li,* rupees two and a half   In speaking of human beings its use seems to be optional , thus, *nū-nāo khāk-kā,* a daughter , *nū-nāo pa-ni-kā,* two daughters, and so the list always gives *khāk-kā,* one, but *pa-ni-kā,* two   The suffix *kā* is probably the same as in *jā-kā,* many, all.   Compare the suffix *kā* after the numerals in Hallām, etc. The numerals generally follow, but occasionally also precede, the noun they qualify

Pronouns.—The following are the *Personal pronouns .*—

Singular,—

kei-mā, kei, I	*nang-ma, nang,* thou	*ā-mā, ā-m, an, m-ha,* he
kei, kā, my	*nā, ni, ne,* thy	*ā-ni, ā,* his
kei-mā-tā, mine	*nang-mā-(ā-)tā,* thine	*ni-tā,* his

Plural,—

kei-ni, we	*nang-ni,* you	*an-ni,* they
kei-mā-ni, our	*nang-ni,* your	*an-ni, an,* their

To these must be added the forms *kan,* our, and *nin,* your, which occur among the pronominal prefixes , see Verbs, below   The forms *kei-mā-tā,* mine, *nang-mā-tā,* thine, and *ni-tā,* his, are taken from Captain Lewin's list, where we also find *kei-mā,* we, and *nang-mā,* you   The list of words further has *kei-mā,* mine , *nang-ni-tē,* thine, and *anni hoa,* his   *Ho* is apparently a demonstrative pronoun , thus, *ā-ni nāo ho,* his son that, *ā-ni ho thin thoy-ā ān-thā-rāo,* he that tree under sitting-is   The ordinary case suffixes may be added to the personal pronouns   Thus, *nang tū,* of thee (compare *nā tū,* thy word, in the specimen), *kan in-jā-in,* we , *an jah* (that is *jā*) *hon,* they   'Of me' is given as *kei tlong chū* , compare Kōm *ka-tōng,* of me

Demonstrative pronouns —*Hi*, this, *mi hi*, this, he, *nē*, this, *ho*, that, *khā*, that, *mā*, *mā-hā*, that, *chū*, that. The pronoun *chū* is added to other words in order to emphasise, thus, *kei-chū*, I, *nang-i-chū*, you, *kā pā chū*, my father, *ā-tsūm chū*, his property

Relative pronouns —Their place is supplied by the use of relative participles and the noun of agency. Thus, *ā kal-nā rūm*, he going country, the country into which he went, *nā nāo chū-ho rūm dāng-ā ā-kal-mi*, thy brother that country another-to went-who, *nā nāo sūm mā-vai-tū*, thy son fortune wasted-who

Interrogative pronouns —*Ā-tū*, who ? *mi-hi i*, this what ? *i-ta*, what ? *kā-jā-kā*, how much ? *ko-jā-kā-en*, how many ? *ko-ten-kā*, how far ? *c-i ang-ā*, why ? The interrogative particle *mēn* may be added Thus, *tū kūng mēn mē (i e, nē) chēng*, whom from did you buy it ? *c-mēn an ti*, what are they doing ? Compare *i-ta mn ti*, what do you do ? *Mēn* and *mān* are apparently also used in the sense of 'even', thus, *kēl-tē mēn*, a kid even, *nang kūng khā-mān*, thee to that even, and also towards thee

Indefinite pronouns —The only instance seems to be *c-ma na tū kā-a(l)-lo*, any thy word I disobeyed not. *E-mā* is perhaps for *c-man;* compare Lai *zē-man-lo*, nothing

Verbs —Verbs are conjugated in person and number by means of pronominal prefixes The following occur —*kā* or *kc*, I ; *kan*, we *nā*, thou, *nn*, you *ā*, he, *an*, they. These prefixes are often dropped, but this fact may be due to inadvertence The list of words abounds in blunders Thus, *kā* and *ā* are occasionally used as plural prefixes. In the second person the imperative is given instead of all other forms, and before the imperative the prefixes are regularly dropped. In No 240 the prefix of the second person singular is given as *mē*, probably a miswriting for *nē*, etc.

The root alone is freely used to denote present and past tenses Thus, *kei-mā kā chāng*, I am, *ā pēk*, he gave, *kā kal*, I have gone, *kei-mā(n) kā jel*, I had struck.

The suffix of the *Present definite* is given as *roa* or *rāo*, compare Lai *leo* Thus, *kei-mā(n) kā jel-roa*, I am striking, *an-thā-rāo*, he is sitting. The corresponding *Imperfect* seems to be formed with the suffix *en*, thus, *kei-mā(n) kā jel-en*, I was beating. This form is probably also a present definite, compare the corresponding suffix *ēn* in Rāngkhōl Another suffix of the imperfect is perhaps *ti*, thus, *mi riem-ti*, *ēi-ti*, *bar-ti*, the men feasted, ate, feeded Compare Participles below.

The suffixes of the *Past tenses* are *tā* and *roa ;* thus, *kā chūan-tā*, I did, *ā ti-tā*, he said, *kei-chū kā kal-roa*, I went The form in *roa* seems to be identical with the form for the present definite mentioned above

The suffix of the *Future* is *ti* and the pronominal prefixes are inserted between the root and the suffix Thus, *kei-mā chāng-kā-ti*, I shall be, *kit* I 'be' I say, *zel-kā-ti*, I shall strike, *kal-kā-ti*, I will go Compare the future in Hallām and other Old Kuki dialects. Another future suffix seems to be *āt*, thus, *kā-ti-āt*, I shall die, I am dying, *kei-mā ā-jel-āt*, me he strike will, I shall be struck

Imperative.—According to the list of words the root alone, without any suffix, may be used as an imperative, thus, *kal*, go, *chāng*, be. The usual suffixes are *rō* or *rá* and *rang*, thus, *pē-rō*, give, *tleng-rang*, bring The form ending in *rang* seems to be connected with the future suffix *rāng* in Rāngkhōl, Hallām, etc The suffix of the negative imperative is *māk-ro*, thus, *nāo-w-in rūat-māk-ro*, sons-among don't consider, *kit* perhaps,

cease to consider me among your sons   Compare the Old Kuki negative *māl*, and Introduction, p 19

The root alone is also used as an *Infinitive* or *Verbal noun* , thus, *nāo-ic-in rūat māl-ro*, sons among to consider cease , *ā-nāo-llūng chūny-ā*, his brother's arriving at   The suffix of the *Infinitive of purpose* seems to be *ding* , thus, *ci-iling ā-nāi-lo*, eating for he got not, he got nothing to eat   This form is also used as a verbal noun.   Other infinitive suffixes occur in the list of words , thus, *chūng-chi-lu*, to be , *jel-tā*, to strike The former of these two is perhaps a conjunctive participle   The infinitive ending in *tā* perhaps occurs in *lhā-ti-tā hong-llūng-tā ā-tsū-lom-ē*, therefore to make merry is good   Every word in this sentence is, however, uncertain.

Participles —The list of words gives *jel-ro*, striking, and *chāng-li*, being   Both these forms seem to belong to the present definite or imperfect   See above   The mere root may be considered as a *Relative participle* in clauses such as *ci-ding ā-nāi-lo-hūn-in*, to-eat he not-having time at, when he had nothing to eat   Compare Verbal noun above The most usual suffix of this participle is *nā* , thus, *ā lal-nā rūm-chū*, he going country that, that country into which he went   As in Banjōgī, a suffix *mi* seems also to be used to form relative participles, thus, *lā nāo ān-tlao-mi lā-long*, my son who was lost has been found   *Conjunctive participles* seem to be formed by means of the suffixes *ā*, *ēn*, and *lā*   Thus, *lal-ro-ā*, having gone , *chāng-en-ā*, having been , *ā jūar-pi-ēn*, he wasted-all-having , *jel-chea-in-lā poa-rang*, well-struck-having bind him

A *Noun of agency* is formed by adding the suffix *tū* , thus, *lā-lo-tū*, a cultivator, *lēl-lāl-tū*, a goat tender, a shepherd , *mā-vāi-tū*, one who wastes

There is no *Passive voice*   'I am struck' must be translated 'he struck me' Thus, *lei-mā ā-jel*, I am struck , *ton ā jel*, then he struck, I was struck , *lei-mā ā jel-āt*, I shall be struck , *lā tong*, I found him, he has been found again

Compound verbs are formed by means of prefixes and by adding other words in order to modify the meaning   The prefix *hong* denotes motion towards the speaker , thus, *hong-choy-rang*, here-bring   *Ni* seems to denote direction from the speaker , thus, *ni-rot*, to consider, in *nao-in ni-rot māk-io*, son as to consider cease, do not consider me as your son   Instead of *ni-rot* we find *rūat* (compare Lushū *ruat*) in the corresponding passage, and *ni* is perhaps the pronominal prefix of the second person singular   The prefix *mā* seems to have a transitive force , thus, *mā-tim*, to kiss , *mā-riem*, to give a feast (compare *mi riem-ti*, they feasting)   *Van* in *van-tlang-hong-rang*, come let us be merry, is perhaps connected with the emphasising prefix *vūn* in Lai   *Causatives* are formed by adding *pūi*, probably identical with Lushū *pui*, to help, to assist , thus *ā lal-pūi*, he brought , *zū nā in-pūi*, beer thou causest to be drunk   Other words added in order to form compounds are *pi*, all , *zo*, all , *zāi*, to finish   In the list of words we find *kei chāng cheng kā-ti*, I may be, and *kei lhām jel lā or*, I may strike   I cannot analyse these forms   In *ā-thi-mo ā-dom-mo*, he was dead and is alive, the two *mo* are perhaps a kind of correlatives

The *Negative particle* is *lo* , thus *ā-nāi-lo*, he had not   A negative prefix *m* seems to occur in *mhi mhi*, no, *i e* , *m'hi*, it is not

The regular **Order of words** seems to be subject, direct object, indirect object, verb   There is, however, no consistency, and I have been unable to trace any rules

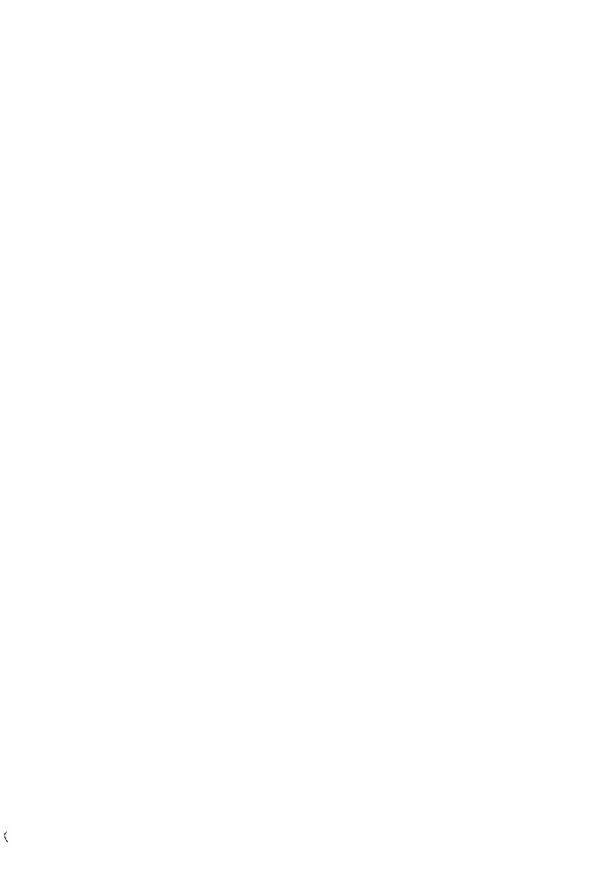# TIBETO-BURMAN FAMILY   KUKI-CHIN GROUP

PĂNKHŬ

(CHITTAGONG HILL TRACTS)

Mĭ-rrvĕm   khâk-kăn   nâo   pha-nĭ-kâ   ā-nāi   Ă-nāo-w-ĭn,   'Kei
Man   *one*   *sons*   *two*   *he-had.*   *The-younger (-said),*   *'My*

chĭn-āi-mĭ   pĭ-rĭ'   Ă-chĭn-āi   ā-pān   ā-pĕk   Ă-chĭn-āi   tsŭm
share-what-is   *give'*   *His-share*   *his-father*   *he-gave*   *His-share*   *property*

ā-kal-pŭi   rŭm-dāng-ā   Ă-tsŭm-ohŭ   ā-jŭar-pĭ-ēn   chāk-dĭng
he brought   *hill-other-to*   *His-property-that*   *he spent-all-having*   *eat to*

ā-nāi-lo   Ă kal-nĭ   rŭm-chŭ   tlŭm   chāk dĭng   ā-nāi-lo   Ei-dĭng   ā-nāi-
he-had not   *He gone*   *hill-that*   *in (?)*   *eat-to*   *he had-not*   *Eat-to*   *he-had-*

lo-hŭn-ĭn   an   lāl   kŭng-ā   mŭ-jŭ   chāk-dĭng   hāl   Vok e   kāl-dĭng
not time at   *he chief*   *to*   *wages (?)*   *eat-to*   *went*   *Pigs*   *tend-to*

ā-pĕk   Vok-e   kāl-mŭn nā phā-vāi mān   ā-tong lo   Ă-ngai-to-ā-tā,   'Kā-pā-chŭ
he gave   *Pigs*   *tend-getting husks even*   *he-got-not*   *He-considered,*   *'My-father's*

shea-lo   kāmâ-bul-ta   amo-kam-chŭ   an-ēi-zo zāi-lo,   kei-ohŭ   mĭ-hĭn   chāk-
hired   *labourers*   *(?)*   *they-eat-all-finish-not,*   *I*   *here*   *hunger-*

chāmĭ-ĭn   kâ-tĭ-āt   Kā-pā   kŭng-ā   kal kā-tĭ,   "Pā,   vān-ĭ
with   *I-die shall*   *My-father*   *to*   *go-I-will,*   *"Father, heaven-against*

kā-tŭng-lo,"   tĭ-kā-tĭ,   "nâo-wĭn   rŭat   mŭk-ro,   ne-ohhĭa-lo-ĭn   om-kā-tĭ" '
I-sinned,"   *say-I will,*   *"son-as*   *to-consider*   *cease,*   *thy servant-as*   *be-I-will" ' '*

Ă-pā   kŭng an-kal-roā   Ă-pā-ĭn   rāl-kātĭn   ā-mŭ,   'Kā-nāo ā-tlang,'
His father   *to he went*   *His-father*   *distance at*   *he saw,*   *'My-son he-comes,'*

ā-tĭ-tā,   an drĭem   ā-rĭng-un   ā-pom   ā-mā-tĭm   'Pā,   vān-ĭ
he-said,   *he-glad-was*   *his-neck on*   *he-fell*   *he-kissed*   *'Father, heaven-against*

kā-tŭng-lo, nang   kŭng khâ-mān   vān-ĭ   kā-tŭng-lo, nâo-ĭn   nĭ-rot mŭk-ro '
I-sinned, thee before   *also*   *heaven-against I-sinned, son as to-consider*   *cease '*

Ă-pān   ā-sheya-lo-ngĭ,   'Pŭan   tsā   tlēng-rang,   ā-tĭng-ā pē-rang,'   ā-tĭ-tā
His-father   *his servants,*   *'cloth*   *good*   *bring*   *him to give,'*   *he-said*

Pē-kok an-pē,   kŭt-bĭk   ā-tlēng-pek   ā-bĭk   'Van-tlang-hong-rang,'   ā-tĭ,
Shoes he gave, hand ring he-brought-gave he put-on   *' Come-let-us-be-merry,'*   *he-said,*

'Kā-nāo   an-tlāo-mĭ,   kā-tong'   Mĭ riem-tĭ ēi-tĭ bar-tĭ
'My son   *he-lost-who,*   *I-found'*   *Men feasting eating feeding (were)*

Ă-nāo   klēng-ohŭng-ā   ā-ū   lo-shĭā   kal   Ă-hong-
His-younger son   *coming in*   *his-elder-son*   *fields-in*   *went*   *He-home-*

hlŭng-tā,   khoāng nĭn dār mrĭt   ā-thai-tā.   'E-men   an-tĭ ?'   ā-tĭ-tā
came,   *drum and gong sound*   *he-heard.*   'What*   *they-do ?'*   *he-said.*

Shea-lo   khāk-kā   ā-kāo,   'I-ta   nin-tı?'   'Nā-nāo-phā   ā-tlang,
Servant   one   he-called,   'What . you-do?'   'Thy-younger-brother   he came,

nā-pā-ın   ā-tlūng   ā-mā-rıem-tā,   zū   an-ıṇ   Dum-kān   ā-
thy-father   he-happy became he-gave-feast,   beer   they-drınk   Safe   he-

tleng'   Ā-ū pā   chū   ā-nıng-anjhēr   Ā-pān,   'E-rang-ā
came'   His elder-son   that   he-got-angry   His-father,   'Why

ā-nı-anjhēr?'   ā-tı-tā,   ın-chūng-mı   ā-chŭak   Ā-ū-pān,   'Ten-kā   nang
he-angry?'   he-saıd,   house-from   he-came-out   The-elder,   'Long-tımę   thy

chŭan   kā-chŭan-tā,   e-mā   nā-tū   kā-a(l)-lo,   vēı-kē-mān   kēl-tē
work   I-dıd,   any   thy-word   I-dısobeyed-not,   tıme-any   kıd

mēn,   "Ne-chhıen   ne-rūal   nın   sā-rang"   nı-tı-lo   Nā-nāo
even, "Thy-frıends   thy companıons   with   eat,"   thou-saıdst-not   Thy-younger-son

sŭm   mā-vāı-tū   hong-tlāng-tā,   zū   nā-ın-pūı'   'Kā-nāo
property   wasted who   home-came,   beer   thou-to drınk causest'   'My-son

nang-chū   kom-khoa-ın   nā-om   kā-kŭng-ā   Nā-nāo-chū   ho   rūm-
thou   always   thou art   me-wıth   Thy-younger-brother-that   that   hıll-

dāng-ā   ā-kal-mı   ā-thı-mo   ā-dom-mo   Khā-tı-tā   hong-tlūng-tā,
other-to   he-went-who   he-dıed   he-alıve ıs   Therefore   here-merry-to be

ā-tsā-lom-ē   In-chhūng   chhŭm   chū   nang-mā-ātā'
ıt-good-happy-ıs   House-ın   property   that   thıne'

English	Lai (Haka)	Shonshe of Gangaw (F H Eliott)	Lushēi (Dulien)
1 One	Pŏ-kat	Ma-kat	Pa-khat
2 Two .	Pŏ-nī, pŏ-nhɪt	Ma-nhɪ .	Pa-nhɪh
3 Three .	Pŏ-thūm	Ma-tŏn .	Pa-thum
4 Four . . .	Pŏ-lī	Ma-lɪ	Pa-lɪ
5 Five	Pŏ-nga	Ma-ngā	Pa-ngā
6 Six	Pŏ-rŭk ,	Ma rŭk	Pa-ruk
7 Seven	Pŏ-sŏ-rī	Ma-sen	Pa-sarɪh
8 Eight	Pŏ-ryeth	Ma-rɪt	Pa-rɪat
9 Nine .	Pŏ-kwa	Ma ko .	Pa-kuã
10 Ten	Pŏ-ra	Ma-rã	Shom
11 Twenty	Pŏ-kŭl	Ma-kul	Shom-nhɪh
12 Fifty	Sâm-nga	Sâm ngā	Shom-ngă . .
13 Hundred	Za-kat, chuĕ-kat, or shwĕ-kat	Ya kat	Zã
14. I	Kĕ-ma	Ke-mã	Keɪ-mã, kă
15 Of me .	Kĕ-ma, kã, or kᵃ		*Ditto*
16 Mine	Kĕ-ma-sa, or kĕ-ma-ī		Keɪ-mã-tă, kã-tă
17 We	Kan-nī	Ke-mă laɪ	Keɪ-mă-nɪ, kan
18 Of us	Kan-nī		*Ditto*
19 Our	Kan-nī		Keɪ-mã-nī, kan
20 Thou	Nang-ma	Nang-mă	Nang-mã, ɪ
21 Of thee	Nang-ma, *or* na		*Ditto* .
22 Thine .	Nang-ma-sa, *or* nang-ma-ī		Nang-mã-tă, ɪ-tă
23 You	Nan-nī	Nang mã	Nang-mã-nī, ɪn
24 Of you	Nan-nī		*Ditto* .

Banjogī (Chittagong Hill Tracts)	Pănkhu (Chittagong Hill Tracts)	English.	
Pa khat	Pha-kăt (or kat-kā) .	1	One
Pı nı (or pa nhı) . .	Pha nhı (or pa-nhı) .	2	Two
Pa-tum . . .	Pha-tăm (or tăm-kăt) .	3	Three.
Pı lı (or pa lı) .	Pha-lı (or un-lī) .	4	Four
Pa-ngă	Ra-ngā .	5	Five
Pa rŭk . .	Rŭk .	6	Six.
Pa să-rı .	Să-rı (or sarnık)	7	Seven.
Pa reyet (or pa rıek)	Rıet (or rıek) .	8	Eight
Pa-koa .	Kŭwa (or kwa) .	9	Nine
Pa-rŭ (or tsom)	Tsom .	10	Ten.
Kŭl (or tsom-nı)	Tsom-nhī	11	Twenty
Tsom-ngă .	Tsom-ngā	12	Fifty
Ză	Zăh (or ra-jă)	13	Hundred
Keı-mă	Keı-mă .	14	I.
Keı-mă	Keı tlong chŭ .	15	Of me
Keı-mă (or keı-mă-tă)	Keı-mă (or keı-mă-ta)	16	Mine
Kan-mă	Keı-nı chŭ .	17	We.
Kan-mă .	Keı tŭ chŭ .	18	Of us.
Kan-mă . .	Keı-mă-nı	19	Our
Nang-mă .	Nang (or nang-mă)	20	Thou
Nangı .	Nang tŭ .	21	Of thee
Nangı (or nang-mă-tă)	Nang nı tŏ (or nang-mă-ta)	22	Thine
Nan-ma	Nang-nı chŭ	23.	You.
Nang nı-chu	Nang-nı ngĕı tŭ	24	Of you

Banjŏgī (Chittagong Hill Tracts)	Pānkhŭ (Chittagong Hill Tracts)	English.
	Nang-nı chū	25 Your
Ā-mā	Nı ha (or am-ma)	26 He
Ā-nı thū (lıt his word)	Ānnı ngaı tā	27 Of him.
Hī hı (?)	Ānnı hoa (or nı-ta)	28 His
Khı kı (?)	Ānjah hon	29 They
Hı-hı mo (?) . .	Ānjah tā ın	30 Of them
Hı hı mo (?) . .	Ānnı hon	31 Their
Kā bān (or kāt) .	Kūt (or kūt-par)	32 Hand.
Kā-kĕ . . .	Pheı (or poı-phak)	33 Foot.
Kā-nār	Nār	34 Nose
Kŏ-mıt	Mıt	35 Eye
Kă-kā (or ma-kar)	Mel (or makar)	36 Mouth.
Kă-hā .	Hā	37 Tooth
Kā na-ko (or na)	Nā	38 Ear
Kă-tsām	Cham (or tsūm)	39 Hair
Lū .	Lŭ	40 Head
Lĕı	Leı	41 Tongue
Po .	Dıl	42 Belly
Kŏın	Kă-nūng	43 Back.
Thır . .	Thır	44 Iron.
Ngūn .	Ngūn .	45 Gold.
Tān-kā .	Tankā	46 Silver
Ā-pā	Pā .	47 Father
Kā-nŭ	Nū	48 Mother
Kā-nā (? Nŭo-pā, younger brother, ū-pā, elder brother, ın the specımen)	Chăppŭı	49 Brother
Kā tsar-nŭ	Phar-nŭ	50 Sister

English	Lai (Haka)	Shonshe of Gangaw (F H Eliott)	Lushei (Dulien).
51 Man	Mi pa	Mi	Mi-pā
52 Woman	Mi nū	S⁴-nū	Mhei-chhia
53 Wife	Nū pi	N⁴-pi	Nū-pui
54 Child	Fa	Huk tē	Nao-pang
55 Son	Fa pa	A-pwa	Fā-pā
56 Daughter	Fa nū	Fa nū	Fā-nū
57 Slave	Shāl	Sāl	Boi
58 Cultivator	Lo-klo-_thū_	Lai-tōm	Lō-shiam-tū
59 Shepherd		..	Beram-veng-tū[1]
60 God	Kō-zin	K'yaing	Pā-thian[2]
61 Devil		T'scik	Hnai[2]
62 Sun	Ni	Ni	Ni
63 Moon	Kla pa	Tha-pā	Thlā
64 Star	Ar-fi	A fi	Arshi
65 Fire	Me	A-nhaung	Mei
66 Water	_Th_i	Ti	Tui
67 House	Inn	Inn	In
68 Horse	Rang	Rang	Sākor
69 Cow	Zā pi	Lo	Sebūng
70 Dog	Ūi sō	Oui	Ui
71 Cat	Si zā	Miauk	Zāto
72 Cock	Ar lhi	Arr lhi pa	Ar-pā
73 Duck	Som-r		Vaunk
74 Ant	Lo		Sā bengtung
75 Snail			Sa nghāng-rei[3]
76 Bird	A ta	P' wa	Sa vā

Banjōgī (Chittagong Hill Tracts)	Pānkhu (Chittagong Hill Tracts)	English
Mi nūng	Phāppā (or mi-rhiem)	51 Man.
Kā phā nū	Pha nū	52 Woman
Ka-nū pi	Ku-nū pūi	53 Wife
Patsā (probably borrowed)	Nāo	54 Child
Kā-fā pā	Mi-pā nāo	55 Son.
Ka-fā nū	Nū-nā nāo	56 Daughter
Toh-oh	In-ām	57 Slave
Paisenanon (?)	Lā-lo-tu	58 Cultivator
Kel bul tū	Kel-kāl tu	59 Shepherd
Pozing (probably Kozing)	Ko-zn	60 God
Kataurob	Chom	61 Devil
Ni	Ni	62 Sun.
Tlā pā	Lāh (or tlā)	63 Moon
Ar-ō	Ār-chi (or ar-si)	64 Star
Mai	Mēi (or mai)	65 Fire
Ti (or tūi)	Tūi	66 Water
In	In	67 House
Rang	Sā-kor	68 Horse
Sopō	Chā-pō	69 Cow
Ūi	Ūi	70 Dog
Chiza (or lā-chi)	Zo-tō (or lā-chi)	71 Cat.
Arkong	Ār-kong	72 Cock
Varuk	Vurāk	73 Duck
Rang		74. Ass
		75 Camel.
Va	Vā (or sa-va)	76 Bird.
Kal	Kal(-rōk)	77 Go

English.	Lai (Haka)	Shonshe of Gangaw (F H Eliott)	Lushei (Duhen)
78 Eat	Ĕ		E₁
79 Sit	Thŭ ko	Kᵃ-tu	Thŭ
80 Como	Hŭn thwa	Lai wa	Lŏ-kal
81 Beat	Vĕl-lo	Kᵃ-vel	Vua, vĕl
82 Stand	Dir-ko	Kᵃ-to	Ding
83 Die	Thl-lo	Ka si	Thi
84 Give	Vŭn-pĕ		Pĕ
85 Run	Klik-lo	Kᵃ-fun	Tlān
86 Up	Chŏ		Chung-lam, *or* chhou
87 Near	Nai	A-ngai	Kiang
88. Down	Klang-lĕ-yă		Chbuk, *or* thlang-lam
89 Far	A lhāt	A lhat	Lbă
90. Before	Mhai-lĕ	Kᵃ-mhai	Mbă
91 Behind	Nhŭ-lĕ-yă	Kᵃ-nhu	Nhung
92 Who	A-ho		Tu-nge
93 What	Zĕ-da		E-nge
94 Why	Zĕ-za-da		E-nga-tan-nge
95 And	Lĕ		Leh
96 But	Chŭn mă		Ni-mah-she-lă
97 If	A-chŭn		Chuan
98 Yes	A-shl		Ā-ni, *or* ă
99 No	A-shl lo		Ni lo
100 Al			
101 A Gut	Pa pŏ-kaᵗ		Pa pi Lhat
102 Of a Gut	Pa pŏ kaᵗ		*Ditto*
103 To a Gut	Pa pŏ-kat he		Pa pa-Lhat nheuă

Banjōgi (Chittagong Hill Tracts)	Pankhu (Chittagong Hill Tracts)	English.
Ai	Chü-rɔ(k)	78 Eat.
Tou	Thü rà (or en tö-rök)	79 Sit.
Hong ro	Hong-rà (or hön rök)	80 Come
Va ra (or vok-ro)	Zel-rà	81 Beat.
Dir	Ding ra	82 Stand
Thi ra	Thi rà	83 Die
Pe	Pe-rà (or pü-rök)	84 Give
Tek ra (or tek-chem-rok)	Klan rà (or pü rök)	85 Run
Ashung	Chung lam à	86 Up
Ā nai	Ānnai	87 Near
Ā-niem	Ānnai a	88 Down
Ā la	Ān lah (or in lha)	89 Far
Tüann	Mak-ti kāng a	90 Before
Nün	Nüng ti kāng a	91 Behind
Āosa (or O-lha-si)	Ā-tu (or tü tö-ā)	92 Who
Zei	Mi lii i	93 What
Jei tomü (or zē-rün tla)	I-rang a	94 Why
Alāichērah (or adang)	Mününg hin (or adang)	95 And
Chūvanā	Nābaika	96 But.
Chū-chūn	I-lo	97 If
Ā shi (or ā)	Ā	98 Yes
Ā shi lo	Mhi mhi (or ā-chan lo)	99 No
Ü	Ü	100 Alas
Kā-pā pa-khat	Pā kā	101 A father
Pa khat pā	Pā kā nāo tü (?)	102 Of a father
Pa khat pa	An pā kāng ā	103 To a father
Ka-pā pa khat china	Anni pā kūng-hin	104 From a father

English	Lai (Haka)	Sloenbe of Gangaw (F H El c**)	Lushei (Dulien)
105 Two fathers	Pa pŏ-ni		Pa pa-nhih
106 Fathers .	Pa rwĕl .		Pa-tĕ
107 Of fathers	Pa-rwĕl		Ditto
108 To fathers . .	Pa rwĕl hŏ		Pā-tĕ nhenā .
109 From fathers .	Pa rwĕl in		Pa-tĕ nhenā-tā
110 A daughter	Fa nū pŏ-kat		Fa-nū pa-khat
111 Of a daughter . .	Fa nū pŏ-kat		Ditto
112 To a daughter	Fa nū pŏ-kat hŏ		Fa-nū pa-khat nhenā
113 From a daughter	Fa nū pŏ-kat in		Fa-nū pa-khat nhenā-ta
114 Two daughters	Fa nū pŏ-ni		Fā-nū pa-nhih
115 Daughters	Fa nū rwĕl		Fā nū-tĕ .
116 Of daughters . .	Fa nu rwĕl .		Ditto
117 To daughters . .	Fa nū rwĕl hŏ .		Fa-nū tĕ nhenā
118 From daughters . .	Fa nū rwĕl in		Fa nu tĕ nhena ta
119 A good man .	Mi pa ta .		Mi tha pa khat
120 Of a good man	Mi pa ta .		Ditto
121 To a good man .	Mi pa ta hŏ	.	Mi tha pa khat nhena
122 From a good man .	Mi pa ta in .		Mi thā pa khat nhenā ta
123 Two good men .	Mi pa ta pŏ-ni		Mi thā pa nhih
124 Good men .	Mi pa ta rwĕl		Mi tha tĕ
125 Of good men .	Mi pa ta rwĕl		Ditto
126 . . .	Mi pa ta rwĕl hŏ .		Mi tha t nhenā
. . .	Mi pa ta rw .		M . . . . . .
. . .	. . . .	. . . . . . k	M . . . .
. . .	. . . . .	. . . . (. . . . . . .)	. . . .
. . .	. . . . . .		. . . . .

Banjōgī (Chittagong Hill Tracts)	Pankhū (Chittagong Hill Tracts)	English
Kā-pā pı-nı	Pā pha-m-kā	105 Two fathers
Kā-pā tām ngāı	An pā-ngŏ-pā ın	106 Fathers
Kā-pā tām ngāı	An pā-ngŏ tū kup ın	107 Of fathers
Kā-pā tām ngāı	An pā-ngĕ-po kŭng-un	108 To fathers
Kā-pā ānem ngāı	An pā jā lākān	109 From fathers
Fa-nū pa-khat	Nŭ-nāo khāk-kā	110 A daughter
Fā-nū pa-khat	Nŭ-nāo khāk-kā tū	111 Of a daughter
Fā-nū pa-khat chınā	Nā-nāo khāk-kā kŭng un	112 To a daughter
Fa-nū pa khat chınā	Nŭ-nāo-ın	113 From a daughter
Fā-nū pı-m	Nŭ-nāo pha-m-kā	114 Two daughters.
Fa-nū tām ngāı	Nŭ-nāo an ın-jā-en	115 Daughters
Fa-nū tām ngāı an-nı-cho	Mı-pha nū ın-jā-en	116 Of daughters.
Fa-nū tām ngāı chınā	Nŭ-nāo ngeı kŭng un	117 To daughters
Fā-nū tām ngāı chınā	Nŭ-nāo jā khā lākā	118 From daughters
Mī sā-tāk	Khāk-kā mı chā	119 A good man.
Mı sā-tāk	Khāk-kā mı chā tū	120 Of a good man.
Mı sā-tāk chınā	Khāk-kā mı chā kŭng un	121 To a good man.
Mı sā pa-khat ın	Mı chā-ngeı khāk-kā kŭng-un.	122 From a good man.
Mī sā pı-nı	Ā-chā mı pha-nı-kha	123 Two good men.
Mī sā tām	Ā-chā mı en-ja-en	124 Good men.
Mı sā ā-tām-mı chınā	Ā-chā mı ngeı po tū-ın	125 Of good men
Ditto	Ā-chā mı ngeı en-jā kŭng-un.	126 To good men.
Ditto	Ā-chā mı ngeı jong lākān	127 From good men
Nū-nā pa-khat ā-sā	Khāk-kā nū ā-chā	128 A good woman.
Nāk-shwey ā-sā-lo pa-khat	Khāk-kā ohū ā-chā-kheo-lo	129 A bad boy
Nū-nā ā sā		130 Good women.

English.	Lai (Haka)	Shonshe of Gangaw (F H Ellott)	Lushēi (Dulien)
131 A bad girl	Nū thē a-ta-lo	..	Mheichhe' nao-pang thā-lo pa-khat
132 Good	A-ta	A-ta-ko	Thā
133 Better	A-ta dĕyū	A-ta-ōn	Thā zâk
134 Best	A-ta-byīk	A-ta-byīk	Thā ber
135 High	A-shan	A-sang	Shāng
136 Higher	A-shan dĕyū		Shāng tak
137 Highest	A-shan-byīk		Shāng ēm ēm
138 A horse	Rang thūm		Sā-kor pa-khat
139 A mare	Rang pī		Sā-kor-nū pa-khat
140 Horses	Rang thūm rwĕl		Sā-kor-tē
141 Mares	Rang pī rwĕl		Sā-kor-nū-tē
142 A bull	Zâ thūm	Thā-tòm	Se-bâng-pā pa-khat
143 A cow	Zâ pī	Lâ	Se-bâng-nū pa-khat
144 Bulls	Zâ thūm rwĕl		Se-bâng-pā tē
145 Cows	Zâ pī rwĕl		Se-bâng-nū-tē
146 A dog	Ūi-so thūm		Ui pa-khat
147 A bitch	Ūi-so pī		Ui-nū pa-khat
148 Dogs	Ūi-so thūm rwĕl		Ui-tē
149 Bitches	Ui-so pī rwĕl		Ui-nū-tē
150 A he-goat	Mĕ-hē thūm	..	Kel-pā pa-khat
151 A female goat	Me-hē pī		Kel-nū pa-khat
152 Goats	Mĕ-hē rwĕl		Kel-tē
153 A male deer	Sūk-kī sal		Sa-zuk-pā pa-khat
154 A female deer	Sūk-kī pī		Sū-zuk-nū pa-khat
155 Deer	Sūk-kī rwĕl		Sa-zuk
156 I am	Kĕ-ma lâ-shī		Kei-mā ka nī
157 Thou art	Nang ma nâ-shī		Nang-mā i nī

Banjcgi (Chittagong Hill Tracts)	Pânkhú (Chittagong Hill Tracts)	English.
Ă-sū-lo-mi nū-nă	Nū nāo a-chā lŏ	131 A bad girl
Ă-să	Ă-chă	132 Good
Ă-să ngai	Ă-mă nākăn ā chă	133 Better
Ă-să ngai	Mă nākă chūn achā nal	134 Best
Ă-shyăn	Anchăng	135 High
Ă-shyăn ngăi	Mă naka chūn anchung	136 Higher
Ă-shyăn khŭn	Mu naka chūn anchăng-nal	137 Highest.
Rang pa-khat	Sa-kor khak-kā	138 A horse
Rang nu-nă pa-khat	Nūnāo khăk-lā sā-kor	139 A mare
Rang ă-tăm ngŭi	Sā-kor en-ja on	140 Horses
Rang nū nā ā-tăm ngăi	Nu-nāo sā kor en jā en	141 Mares.
So-pŏ chăl pa-khat	Cho-pŏ chal	142. A bull
So-pŏ nū-nă pa-khat	Cho-pŏ ă-pŭi	143 A cow
So-pŏ chŭl tăm	En-ja-in ā-chăl	144 Bulls
So-pŏ nū-nă tam	Cho-pŏ nū-nao kup	145 Cows
Ŭi pa khat	Ŭi pā khăk-ka	146 A dog
Ŭi nū-nă pa-khat	Ŭi nŭ khak-kā	147 A bitch
Ŭi tăm ngŭi	Ŭi tlang ngei po	148 Dogs
Ŭi nū-nă tam ngăi	Ŭi nŭ ngei po	149 Bitches
Kĕl chăl pa-khat	Kel chal	150 A he-goat.
Kĕl nū-nă pa-khat	Kel nŭ	151 A female goat
Kĕl tăm	Kel jă-en	152 Goats.
Sikki chăl pa-khat	Sŭ-ki chăl	153 A male deer
Sikki nū-nă pa-khat	Sa ki pŭi	154 A female deer
Sikki tam	Sa-ki ngei po	155 Deer
Kei-mu [ka-ebi]	Kei-ma kă chăng	156 I am
Nang [nă-shi]	Nang chăng-ro	157 Thou art.

English.	Lai (Haka)	Shonshe of Gangaw (F H Eliott)	Lushēi (Dulien)
158 He is	Amma a-shi	.	Ā-mā a-ni
159 We are	Kan-ni kan-shi	.	Kei-mā-ni kan-ni
160 You are	Nan-ni nan-shi		Nang-mā-ni in-ni
161 They are	An-ni an-shi	.	An-mā-ni an-ni
162 I was	Kᵃ ūm-sang		Ka-ni
163 Thou wast.	Nᵃ-ūm-sang		I-ni
164 He was	A-ūm-sang		A ni
165 We were	Kan-ūm-sang	.	Kan-ni .
166 You were	Nan-ūm-sang		In-ni .
167 They were	An-ūm-sang		An-ni .
168 Be .	Shi-ko-shē		Om, or ni¹ . .
169 To be	Shi		Om, ni .
170 Being	Shi-ling-mang	.	Om in . .
171 Having been	Shi-nāk		Ni-tā, om-ā
172 I may be	Kᵃ shi-dik .		Ka-om-thei-e, ka-ni thei-e
173 I shall be	Kᵃ-shi-lai .		Ka-om-ang-e, ka-ni-ang-e
174 I should be			Ka-om thei-e, ka ni thei e
175 Beat	Vēl lo		Vua, vēl
176 To beat	Vel		Vēl-tūr . .
177 Beating	Vel-ling-mang		Vel-mēk .
178 Having beaten	Vel nak .		Vel tā, vel ā .
179 I beat	Kᵃ vel (or ke ma re kᵃ vel)		En vel
180 Thou beatest	Nᵃ vel . .		I vel
181 He beats	A vel	.	A vel .
182 We beat	Kan vel		Kan-vel
183 You beat .	Nan-vel		In vel
184 They beat	An-vel		An-vel .

Banjogī (Chittagong Hill Tracts)	Pānkhū (Chittagong Hill Tracts)	English.
Annı [ă nı ă-shı]	Mı hı chāng	158 He is
Kan-nı [kan shı]	Keı mā kā ohang	159 We are
Nang-nı [nan shı]	Nang chang-ro	160 You are
Annı mroı [?]	Ăn nı ā chāng	161 They are
Keı chū-tını sı	Keı-mā kā om	162 I was
Nang chū tını sı		163 Thou wast.
Annı chū tını sı	Ānnı ā om	164 He was
Kan nı chū tını sı	Kan ın jū ın kan om	165 We were
Nan-nı chū-tını sı		166 You were
An-nı chū tını sı	Ān-nı kan (ı.e , an) om	167 They were
Ă-shı-laı	Chāng	168 Be
Ă-shı-laı	Chang chŏ la	169 To be
Chū-tını sı	Chāng tı	170 Being
Ă-shı-laı	Chāng-en ă	171 Having been.
Keı ū-shı-laı	Keı chāng-cheng kă tı	172 I may be
Keı-mā kă sı-laı	Keı-mā chāng kā-tı	173 I shall be
	Keı-ma chāug kā-tı	174 I should be
Vūa	Jel-ro	175 Beat
Kū vūak-laı	Jel-tı	176 To beat.
Ă-vūak na	Jel ro	177 Beating
Ā vūak sı laı	Jel-tū (Noun of agency)	178 Having beaten.
Keı-mā-nı kă-vūak	Keı-mā ke-jel	179 I beat.
Nang an (ı e nā) vūak	Neng-mā jel-ro (ıst beat)	180 Thou beatest.
Án-nı a-vūak	Ā mān ā jel	181 He beats
Kan-mā-nı kan vūak	Keı-mā ka jel	182 We beat.
Nan-mā an (ı e nan) vūak	Nang-mā jel-ro (ıst beat)	183 You beat.
An-nı an vūak	Ān-nın ā jel	184 They beat.

English	Lai (Haka)	Shonshe of Gangaw (F H Eliott)	Lushēi (Dulien)
185 I beat (*Past Tense*)	Ka-vēl-sang		Ka-vēl
186 Thou beatest (*Past Tense*)	Na-vēl-sang		I-vēl
187 He beat (*Past Tense*)	A-vel-sang		A-vēl
188 We beat (*Past Tense*)	Kan-vēl-sang		Kan-vēl
189 You beat (*Past Tense*)	Nan-vēl-sang		In-vēl
190 They beat (*Past Tense*)	An-vel-sang		An-vēl
191 I am beating	Ka-vēl-leo		Ka vēl-mēk
192 I was beating	Ka-vēl-leo-ō		Ka-vēl-tā
193 I had beaten	Ka-vēl-di-ai		Ka-vēl-tā
194 I may beat	Ka-vēl dik		Ka-vēl-thei-o
195 I shall beat	Ka-vēl-lai		Ka-vel-ang
196 Thou wilt beat	Na-vūl-lai		I-vēl-ang
197 He will beat	A-vel-lai	Ammā wa-shē-tea (*he will come*)	A-vel-ang
198 We shall beat	Kan vēl-lai		Kan vēl ang
199 You will beat	Nan-vel lai		In-vēl-ang
200 They will beat	An-vēl-lai		An-vēl-ang
201 I shall beat			Ka-vēl tūr
202 I am beaten	Amma ne a ka vēl		Vel ka ni
203 I was beaten	Amma ne a ka vēl sang		Vel ka ni tā
204 I shall be beaten	Amma-ne a-ka-vel lai		Vel ka-ni thei ang
205 I go	Ka kal		Ka-kal
206 Thou goest	Na-kal		I-kal
207 He goes	A kal		A-kal
208 We go	Kan-kal		Kan kal mēk (*in the act of going*)
209 You go	Nan kal		In kal a
210 They go	An-kal		an kal ang

Banjogi (Chittagong Hill Tracts)	Pankhu (Chittagong Hill Tracts)	English
		185 I beat (*Past Tense*)
		186 Thou beatest (*Past Tense*)
		187 He beat (*Past Tense*)
		188 We beat (*Past Tense*)
	.	189 You beat (*Past Tense*)
		190 They beat (*Past Tense*)
Kei mā ni tūā kā-vūak	Kei mā kā jel roa	191 I am beating
Kei mi-ni tūana kā-vūak	Kei ma ka jel en	192 I was beating
Kei mā ni kā vūak roh	Kei mā ā (i e, kā) jel	193 I had beaten
Kei-mā-ni kā-vūak kho-lai	Kei khūm jel kā or (sic)	194 I may beat.
Kei mā-ru ku-vūak-lai	Zel kā-ti	195 I shall beat
		196 Thou wilt beat.
••		197 He will beat.
		198 We shall beat.
•		199 You will beat.
		200 They will beat.
Kei-ma-ni kā-vūak-lai	Zel-ka-ti	201 I should beat.
An hanga vūak	Kei mā ā jel	202 I am beaten.
En (i e an?) ka-vūak-roh	Ton ā jel • •	203 I was beaten.
Vūak kā dan lai	Kei-mā ā jel āt	204 I shall be beaten.
Kā kal lai	Kal ka-ti	205 I go
Nang ma kal	Nang kal rō	206 Thou goest
Anni a-kal	Ānni-chū kal	207 He goes
	••	208 We go
	, •	209 You go
•••	•	210 They go

English	Lai (Haka)	Shonshe of Gangaw (F. H. Flott)	Lushei (Dulien)
211 I went	Kᵃ kal sang .		Ka kal tâ
212 Thou wentest	Nᵃ-kal-sang		I-kal tâ
213 He went	A kal sang		A kal tâ
214 We went	Kan kal-sang		Kan kal
215 You went	Nau-kal-sang		In kal
216 They went	An-kal sang		An kal
217 Go	Kal lo	Sho	Kal roh
218 Going	Kal ling-mang		Kal mĕk
219 Gone	Kal uāk		Kal ta
220 What is your name ?	Nᵃ min ho da shi ?	Nang mâ min ho-ta shí ?	Tu nge i mhing ?
221 How old is this horse ?		Hi mvin hi a kom yĕ-yauk-kai tsa ?	Hĕ sā-kor hi hi kum eng zat nge ?
222 How far is it from here to Kashmir ?	Mahin Kashmir zŏ shan da a lhat ?	(Kashmir) yai sau sa lhat ?	Hĕ-ta tang-in Kashmir eng-chens lhā nge ?
223 How many sons are there in your father's house ?			I pā in ā fā pā eng zat nge om ?
224. I have walked a long way to-day			Voinā lhā tak-ā ka kal (or kaleng)
225 The son of my uncle is married to his sister			Ka pā fā pā-in a far-nū nupui ā a nei
226 In the house is the saddle of the white horse.			In chhung ā sa kor var thuam a-om
227 Put the saddle upon his back.			Sa-kor thnam a-nhung-ā dah-roh
228 I have beaten his son with many stripes			Ā-mā fu pā tiang-in voi tam tak ka vua
229 He is grazing cattle on the top of the hill			Tlūng chhip-ā ā-mā in ran chā a-ei-tir
230 He is sitting on a horse under that tree			Thing nhuai a sā-kor chung-a a thū
231 His brother is taller than his sister			A-far-nū ai in a-ū-nao a-shāng-zāk
232 The price of that is two rupees and a half	.		A-man cheng nhih leh dnh a-nf

K O G—176

Banjŏgi (Chittagong Hill Tracts)	Pankhu (Chittagong Hill Tracts)		English.
Kei mū kā-kal-ro	Kei chū kā kal roa	211	I went.
Nang na-kal-ro	Koi chū kā (i.e nang-chū nā) kal roa	212	Thou wentest.
Anni a-kal ro	Ānni-chū kal	213	Ho went.
		214	We went
		215	You went.
		216	Thoy went.
Ā-kal	Kalro	217	Go
Ka kal-ā	"	218	Going
Kal-ro	Kal roa	219	Gone
Nang min ao ?	Na rmin ā tū ?	220	What is your name ?
Hi rang kūm zŏ-zū su ti ?	Nŏ su-kor kūm kū-jā-ka ?	221	How old is this horse ?
Hi-tok-in Kashmir kār zŏ-zan sā ti ?	O mā thak hin Kashmir ko-ten-kā ?	222	How far is it from here to Kashmir ?
Nang in ā na pā fa zŏ-zū su um ?	Ni-pā inn-ā mi pā nāo ko-ja-kā-en om ?	223	How many sons aro there in your father's honse ?
Tu tsūn lum la ta kā toi	Vei ni hin sŏ yŏl ka kal	224	I havo walked a long way to-day
Kā pā fā-nū knssit (?)	Kā pā sūa-pūi nao-in a-char-nū ā-nei.	225	The son of my uncle is married to his sister
Hi in ā rang u nāo zing-pūan to-fa o-um.	O ma inn ū su-kor ohang chuana u om	226	In the honse is tho sad-dle of the white horse
Āo hi hi ki ken tlūna vāshya	Ā-nūng ū su-būng ohuon ro	227	Put tho saddle upon his back.
Kei ma-ni hi fā hi kā vūak-chiam	Anni nao ho ku jel	228	I havo beaten his son with many stripes
Hi li kunvūlmi u zāo rol pŏ.	Ho rūm noyā rumbŏ kalā ā kāl	229	He is grazing cattle on the top of the hill
Khi tin tānga rang kŏng tlūna ā tuo.	Ānni ho thin thoyā ān thā rao	230	Ho is sitting on a horse under that tree
Anni ngakin hi hi sang dau	Ā-chūa-pūi pā ā-char nū nākan au-chāng	231	His brother is taller than his sister
Hi man hi tānga ni lŏh āshyao	O-mā mān tānkā ni nungun ādūh.	232	The price of that is two rupees and a half

English	Lai (Haka)	Shoahr of Gangaw (F H Fart)	Lai i (Dab -)
233 My father lives in that small house			Ke pi in te-tel chhung a a-om
234 Give this rupee to him			A ma nhen a l tangka la pe-roh
235 Take those rupees from him			A ma nl cna ta tangka t pe-la roh
236 Beat him well and bind him with ropes			A-ma tha takin vel la rhui in phuar roh
237 Draw water from the well			Tui khanh a ta tui ch i rch
238 Walk before me			Ka mla a kal rch
239 Whose boy comes behind you ?			Tu nae-pa g nge i nhung a kal ?
240 From whom did you buy that ?		··	Kh u ta i lei nge ?
241 From a shopkeeper of the village			Khua a c irkoi nhrea ta

Banjogi (Chittagong Hill Tracts)	Pankhū (Chittagong Hill Tracts)		English
Kū pȧ khu ın tō ā ā-ñm	Kā pā ın tō-ā om	233	My father lives in that small house
Hı tanga hı khu va pō	O mā tānka ānm ho pa ngeı kā tı.	234	Give this rupee to him
Hı tangȧ hı khu chınnā va lā	O mā tānkȧ hong-choy-rang	235	Take those rupees from him
Hı hı vūak rēaı ın phūar	Jel-chea ın-la poa-rang	236	Beat him well and bind him with ropes.
Tı hı khūr ın nuk	Tūı luk-a tūı hong thān ro	237	Draw water from the well
Keı-mȧ va-kal	Keı ma muk tı-ȧ kal ro	238	Walk before me
Nȧ dūng kuı-mı a-fȧ tsı ?	No nungka-tı-ȯ ā tū nao hong kal ?	239	Whose boy comes behind you ?
Hı hı ā-shın sa nȯ-sak ?	Ma hu tu kung mȯn mȯ (ı e nȯ) chōng ?	240	From whom did you buy that ?
Hı kūa chen chınṅ kā sak	O ho-ma kūa dokāndar kūngȧ ka ten.	241	From a shopkeeper of the village

OLD-KUKI SUB-GROUP.

The Old-Kuki sub group comprises several dialects which are so closely connected that they cannot have had a long independent development of their own   They are as follows —

Rângkhol, spoken by			7,820
Bètè	„	„	630
Hallam	„	„	26,848
Langrong	„	„	6,266 (P)
Aimol,	„	„	750 (P)
Chiru	„	„	750 (P)
Kolren,	,	„	750 (P)
Kom	„	„	750 (P)
Cha,	„	„	(P)
Mhâr,	„	„	2,000
		Total, at least	46,564

To these must probably be added the remnants of the Chote, Muntuk, and Karam tribes in the Manipur State, and three dialects in Manipur which have been largely influenced by Meithei   These latter dialects are —

Purûm, spoken by		750 (P)
Aithel „ ,		750 (P)
Hiroi-Lamgang, spoken by		750 (P)
	Total	2,250

The grand total would then be at least 48,814

Anil and Hiroi-Lamging are most influenced by Meithei, and will probably soon be superseded by that language   These two dialects and Kôm in some points agree with the Nâgâ languages

Cha is, as yet, almost unknown   It seems, however, to agree so closely with the other dialects of the group that it must be classed with them

The Old Kuki tribes seem to have been settled in Lushai land about a century ago   They were driven out by the Thâdos, and the Mhâr tribe was probably left behind This dialect has come under the influence of Lushai, and is a link between that language and Old Kuki   The whole sub-group is very closely related to the Central Chin languages

RĀNGKHŌL

The Rângkhôls or Rengkhâls are now found in Hill Tippera and North Cachar   The following figures have been returned —

		Number of speakers.
Hill Tippera		4,500
North Cachar		2,400
	Total	6,900

To this total must probably be added 920 individuals in the Khasi and Jaintia Hills They were returned as speaking Kuki.

Mr C A. Soppitt makes the following statement with regard to their earlier history —

'About the middle of the sixteenth century, as near as can be ascertained, the Rangkhols (Kukis) inhabited the country now occupied by the Lushais, bordering Cachar, and their neighbours were the Bētēs (Kukis), with whom they were on friendly terms and whose language and their own was practically the same   In other words, the Bētēs were a co-tribe, though not one and the same   The present Jansens (Kukis) lived in the hills immediately at the back of the Rangkhols, and commenced to oppress them, by degrees succeeding in driving them nearer and nearer the plains, and then ultimately out of the country across Cachar into the North Cachar Hills and Manipur, a small body taking refuge in Tipperah territory   Scarcely had the Rangkhols been driven out, when the Bētēs found themselves in much the same position as regards the oppression exercised by the Jansens, and following in the footsteps of their friends (the Rangkhols), crossed into Cachar   We thus find the Rangkhols and their co-tribe, the Bētēs, driven out of Lushai-land (now so-called), not by the people called Lushais, though they may or may not have indirectly aided the exodus, but by the Jansens (Kukis)   The first settlers in the North Cachar Hills, then under the Kachari 'Raj', paid tribute regularly to the Rāja at Maibong, but they do not appear to have been otherwise interfered with by the Kacharis, with whom they lived on the best of terms'

The immigration of the Rāngkhōls into Cachar took place somewhere between 1810 and 1820 and seems to have been indirectly due to the forward movement of the Lushēis under Lāllūlā, which began about 1810

AUTHORITIES—

DAMANT, G H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*   Journal of the Royal Asiatic Society, New Series, Vol. xii, 1880, pp. 228 and ff.   Short note on the Rāngkhōls on p 237

SOPPITT, C A.—*A short Account of the Kuki-Lushai Tribes on the North-East Frontier (Districts Cachar, Sylhet, Nága Hills, etc , and the North Cachar Hills), with an Outline Grammar of the Rangkhol-Lushai Language and A Comparison of Lushai with other Dialects*   Shillong, 1887

DAVIS, A. W.,—*Gazetteer of the North Lushai Hills*   Compiled under the Orders of the Chief Commissioner of Assam   Shillong, 1894.   Short note on the Rāngkhōls on pp 3 and f.

A translation of the Parable of the Prodigal Son and a list of standard words and phrases have been received from North Cachar   The spelling in both is very inconsistent. I have printed the parable exactly as I have received it, but I have subjoined, in italics, a text, corrected so far as is possible, to agree with Mr Soppitt's grammar   In the list of words I have corrected the spelling, so far as I could, and in several places have added the corresponding forms and words from Mr Soppitt's book.   The notes on Rāngkhōl grammar which follow are based on Mr Soppitt's account and on the specimens

Pronunciation.—Several points regarding the pronunciation must remain uncertain.   The short *a* is pronounced like the *a* in ' company '   The sound *ü* (as in German ' Mühe') is said to occur, but to be very rare.   Mr Soppitt often writes an *h* before or after a long vowel , thus, *hōm*, to be (but *ōmāk*, i e , *ōm-māk*, no) , *mōh*, the interrogative particle, etc   He does not say anything about the pronunciation of this *h*, and, in accordance with the practice in nearly connected dialects, such as Hallām and Langrong, I have not adopted it   The vowels *i* and *e* seem to be interchangeable in some places   Thus we find the prefix *in* consistently written *en* by Mr Soppitt   The sound is perhaps an open *i*   Thus, *in-kāt*, Soppitt *en-kāt*, one   Sometimes a final *i* is nasalised , thus, *nō-nī* or *nō-ning*, not   The termination *ing* often corresponds to *in* in connected languages , thus, *ā-reng-ing*, Hallām *ā-rēng-in*, all, etc.   Mr Soppitt remarks that the letter *g* in his book sometimes denotes the deep guttural *k*   He perhaps

wrote *q*, but *g* has been everywhere printed   It is therefore impossible to tell in which words the deep guttural *k* occurs   A soft consonant in many cases corresponds to a *tenuis* in connected languages of the group   Thus, *gē-mā*, Hallām *ket-mā*, I, *gēl*, Hallām *kēl*, goat, *bāsāl*, Hallām *pā-sal*, male, *jū*, Hallām *chu*, a demonstrative particle, *hong-jot*, Hallām *hong-choi*, bring, etc   The soft consonant often represents a more ancient stage of phonetical development   Rāngkhōl in this respect agrees with the languages of the Nāgā and Bodo Groups   Hard and soft consonants, however, sometimes interchange in the same word   Thus, *gē* and *kē*, foot, *got* and *kot*, call, *gūt* and *kūt*, hand   The real sound of such consonants is, therefore, probably, something between hard and soft   They are hard *lenes*

Sh and *s* are sometimes interchangeable   Thus, *sā*, good, *shā-māk*, bad.   Consonants are occasionally silent, thus, *pēk* and *pē*, give, etc

Articles—There are no articles   The numeral *kăt*, one, may be used as an *indefinite* article, while *definiteness* is expressed by means of demonstrative pronouns and relative clauses

Nouns.—Nouns denoting relationship, and parts of the body are apparently always preceded by pronominal prefixes   Thus, *ga-ū-pā*, elder brother, *kit*, my elder brother, *ā-ping*, belly, *kit*, his belly   *Ga-pā* is said to mean 'a father,' but it is still uncertain whether this use of *ga* and *ka* is correct, and I have not found any instance of it in the sentences given by Mr Soppitt   Such forms occur several times in the texts

Gender—Gender is only distinguished in the case of animate beings   In the case of human beings different words may be used   Thus, *mi-rim*, man, *nū-reng*, woman *bā-sāl*, male, *nū-păng*, female   *rū-tār-tē*, boy, *dau-mā-tē*, girl   The common suffixes used to distinguish the gender are *pā* and *bā-sāl*, male, *nū* and *nū-păng*, female   Thus, *tār-pā*, an old man, *tār-nū*, an old woman   *nat-bā-sāl*, son, *nat nū-păng*, daughter   In the case of animals the corresponding suffixes are *ā-jāl*, male, and *ā-nū-păng*, female   Thus, *sē-t hăt ā-jāl*, bull, *sē-rhăt ā-nū-păng*, cow   In the list of words they are given as *jāl* and *nū*, thus, *gēl-jāl*, a he goat, *gēl-nū*, a she goat.

Number—There are two numbers, the singular and the plural   No suffix is used when the number appears from the context.   When it is necessary to distinguish the plural, the suffix *hat* is added   Thus, *mi-rim-hat*, men   In *mal-ha-le*, friends with, *ha*, instead of *hat*, is probably only a blunder   *Mal* seems to correspond to Hallām *kā-māl*, friend   In the corrected text I have therefore written *mal-hat-lē*   *Hat* seems also to be a demonstrative pronoun or the suffix of a noun of agency   Thus, *in-shin-hat ā ti-tā*, the servant he said, *gālim-hat er-ming i-mō*, the 'galim's' name what?   The suffix *hat* is sometimes added to the verb, thus, *tū-tē ā-ōm mā-hat*, anybody they are not   Compare also *ā-mā kū-hat*, his village-of (they are), *t e* (they belong to) his village, *mi-rim ā hōng-hat*, the men they-came-they, the men that came

Case—Mr Soppitt enumerates eight cases, nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative, but his own instances show that Rāngkhōl does not, in this respect, differ from other connected languages   The base alone, without any suffix, is used as a *Nominative*, an *Accusative*, and a *Vocative*   This form is apparently also used when the noun is the subject of a transitive verb, thus, *mi-rim-hat būhōm ā-tā*, the men the-paddy they-have cut   This is also often the case in other Tibeto Burman languages when the acting subject is known as such from the context,

e g., in Tibetan, both in modern talk and in the classical literature   There are a few traces of the common suffix *īn*, or *ing* (see above), used to denote the subject of a transitive verb   Thus, *ā-nai-ing vai mān-rāng*, his sons alone get-will (will get) , *mi-dāng-īn ā-mū*, the other-men they-saw , *mi-rim en-kāt-īn en-kāt ā-tāt-tā*, the men one one they-killed, the men killed each other   The *Dative* is denoted by means of postpositions such as *kā* and *ā*   Thus, *ā-mā-kā si-lai pē-rō*, him-to gun gives, *gē ā-mā-hai-ā shūm ā-pē-tā*, I them-to money gave   In *ā-mā-kat ti-rung*, him-to I say will, *kat* is perhaps only a mistake for *kā*   An *Ablative* is formed by adding the postpositions *ā-tā* or *tāk*, thus, *ga-pā-tāk*, my father from , *mē ā-tā ling tā-rō*, fire from wood take   The list of standard words has a suffix *jūng-a* or *jūng*, and adds the former in the singular after *tāk*, the latter in the plural before *tāk*   Thus, *ga-pā-tāk jūng-a*, from a father , *ga-pā-jung-tāk*, from fathers   The two instances just given show the great inconsistency in the spelling of the list.   The suffix *jūng ā* is certainly identical with *chūng-ā*, in, on, from, in other languages such as Lushei, Hallām, etc.   The *Genitive* is denoted by putting the governed before the governing noun ; thus, *ga-pā-tēr bā-sāl*, my uncle's son   The governed noun may be repeated by means of a possessive pronoun , thus, *mi-rim ā lū*, the man his head.   Mr Soppitt mentions a genitive suffix *nī*, the list of words *nī* and *mō*   No instances are given of the use of either by Mr Soppitt   The list of words gives *kuo-mō bēpāri*, a shop-keeper of the village   The suffix *nī* may be meant in the words *gē-mā ā-pa-īn in-shīn-hai*, my father's-of servants, if I am right in correcting to *gē mā ā-pā-nī*   If that be so then the suffix *nī* is probably the verb substantive, and is used as a relative participle, thus, 'my father's-being servants'   The suffix of the *Locative* is *ā* , thus, *rām-ā*, country-in , *īn-ā*, house-in.   Other relations are indicated by means of postpositions, such as *ā-nai*, near, *ā-ni-ā*, on account of , *en-nūng*, behind , *jān pui*, together with , *lē*, with , *mā-tōn-ā*, before , *shūng-ā*, into , *tēn* or *ling*, in, etc. A postposition *gūng* or *gang* occurs in two places, *gā-pā gūng*, his father to , *an-jūng-gang*, harlots with   It is probably identical with *kūng* which is found in one instance in Mr Soppitt's grammar , thus, *ā-mā tū-kūng mō bū-fai ā-mān-tā*, he whom-from rice he bought ?   Compare *mai-kūng-ā*, before, in Kolren and similar forms in Aimol, Anāl, Chiru, Kōm, etc

Adjectives.—The adjectives follow the noun they qualify, and suffixes are added to them, and not to the qualified nouns   The adjectives, however, precede the noun when special stress is laid on them , thus, *ānā-lē ā-sā pā-tin ā-tō shā-māl pā-tin ā-tō-mō*, sickness-being, good gods they-worship, (or) bad gods they-worship ?

The suffix of the *Comparative* is *ōl*, and of the *Superlative tāk* , thus, *ā-mā-hai īn shō-hai īn ā-lin-ōl*, this house that house (than) greater , *ū-lin-tāk*, the eldest brother   The suffixes *ōl* and *tāk* can be optionally omitted, thus, *ā-mā ā-ū-pā ā-mā gā-ū-nū ā-lin ā ōm*, his brother his sister (than) tall he is , *pūl ā-reng-ing ā-shā*, cloth all (than) good.

Numerals —The numerals are given in the list of words   Mr Soppitt gives *en* as the prefix of the first numerals instead of *in* in the list.   It is probably a generic prefix   But no rule is given for its use, and we find for instance *mi-rim kāt* and *mi-rim en-kāt*, both meaning a man.   The prefix *dar* is used when the numerals refer to money, *dōng* when they refer to houses   Thus, *dār shōm-tūm lē ringā*, thirty-five rupees , *dōng shōm mi-li*, forty houses   The numerals follow the noun they qualify

Pronouns —The following are the *Personal pronouns* —

Singular	Plural
gē-mā, gē, ga, I, my	*gē-mā-haɩ, gē-haɩ, gē-nī-haɩ, gē-nī,*
gē-nī, mine.	we, our
nang, nang-mā, thou	*gē-mā-haɩ-nī,* ours.
nang, nang-mā, nē, nī, thy	*nang-mā-haɩ, nang-nī,* you, your
nang-mā, thine	*nang-nī, nang-mā-haɩ-nī,* your, yours
ā-mā, mī, he, she, ɩt	*ā-mā-haɩ, mī-haɩ,* they
ā-mā, ā, hɩs, her, ɩts	*ā-mā-haɩ, mī-haɩ,* their
ā-mā-nī, hɩs, hers, ɩts	*ā-mā-haɩ-nī,* theɩrs

The above lɩst ɩs a combɩnatɩon of the forms gɩven by Mr Soppɩtt and of those gɩven ɩn the lɩst of words The former authorɩty states that the plural suffɩx *haɩ* ɩs rarely used ɩn the fɩrst and second persons plural. He also consɩders *mā* ɩn *gē-mā*, etc , as a genɩtɩve suffɩx. The use of the suffɩx *nɩ* ɩn the genɩtɩve has already been referred to Mr Soppɩtt gɩves *gē-mā* for 'mɩne' and 'ours' and *nang-mā* for 'thɩne' and 'yours' The ordɩnary suffɩxes may be added. Thus, *ā-mā ā-gē,* he hɩs foot Note *gē-mā ā-naɩ,* my daughter, not *gē-mā gē-naɩ* The *ā* has here become a real suffɩx of the genɩtɩve Compare Pronomɩnal prefɩxes to verbs, below, and Introductɩon, p 17

The *Reflexɩve pronoun* ɩs perhaps *en*, thus, *jōng,* word, *en-jōng,* dɩspute

The *Demonstratɩve pronouns* are *ā-mā-hɩ,* thɩs , *ā-mā,* that , *shō-haɩ,* that , *kŭ-haɩ,* that , *ā-mā haɩ-hɩ,* these , *kŭ-haɩ-kŭ,* those The pronoun *jŭ,* also wrɩtten *jō,* seems only to be used as an ɩntensɩfyɩng partɩcɩple Thus, *ā-tŭn-jō,* now, Hallām *ā-tun-chu*

There ɩs no *Relatɩve pronoun* Partɩcɩples and ɩnterrogatɩve pronouns are used ɩnstead. Thus, *ā-rōt-pŭ-haɩ ā-hōng-tā,* the-runners-away they-have-come , *mī-rɩm ā-hōng-haɩ fē-nōg-tā,* men they-came-they returned, the men who came returned , *gē-mā nē-nŭn ɩ-jā-mā ā-mā-ka-ka nang-mā nē-nŭn,* my property how-much? that thy property, all that ɩs mɩne ɩs thɩne

Interrogatɩve pronouns —*Tŭ-mō,* who? *ɩ-mō,* what? *ɩ-jā-mō* and *ɩ-dōr-mō,* how many? *ɩ-tō-mō,* what ɩs the matter? Thus, *tŭ-mō sē-ɩ hāt* or *tŭ-sē-rhāt-mō,* whose cow? *ɩ mō shɩl,* what mɩthan?

Indefɩnɩte pronouns —*Tŭ-tē,* anyone , *ɩ-tē,* anythɩng, any , *ɩ-dōr,* so many, etc.

Verbs.—Verbs may be conjugated ɩn person and number by means of pronomɩnal prefɩxes I have come across the followɩng —

gē and *ga,* I , *gēn, gɩn, gan,* and *gē,* we *nɩ* and *nē,* thou , *nɩn* and *nē,* you *ā,* he, she, ɩt , *ā* or *an,* they There ɩs, as wɩll be seen, some ɩrregularɩty ɩn the spellɩng, and the sɩngular forms are also used ɩn the plural The prefɩxes are apparently very often dropped, and *ā* may be substɩtuted for all of them Thus, *nang ā-nī-tɩn gē-mā jān-puɩ ā-ōm-tā,* thou always me wɩth wast Thɩs fact corresponds to the use of *ā* ɩn formɩng possessɩve pronouns. The pronomɩnal prefɩxes can themselves be consɩdered as pos-sessɩve pronouns added to the word whɩch has the functɩon of the verb

The root alone wɩthout any suffɩx ɩs freely used to denote present and past tɩmes, thus, *gē fē,* I go , *ā-mā-haɩ ā-tī,* they saɩd , *gē jem,* I am, or was, beatɩng

A *Present defɩnɩte* and an *Imperfect* seem also to be formed by addɩng *ēn* or *lē,* thus, *mī-rɩm-haɩ kŭ-ā ā ōm-ēn,* men vɩllage-ɩn they are lɩvɩng , *sā-jŭk-haɩ ram-ā ā ōm-lē,* deer jungle-ɩn they are-lɩvɩng

2 в

The suffix of the *Past tenses* is *tā*; thus, *ā tāt-tā*, he killed   *Tinā*, formerly, may be added before the verb, thus, *tinā ā ti-tā*, formerly he died, he had died   Compare compound verbs

The suffix of the *Future* is *rāng*, probably identical with the infinitive suffix.   The pronominal prefixes seem to be regularly dropped before the future   Thus, *fe-rāng ti-rāng*, I will go and say   This tense is commonly used in order to denote the purpose, thus, *gēl-tē en-kāt nī pē-māk māl-hai-lē fā-rāng*, kid one thou gavest-not friends-with (that I) might-eat   Compare Infinitive, below

The suffix of the *Imperative* is *rō*, plural *rōi*, thus, *pī-rō*, give, *ōm-rō i*, be you   The plural form is very seldom used   *Rō* often occurs in connection with another suffix *shē*, thus, *mī-dāng ā-tō-rō-shē*, let others do it, *nāng i-tig-mō mī-rim-hai pē-rō-shē*, thou when men give-wilt ?   When will you give the men ?   This form seems to correspond to the Lushei imperative of the third person (thus, *ni-rō-si*, let him, or them, be), but is also used to form a future, as above, and, most commonly, as an infinitive of purpose, thus, *ā-mā sā-jūl jōng-rō-shē ā fē*, he deer to-seek he goes   In the negative imperative *nō* is prefixed to *rō*, thus, *ōm-nō-rō*, be not

The suffix of the *Infinitive* is *rāng*, thus, *fā-rāng lē-rāng ā-sā-rāng*, to-eat to-drink good-will-be, *ā-mā-hai fē-rāng ā-nī*, they to-go it-is, they should go, *lām-rāng en-rīt-tā*, dancing he heard   As mentioned above, this form is identical with the future, thus, *nāg-tūk gē-jān-pui hōng-rō, sā-jūl lāp-rāng*, to-morrow me-with come, deer to shoot, or, we will shoot deer   I have not found any instance of the root alone used as a verbal noun, but there is no reason to doubt that it may be used in that way   It is the base of most participles and compound verbs

Participles —The suffixes *ā* and *en-tē* (or *ēn-jū*) are both used to form *Conjunctive participles*   Thus, *ā kāp-ā mī-rim ā-tāt-tā*, he firing the man he killed, *ā-rōt-ā ā-in-kū*, he-running he embraced, *nang ā-fe-ēn-tē shūm mān-rāng*, you going money get-will   The participle ending in *en-tē* is commonly used as a subjunctive mood   The suffix *lē* forms *Adverbial participles*, thus, *ā-nā-lē shā-māk pā-tin ā-tō*, ill-being, evil god they worship, when they are ill they worship evil spirits   A *Noun of agency* is formed by adding the suffix *pū*, thus, *ā-ōm-rāng-pū*, the man who will be   *Pā* may be substituted for *pū*, without changing the sense

The *Passive voice* may be expressed by prefixing the participle ending in *ēn-tē* or *ēn-jū* to the verb *m*, to be, thus, *ā-gōi-ēn-jū ā-m*, I am called, lit 'he-calling it-is'   This form seems, however, to be very rare, and the passive voice is commonly not distinguishable in form from the active, but can only be recognised from the context   Thus, *mān-nōk-tā* he is found again   Forms such as *gē-jim-fāk*, I am beaten, in the list of words literally mean ' I-beating-eat '

Compound verbs —Several *prefixes* are used in forming compound verbs   *Hōng* denotes motion towards the speaker, thus, *hōng-koi*, to call, *hōng-joi*, to bring   *Ir* or *er* makes the verb causative, thus, *mu*, see, *er-mū*, show, *er-būi*, to cause to put on, etc   Causatives are also formed by adding the verb *pēl*, to give, thus, *en*, to see, *en-pē-rō*, show   A potential is formed by adding the verb *tē*, to be able, or allowed to, thus, *nang kām tō-tē-tā*, you work do-could   The verb *joi*, to complete, finish, is very commonly added to other verbs and forms a kind of past tenses   Thus, *ā-mā shūm ā-reng-ing ā-pai-joi-tā*, he money all he-to-squander-finished, he had wasted all his money, *gē ā-ōm-joi-rāng*, I shall have been, etc   Other words added in order to form compound verbs are, *bāk*, much, very, *ki*, back, *nō* or *nōk*, back, again, *rāt*, quickly, *vāki*, exactly, etc

The *Negative particles* are *māk*, *māüng*, *loi*, and *nō-ni* Thus, *pē-māk*, gave not , *shin-māüng*, did not , *shā-loi*, good-not, evil, *tī-tē-nō-ni*, call-can-not In the present tense, and after the suffix *tā* in the past tenses, *nōni*, is the regular negative , in the future, *māk* or *ni-māk* , in the past tense formed without a suffix, *māk* , in the imperative, *nō* , and in the past tense of the compounds formed by adding *jōi*, *māüng* is said to be the correct form. Another negative particle *būi* seems to occur in words such as *ā-būi-tē*, without , *dīr-būi*, naked, etc Compare Thādo *pōi*

The *Interrogative particle* is *mō* Its position seems to be somewhat free Thus, *nang kō-tīng-mō ni-fē*, you where you-go ? *ā-mā-hai kō-tīng ā-ōm-mō*, they where they-are ? That is to say, the interrogative particle may be added to the verb, or to an interrogative pronoun

Adjectives are freely used as verbs In the present tense the suffix *tā* is added. Thus, *ā sā-tā*, it good is , *gē-ti-dōr-tā*, I dead-like-am , *ā-sā-rāng*, it good be will

Order of words.—The usual order of words is subject, object, verb

[No. 15]

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP

RĀNGKHŌL

(DISTRICT, NORTH CACHAR)

Mi-rum in-kat-lē bashal in-ni a omta.   Nai-te ājinta gāpagūng
Mī-rım en-lāt-lē nai-ba-sal en-ni ā ōm-tā.   *Nai-tē ā-jin tāl ā-pā-ŋāng*
Van one to sons two they were   Son smaller his father-to

atīta, 'Lukhana nang-mā nēnūn ājımrıp   nipīrung, ātūn nēpero,
ā-tı-tā, 'Lūgānā nang-mā nē-nūn ā-jım-rıp   *nı-pī-rāng, ā-tun nē-pē-rō,*
he-said, 'Afterwards thou property of half   thou wert evil now gave,

āshārung' Āmā-ankan ajımrep āpēkta.   Lukhana mishār ājin naitē
ā-sā-rāng' Ā-mā-āng-kān ā-jım-rıp ā-pık-tā   *Lūgānā mı-sī ā-jın nai-te*
it good be will' Accordingly the half he-gave   Afterwards day few son

ājıutā nē-nūn arenging āphūngtā   ākmūn alhār āphīta
ā-jın-tāl nı-nūn ā-rıny-ın ā-fıng-tā   *ā-lhā ā-fı-tā*
younger property all he-gathered   coer'ry d start he wen

Shōshana āphē shāmahk, apēna āmā nēnūn āpūmpuing apuı joıtā.
Shō-shōn-ā ā-fe-shā-māl, (?) ā-mā nē-nūn ā-pām-pām ā-paı-joı-tā
There he-went badly, being his property totally he-to-waste finished

Ā-ma shūm arenging apuıjoıta, kāpūr shāmīk ātūkta Āmātēnta
Ā-mā shūm ā-rıng-ın ā-paı-joı-tā, lō-pūr shā-māl ā-tāl-tā Ā-mā-(tıng-tā)
His property all he to-waste-completed, famine bad it became Thereupon

ājoıtōr-jāmtār anıta Āmātēn ankın āmā rāmā mırım kātlē
ā-joı-tō-jām-tā ā nı-tā Ā-mā-(tıng) āng-kān ā-mā rām-ā mı-rım lāt-lē
he-excessively hungry was it was That reason for that country in man one-with

aphēta jon-shınhaı ta ıntār Vōk ārūngha āpēkta Hıangdhōr āpeng jıng
ā-fē-tā jōng-shın-haı tō en-tō Vōl. ā-rūngha ā-pıl-tā Hı-āng-dōr ā-pıng-jām
he-went servants work did Pigs to-feed he sent. Thus-like hungry

shābaı phurrung ānūāng, phurung nērung tūtō pēmak
(shā-taı) fā-rāng (ā-nūm), fā-rāng nē-rang tū-tē pē-māl.
husks to-eat be wished, to-eat to-swallow any-one gav-no'

Āmātēn ājēntē āfing ūltā Ātīta, 'Gēma āpa-in ınshınhaı phurrung
Ā-mā-(tıng) ā-jın-tē ā-fıng-ōl-tā Ā-tı-tā, 'Gē-mā ā-pā-nī ın-shın-haı fā-rāng
Then a little he wise more-became He-said, 'My father's servants to-eat

nērung āttām āom, gē phinjang gētēdōrta Gāpālē
nē-rāng ā-tām ā-ōm, gē pıng-jām gē-tı-dōr-tā Ga-pā-lē
to-swallow much there is, I hungry I-dying condition in am My father to

phērung āmākat tırung, "Gāpā, Pāthın shaloı gētōrta,
fē-rāng ā-mā-lā tı-rāng, "Ga-pā, Pā tın shā-loı gē-tō-tā,
go-will him to say-will, "My father, God-of evil I-did,

nūngma shaloı gētōrta, attūn gēmajū naipangdhōr tītenōrnı"'
nang-mā shā-loı gē-tō-tā, ā-tūn gē-mā-jū naı-pāng-dōr tī-tē-nō-nı"'
thee-of evil I-did, now me son like call-can not ?

Āmā
Ā-mā
He

ādamlēt
ā-dăm-lē
arose-at-once

āpā
ā-pā-ă
his father to

aphēta
ā-fĭ-tā
he went

Albār
Ā-lhā
Far

āom,
ā-ōm,
he-is,

attūnjō
ă-tūn-jŭ
now even

āpā
ā-pā
his father

āmŭtā
ā-mu-tā
he-saw,

ārōta
ā-rōt-ā
he running

āŭnkū
ā-en(-kŭ)
he-embraced

Naipang
Nai-pāng
Son

āmā
ā-mā-ā
him to

ātīta,
ā-tĭ-tā,
he said,

'Gāpā,
'Ga-pā,
'My father,

Pāthun
Pā-tĭn
God of

shaloi
shā-loi
evil

gētōrta
ge-tō-tā
I-did

nungmā
nang-mā
three-of

shaloi
shā-loi
evil

gētōrta
gēto-tā
I-did

Āttūn
Ā-tūn
Now

nung
nang
thou

gēmājŭ
gē-mā-jŭ
me

naipaungdhor
nai-pāng-dōr
son like

titīmuk'
ti-tī-măl'
call-ein not.

Āpi
Ā-pā
His father

inshinhaijū
in-shin-hai-jŭ
servants

āgoita,
ā-goi-tā,
he-called,

'Pūl
'Pūn
'Cloth

ārenging
ā-rēng-in
oil (than)

āshār
ā-shā
good

hongjoirō
hōng-joi-rō
bring

āmīlē
ā-mā-lē
him-on

dŏrgairō,
(?)
put,

āmā
ā-mā
his

gūthi
gūt-ā
hand-on

gūtshābi
gŭt-săbi
rings

būnrō
būn-rō
put

āmā
ā-mā
his

āgē
ā-ℓē
feet

jūtā
jūtā
shoes

irbūorō,
er-būn-rō,
cause- o-wear,

shērhatlē
shērhăt-tē
calf

āmīr
āmēlāsā
fat

hongjoiro
hōng-joi-rō
bring

tatrō,
tāt-rō,
kill,

gēmāhai
gē-mā-hai
we

phurung
fā-rāng
eat will

nerung
nē-rāng,
feast will

kushī
kushī
happy

attīm
ā-tūm
very

ōmrung
ōm-rāng
be will

Gīmā
Gī-mā
My

bāshal
nai-bāsāl
son

ātīta,
ā-tī-tā,
he-died,

āttūn
ā-tūn
now

ārhingnō,
ā-i hing-nōg,
he revived again,

ārmāngtā,
ā-māng-tā,
he lost was,

āttūn
ā-tūn
now

gimunoktā'
gē-mān-nōg-tā'
I found-again

Āmātēn atān
Ā-mā-ting-ā-tā
Thereafter

infārung
en-fā-rāng
together feast to

ājoitā
ā-joi-tā
they prepared

Āmā
Ā-mā
His

ŭlinpā
ŭ-lin-pā
elder-son

loi
loi-ā
field in

āomtā
ā-ōm-tā
he was

In
In
House

ānai
ā-nai
near

āhōngta,
ā-hōng-tā,
he-came,

kōngshŭnkrung
(?)
drum beating

lāmrung
lām-rāng
dancing

inriikta
en-rīt-tā.
heard

Inshinhai
In-shin-hai
Servants of

inkāt
en-lāt
one

āhongkoi
ā-hōng-gōi
he-called

Āmājū
Ā-mā-jŭ
Him to

inshinhai
in-shin-hai
servant

ātita,
ā-tī-tā,
he-said,

'Nishungpa
'Ni-shūm-pā
'Thy younger brother

ārhing
ā-rhing
alive

āhōngkĭta,
ā-hōng-(ℓir)-tā,
he-came-back,

nēpa
nē-pā
thy father

shērhāttē
shērhăt-tē
calf

āmār
āmēlāsā
fat

hongjoita
hōng-joi-tā
brought

ātātta'
ā-tāt-tā'
he killed.'

Ārkalta
Ā-hăl-tā
He-angry became

inshŭngha
in-shūng-ā
house-inside

āphēmuk
ā-fē-măk
he went not.

Āmātēn
Ā-mā-(ting)
Therefore

apa
ā-pā
his father

pengteng
(?)
outside

āphō
ā-fē
he-went

ātita
a-tī-tā
he-spoke

Āmājū
Ā-mā-jŭ
Him to

āmā
ā-mā
he

itinoi,
ă-tī-nōg,
he said back,

'Gēpā,
'Gē-pā,
'My father,

nangmā
nang-mā
thee

jānpui
jān-pui
with

gūm
kŭm
years

shōrt
shōt
many

shinjōngmai
shin-jōng-mai (?)
service

gēti,
gē-ti,
I-did,

bāloi   angha   shinmaōng,   gēllē   ınkat   nıpēmuk,
                  shin-māŭng,   *gēl-tē*   *en-kāt*   *nē-pē-māk,*
transgression   any   committed-not,   kid   oue   thou gavest not

malhale   pharung   lērung   Atūn   naipungtē   āhōngtā,
mal-hai-lē   *fā-rāng*   *lē-rāng*   *Ā-tūn*   *nai-pāng-tē*   *ā-hōng-tā,*
friends with   eat to   drink to   Now   son younger   he-came,

tınā   nuŋgmā   nēnun   ārenjeng   allakhta,   anjūn   gang
tīnā   *nang-mā*   *nē-nūn*   *ā-rēng-ā*   *ā-lāk-tā,*   (?)   *kūng*
formerly   thy   property   all   he took,   harlots   with

āhekta,   nung   shērhāttē   āmār   nıtāttā '   Apā
(?),   *nang*   *shērhāt-tē*   *āmēlāsā*   *nī-tāt-tā '*   *Ā-pā*
he-consumed,   thou   calf   fat -   thou killedst.'   His father

ātita,   'Bāshal,   nung   anıtın   gēmā   janpui   aōmtā,   gēmā   nēnun
ā-tī-tā,   '*Bă-săl,*   *nang*   *ā-nītın*   *gē-mā*   *jăn-pui*   *ā-ōm-tā,*   *gē-mā*   *nē-nūn*
he-said,   'Son,   thou   always   me   with   wast,   my   property

ıjāmo   āmākaka   nungma   nēnun   Kūsbi   ōmrung   phurung
ī-jā-mō   *ā-mā (-?)*   *nang-mā*   *nē-nūn*   *Kushi*   *ōm-rāng*   *fā-rāng*
whatever   that   thy   property   Happy   be-to   eat to

lērung   āsshārung,   tına   nēshumpa   ātita,   attūn
lē-rāng   *ā-sā-rāng,*   *tīn-ā*   *nē-shŭm-pā*   *ā-tī-tā,*   *ā-tūn*
drink to   it-good-be-will,   formerly   thy-younger-brother   he-died,   now

āphēnōkta ,   tına   ārmangta,   attūn   munnōkta '
ā-fē-nōg-tā ,   *tīn-ā*   *ā-māng-tā,*   *ā-tūn*   *măn-nōg-tā '*
he went back ;   formerly   he-lost was,   now   found-again was.

BĒTĒ

The Bētē tribe is closely connected with Rāngkhōl, and on being, together with this latter tribe, driven out of the Lushai Hills by the Thādos, it also emigrated into North Cachar. Their number in this district is estimated at 630. There are also a few speakers in the Cachar Plains. Short vocabularies have been published by Messrs Stewart and Soppitt. The Bētē dialect is so closely related to Rāngkhōl and the connected languages that there is probably little reason to regret that it has been impossible to procure any specimens.

AUTHORITIES—

> STEWART, LIEUTENANT R.,—*Notes on Northern Cachar*. *Journal* of the Asiatic Society of Bengal, Vol xxiv, 1855, pp 582 and ff. Account of Old Kuki on pp 617 and ff. Bētē vocabulary on pp 659 and ff
>
> DALTON, EDWARD TUITE,—*Descriptive Ethnology of Bengal*. Calcutta, 1872. R Stewart's Old Kuki, i.e., Bētē, vocabulary on pp 75 and f
>
> SOPPITT, C A.,—*A short Account of the Kuki-Lushai Tribes on the North-East Frontier (Districts Cachar, Sylhet, Naga Hills, etc, and the North Cachar Hills), with an Outline Grammar of the Rangkhol Lushai Language and A Comparison of Lushai with other Dialects*. Shillong, 1877. Bētē vocabulary on pp 79 and ff

A few remarks on Bētē grammar will show the close connection of this dialect with Rāngkhōl, Hallām, Langrong, etc. There are not sufficient materials for giving a full sketch of the dialect.

The *Personal pronouns* form their plural by adding the suffix *ni*, thus, *kei mā-ni*, we, *nang-mā-ni*, you. Mr Soppitt has the form *ā mā-hai*, they, with the same suffix as is usual in Rāngkhōl.

Verbs are conjugated in person by means of the pronominal prefixes *kā*, I , *nā*, thou , *ā*, he. The suffix of the *past* tenses is *tā* or *tāk*, and that of the future *rāng*. Thus, *kei kā fē*, I go , *ā hōng-tā*, he came , *kei fē-rāng*, I shall go. Mr Stewart gives *kei fēnke*, I shall go, as an instance of the future.

The suffix of the *Imperative* is *ro*, and that of the negative imperative *no-ro*, thus, *hōng-joi-ro*, bring , *fē-no ro*, do not go. The first of two connected imperatives may be replaced by a participle ending in *in-lā*, thus, *choin-lā fē-ro*, carrying go, take away.

The *Negative particles* are *māk* and *nom*, thus, *kei kā-fē-tā-māk*, I I-went not, *kei kā-fē no-ning*, I will not go.

The vocabulary agrees with the other old Kuki languages.

HALLĀM

Hallām is spoken in Hill Tipperah and Sylhet. In Sylhet 1,600 individuals were returned as speaking Kuki. A few words which have been translated in different parts of the district seem to show that three dialects, Thādo, Hallām, and Langrong, have been brought together under this denomination. We may, therefore, provisionally put down 533 as belonging to Hallām. To these must be added about 8,000 individuals who were returned as speaking Tipurā. Most of these latter are immigrants from Hill Tipperah and speak Hallām. Their language is mixed up with Aryan words to a greater extent than is the case with the Hallām of Hill Tipperah. We thus arrive at the following total for Hallām —

Hill Tipperah	·	18,000
Sylhet	·	8,533
	Total	26,533

I am indebted to Mr A. Porteous, I C S, Deputy Commissioner of Sylhet, for two specimens and a list of standard words and phrases in this language. They have been prepared by Babu Padmanāth Bhattāchāryya with the aid of an educated Hallām. A translation of the Parable of the Prodigal Son and a list of words and phrases in Hallām have also been received from Hill Tipperah. The two versions of the parable differ in so many points that I have thought it best to print both. The specimen received from Hill Tipperah is, however, carelessly done, and must, accordingly, be used with caution. The list of standard words and phrases printed on pp 292 and ff is that received from Sylhet. Where the Hill Tipperah list differs, and where the Sylhet list is wanting, the words of the former are given within parentheses.

The name Hallām may be connected with Mr Damant's Khelma, which tribe he says lives in North Cachar. The short vocabulary which he publishes agrees with Hallām. The same is the case with the vocabulary of Sakājaib or Shekasp which Mr Soppitt has published. Sakājaib has been returned as the language of 315 individuals in North Cachar. By adding these 315 speakers of Sakājaib to the estimates given above we arrive at a total of 26,848 for Hallām.

AUTHORITIES—

CAMPBELL. Sir George —*Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. Hallamee of Tipperah on pp. 204 and ff.

HUNTER, W W.—*Statistical Account of Bengal.* Vol. vi, London, 1876. Short note on the Hallam tribe on pp 483 and f.

DAMANT, G H., M.A., M R.A.S,—*Notes on the Locality and Population of the Tribes Dwelling between the Brahmaputra and Ningthi Rivers*. Journal of the Royal Asiatic Society, New Series, Vol xii, 1880, pp 228 and ff. Account of old Kuki on pp 237 and f, Vocabularies Khelma, etc., on p 255.

SOPPITT, C A.—*A short Account of the Kuki Lushai Tribes on the North East Frontier (Districts Cachar, Sylhet, Naga Hills, etc. and the North Cachar Hills) with an Outline Grammar of the Rangkhol-Lushai Language and A Comparison of Lushai with other Dialects* Shillong, 1887. Account of old Kuki tribes on p 3, Vocabulary and Sentences, Sakajaib, etc., on pp 79 and ff.

As far as can be seen from the scanty materials at my disposal, Khelma and Sakājaib are identical with Hallām. According to Mr Soppitt the Sakājaibs are an off-shoot of the Rangkhols, and their languages differ very little. In the few instances

of difference which he gives, Sakājaib, as far as we can ascertain, agrees with Hallām
And still closer is the correspondence with the few words given by Damant   The
word for 'earth' is a good example   This word is, according to Mr Soppitt, *ei nēnglē* in
Rāngkhōl, *ra-nēng* in Bētē, and *phil* in Sakājaib   *Phil* is also given by Damant, and
this word for earth occurs in the third specimen in the form *pil*   It is, of course, impos-
sible to come to any certain conclusions from materials so insufficient as those at my
disposal, but it seems, at least, very probable that Khelma and Sakājaib are nothing
else but Hallām

I am not aware of any other authority dealing with the dialect, and the following
sketch of Hallām grammar is based on the specimens given below

Pronunciation.—There is some inconsistency in the writing of several sounds
Thus, the suffix of the Imperative is, in all specimens, written both *rá* and *ro*   Often the
Hill Tipperah specimen has *á*, where the Sylhet specimen has *o*, thus, *lám* and *lom*,
to, *ám* and *om*, to be, and so forth   Instead of *o* we sometimes find *oi* or *oy* in the Sylhet
specimens   And in one case the same word is written in all three ways, thus, *thá*, *tho*,
and *thoi*, to arise.   The sound which is thus written is probably the sound of *a* in the
English word 'all'   The word *thái*, to be able, to be allowed, is also written *thēi*, the
verb *sēi*, to go, occurs in the forms *sēi*, *sē*, *sai*   The sound is perhaps that in the English
word 'day'   *Ū* and *i* are interchanged in *māüng* or *māing*, not   The sound which is meant
is probably *ü*   Sometimes we find two vowels contracted into one, thus, *pān* for *pā-in*
The form *seng* in *seng-lā-tī*, I will go, as against *seyeng-lā-tī*, must perhaps be accounted
for in the same manner   The *y* in *seyeng* is probably euphonic as is certainly the *w* in
bondo-w-ā, in the fields   The Sylhet specimens generally use *y* as the last component of
diphthongs, thus, *nāy*, son   The Hill Tipperah specimen writes *ēi*, the Sylhet texts *ei*,
etc   Some consonants seem to be silent or very faintly sounded   Thus, the Imperatives
of *sāl*, to eat, *nēk*, to eat, *pēk*, to give, *lāk*, to take, are written *sā-ro*, *nē-ro*, *pē-ro*,
lā-io   The imperative of *hong*, to come, is *hong-ro*, and *hō-ro*   On the other hand, an
initial consonant is sometimes doubled after a vocalic prefix, thus, *appā-rāng*, or *ā-pā-*
rāng, his father to, *āssā*, or *ā-sā*, good, and so forth   The consonant *j* occurs in several
words, but seems sometimes to be interchangeable with *z*, and even with *ch*   The
suffix of past tenses is thus written *jei*, *zei*, and *chei*   A *ṭ* occurs in a few words,
especially in the specimen from Hill Tipperah. Thus, *jáṭ* to wish   This word is also
written *ját* in the same specimen, and the Sylhet texts always have *jot*   The *ṭ* is, there-
fore, perhaps a quasi-learned writing for *t*

Articles—There are no articles   The numeral *khāt*, one, is used as an *indefinite*
article, while definiteness may be expressed by demonstrative pronouns and relative
clauses   Thus, *kel ā-chal khāt*, a he goat, *hi-mā sāphal*, this saddle, *ā háng-tik-in*, he
came-time-at, at the time when he came, *reng nāy hā*, king's son the

Nouns.—*Gender* is only distinguished in the case of animate beings   In the
case of human beings different words may be used for the two genders   Thus,
pā, father, *nū*, mother   *pā-rul*, brother, *sār-nū*, sister   *rū-tāi*, husband, *dong-mā*,
wife   *pā-sāl*, man, *nū-pāng*, woman   But generally gender is distinguished by means
of suffixes   The male suffixes which occur are *pā* and *pā-sāl*, the female ones are *nū*
and *nū-pāng*   Thus, *nāi*, younger brother or sister, *nāi-pā*, brother, *nāi-nū*, sister

nāi-pā-sāl, boy, son, *nāi-nū-pāng*, girl, daughter   When no ambiguity arises, the gender is not indicated   Thus, *nāi* or *nāi-pāng*, child or son   In the case of animals the suffixes are *ā-chal*, male, and *ā-nū-pāng*, female   The Hill Tipperah list has *pūi* instead of *ā-nū-pāng* as a female suffix.   Thus, *sā-kor ā-chal*, a horse, *sā-kor ā-nū-pāng* (or *pūi*), a mare

Number —There are two numbers, the singular and the plural.   The suffix *ngāi* or *ngāi-hā* is used when it is necessary to mark the plural.   Thus, *pā-ngāi*, or *pā-ngāi-hā*, fathers   In the Hill Tipperah specimen we twice find the form *ē-ngāi*, thus, *suak-kār-ē-ngāi*, servants   In *āmā suak-ā-ngāi kām-ā*, his servants to, the plural suffix is apparently added to the suffix *ā*   In *kā-pā-ngāi in-ā i-tūk-mā chākar*, my father's house-in how-many servants, the plural suffix is added to the genitive instead of the governing noun   In *tū-tē-in ā-mā-rāng-hā pē-māk-ngāi*, anyone him-to gave-not, the plural suffix is added to the verb, instead of the subject.   In a similar way we find *hā-pen-ā-māk-ngāi*, more-not-they, no persons else   In *hi-mā-ngā-hi*, all these things, *ngā* is substituted for *ngāi*, and the suffix is written *nagāi* in *kā-māl-nagāi-bilā*, my-friends with

Case —The *Nominative* does not take any suffix   Thus, *nā rā-ming i-mā ?* thy name what ?   The suffix *in* denoting the agent may be added to the subject of a transitive verb   Thus, *pā-sāl khāt-in nāy in-ni-kā ā nei*, man one sons two he had   But *in* is often omitted, thus, *reng sā-nū ā-mā-hā ā dān*, the king's daughter him she kept   And in the Hill Tipperah list we even find this suffix added to the subject of an intransitive verb, thus, *kei-nin kan kāl*, we go   This is, however, certainly a blunder   The *Accusative* is usually formed without any suffix.   But sometimes the postposition *rāng* is added   Thus, *ā-mā-rāng-hā bondo-ā ā tīr*, him fields-to he sent   The suffix *le* is used in forming a kind of *Instrumental*   Thus, *sa-vay-le von in-kri-rāng*, to fill his stomach with husks, *tui-le*, with water, *rui-le* with ropes   The *Dative* is formed in the same way as the accusative   The suffix of the *Ablative* is *tātā*, thus, *pā in-khāt tātā*, from a father   The *Genitive* may be expressed by putting the stem, without any suffix, before the governing noun   Thus, *nāi chāng*, the son's word, *sākor ngoi sā-phal*, horse white-of saddle   But the governed noun may also be repeated by means of a pronominal prefix   Thus, *kotoāl ā nāy*, the Kotwal his son   Compare Pronouns, below   This form of the genitive may also be used before postpositions   Thus, *kumārī ā-kom*, the princess her-to   The suffixes of the *Locative* are *ā* and *in*, thus, *in-ā*, in the house, *tik-in*, at the time   The suffix *in* also denotes the agent   See above   Other relations are expressed by means of postpositions   Such are *bilā*, with, *ding-in*, for — sake, *i-sinin*, against, *kāl-ā* and *kaum-ā*, near, *kām* or *kom*, to, *lei-le*, with, *mā-ton-ā*, before, *neng-ā*, to, *nūk-ā*, behind, after, *rāng-in*, for — sake, *rōal-in*, together with, *roy-hā*, among, *tēā*, in, etc.

Adjectives.—Adjectives are placed after the noun they qualify, and suffixes and postpositions are usually added to them, and not to the qualified noun   Thus, *pā-sāl khāt āssā-kom*, man one good-to   The particle of *Comparison* is *nēk-in* or *nēk-ā*, placed after the compared word   The adjective remains in the positive   Thus, *ā-mā nēk-in āssā*, that than good, *ān-reng-in nēk-ā ān-sang*, all than high, *ān-reng-in nēk-ā āssā rā-vā*, all than good cloth, the best cloth   The last instance seems to show that the qualified noun follows the adjective when definiteness should be expressed   The corresponding passage in the Hill Tipperah specimen runs *in-rāng mi nēk-in ā-sā pūan*, quickly all than

good cloth   *Mi* is doubtful, and we ought perhaps to correct to *ăn-reng-in* instead of *in rărg-mi*   The superlative may also be expressed by adding *uol* or *tăk* to the positive   Thus, *ässä uol*, best , *ă-nåy ă-chin-tak*, his son the youngest

Numerals —The numerals are given in the list of words   The suffix *kă* may be added, apparently without altering the meaning   Thus, *in-khāt* and *in-khāt-kă*, one   In a similar way we also find *pă in-khāt-ă*, a father, etc   The prefix *in* may be dropped , thus, *khāt*, one   It is probably a generic prefix, but I am not able to state any rule for its use.   The place of the numerals is usually after, but occasionally also before, the noun they qualify

Pronouns.—The following are the *personal pronouns* —

Singular	Plural
kei-mă, kei, I	*kei-mă-m, kei-m*, we
kei-mă, kă, my	*kăn*, our
kei-mă-tă, kă-tă, mine.	*kei in kăn-tă*, ours
nang-mă, nang, thou	*nang-mă-m, nang-m-ngăi*, you
nang-mă, nă, thy	*năn*, your
nang-mă-tă, nă-tă, thine.	*nang-mă-m-tă, nang-m-tă, năn-tă*, yours
ă-mă, ă-m, ăn, he, she, it	*ăn-mă-m, ăn-m-ngăi*, they
ă-mă, ă-m, ăn, ă, his, her, its	*ăn*, their
ă-mă, ă-tă, ă-m-tă, ă-tă, his, hers, its	*ăn-mă-m-tă, ăn-m-ngăi-ăn-tă, ăn-tă*, theirs

The short forms *kă, kăn , nă, năn , ă, ăn*, are also used as pronominal prefixes with verbs, see below   They are in general use as possessive pronouns before nouns, and before postpositions   They may be preceded by the fuller forms, thus, *kei-mă kă*, my, lit , I my, *nang nă*, thy, etc   Compare Genitive, above   The ordinary case suffixes and postpositions may be added to the pronouns   Often also the demonstrative pronouns *hă* and *hi* are added to other pronouns, apparently without much altering the meaning   Thus, *kei-mă-hă* and *kei-mă-hi*, I   The demonstrative pronoun *mă*, that, which is the last component in pronouns such as *kei-mă*, I, is also used alone as a personal pronoun in the same meaning as *ă-mă*, he   The personal pronoun of the third person, on the other hand, is also used as a demonstrative pronoun

The following *Demonstrative pronouns* occur —*hă, hi, hi-mă, mă-hi*, this, *mă-hă, sa mă, să—să*, that, *hi-mă-ngă-hi*, these.   *Mă-kă-hi* is translated 'this all.'   The *kă* is possibly the same *kă* which may be added to numerals   See above.   *Hă*, this, is occasionally written *Ihă*, after *k* , thus, *tik-khăn*, time-this at

There is no *Relative pronoun*   Demonstrative pronouns, participles, and interrogative pronouns are used to express relativity   Thus, *nă năi mă-hi nŭ-păng-wiré-é-ngăi rŏal-in nang-mă neinūn-kă săk-jai-tă a hung-tik-in mă-tik-khăn*, thy son this harlots with thy property ate-up he coming-time-at that-time-at; *văk săk-nă săvăi*, pigs eaten husks, the husks which the pigs ate , *i-tŭk-mă nei-nūn ă keng hă-tŭk-hă nă nei-pĕk-rång*, how-much goods it encloses ? so-much you give will, etc

The following *Interrogative pronouns* occur —*tŭ* or *tŭ-mă*, who ? *i-mă*, what ? *i-tŭk-mă*, how much, how many ? *hă-ong-mă* or *i-răng-mă*, why ? Thus, *tŭ-năi mă*, whose son ? *tŭ lom-ătă mă*, whom from ? *nang in i-mă thung-in*, you what do-will?

The numeral *in-khāt*, one, used as an *Indefinite pronoun*, means a 'certain' and *Ihāt-lo*, any-one   Other indefinite pronouns are formed from the same stems as the interrogative pronouns, by substituting *tē* for the interrogative particle *má*   Thus, *tū-tē* or *tū-tē-khám*, anyone ; *i-tē*, anything   As indefinite pronouns we may also note *ā-reng-in*, all, *ja-kā* and *jesā*, whatever   Besides *ā-reng-in* we also find *ān reng-in* in *ān-reng-in nēl-ā āssā*, all than good   The two forms are perhaps distinguished as in Lushei, where *ā-zā-in*, all, is the neuter form, while *an-zā-in* is used of human beings

Verbs —Verbs are conjugated in person and number by means of pronominal prefixes   These are as follows —*kā*, I, *Iān*, we ; *nā*, thou, *nān*, you ; *ā*, he, she, it, *ān*, they The personal pronouns in the fuller form may precede, thus, *kei-mā Iā om*, or *Iā om*, I am.   Compare the use of the same prefixes as possessive pronouns, above   The pronominal prefixes are sometimes dropped, thus often in the imperative mood, but also where there seems to be no reason for omitting them.   The prefix *ā* is sometimes used in the same way as in Rangkhōl, thus, *nang-in ā-thá*, thou didst.   Regarding the position of these prefixes in the future tense, see below   In a few places they have a slightly different form.   Thus, in the translation of the Parable received from Sylhet we find *I hei el-maing*, I transgressed not   Note the aspirated form *I hei*   In the plural an *ā* is sometimes added to the prefixes ; thus, *kei-ni kān-ā ni*, we were   The Hill Tipperah list also records the prefixes *kāin*, *nāin*, and *ān-in* in the plural, thus, *ān-mā-ni ān-in sē-tā*, they went The interrogative pronoun *i-tūk-má*, how many, seems to be combined with the singular prefix.   Thus, *i-tūk-má nāi ā om* , how many sons are there ?   But *kā pā-ngāi in-ā i-tūk-má chāl ai sāk-nei-nūn ān mān*, my father's house-in how-many servants food they get ?   In this case the plural seem to be due to the use of the plural suffix *ngāi*

The root alone, without any suffix, is freely used to denote present and past times Thus, *kei Iā om*, I am, *ā ti*, he said, *kei kā jem*, I have, or had, beaten   In one place *hā*, thus, is added ; thus, *ā-sē-hā*, he went.

A *Present Definite* and *Imperfect* seems to be formed by prefixing *lā* and suffixing *bāng* ; thus, *kei Iā lā-jem-bāng*, I am, or was, beating   Another form, with a suffix *en* seems to occur in *ānā chong-en*, there were talking

The suffix of *Past tenses* is *tā*   Thus, *ā pā Iám ā ti-tā*, his father to he said.   The most common way to form the past tenses, however, is to add the word *jei*, also written *zei*, *chei*, and *jē*   Thus, *Iei kā sē-jei*, I went   This *jei* is identical with the verb *jai*, Rāngkhōl *jōi*, to finish, which is used in a similar way   In the Hill Tipperah list we find a past tense formed by adding the suffix *rāng* ; thus, *Iei-mān Iā jem-rāng*, I struck.   But this is probably a mistake, *rāng* being one of the suffixes used in forming the future   See below

The usual suffix of the *Future* is *ti*   The pronominal prefixes are inserted between the root and the suffix   This form is therefore a compound verb, the last part perhaps being the verb *ti*, to say   Thus, *in-that-Iā-ti*, arise I will, *reye-pāl-ā-ti*, know-all-he-will.   The principal verb often takes the termination *n* or *ng* ; thus, *ting-Iā-ti*, say-I-will, *se-yen-Iā-ti* I will go   We may compare the Khongzāi imperative in *in*, and the infinitive of purpose which that language forms by combining the imperative with the participle of *ti*, to say ; thus, *wōk na-chung-in Ia-ti-lē*, pigs tend, having said, in order to tend pigs   The first part of this periphrastic future is therefore probably an imperative or a verbal noun.   Other suffixes used in forming the future are *ding* and *rāng*, both

also employed as postpositions with the meaning 'to, for the sake of' Thus, *kei-min kān jem-ding*, we shall strike, *nā nei-pēk-ı āng*, thou wilt give The last form seems to be used as a mild form of the imperative Compare also infinitive, below In *nang-in ī-mā thāngin*, thou what do-wilt? the future *thāng-in* seems to be formed with the suffix *in* The corresponding form in the first person is *thāng-kā-tī*, I shall do

The suffix of the *Imperative* is *ro* or *rá*, plural *ı ei* In the specimen received from Hill Tipperah *rá* is also used in the plural Thus, *pē-rá*, give , *en-roi*, see you In the first person plural the suffix *rei* seems to be used , thus *thá-sē-ı ei*, arise go let us The *ei* in *rei* seems to mean 'together, mutually' Thus, *ei-chong*, conversation (*chong*, reply) , *bu-ei-nek-ei-sak-ā in-nūi-in-dāi-ei-ti-ui*, food-together-eating-together-eating glad-merrı-together-let-us-be This last form, ending in *ei-ti-ui*, seems to be another way of expressing the imperative of the first person plural, apparently derived from the future Compare the periphrastic future

The suffixes of the *Infinitive* are *nā* and *ı āng* Both may be combined, thus, *nā-rāng* The suffix *nā* seems to form the true infinitive or verbal noun, thus, *sāk-nā*, to eat, food The suffix *rāng*, or *rāng-in* is probably the suffix of the infinitive of purpose, thus, *ā-mā-rāng-in bū nēk-ı āng mi phin-koi ā thá*, therefore food-eating for men invitation he made. The pronominal prefixes may be added before this infinitive , thus, *l ei l ā jem-rāng-in ā om*, I my beating-for it is, I should beat. This combination of the infinitive in *rāng* with the verb *om*, to be, or similar verbs, seems to be frequent Thus, *l ei nā-nāy nā nei-tī-rāng bisār hāpen in-māing*, me your son you calling-for fit more is-not , *kā tán ān-chām-in ā-thī-ı āng ā-ni jē*, my stomach hunger-in dying-for it-has-become, it is certain that I shall die from hunger In this manner it is also possible to account for the words *jesa ā-thá-ı āng nā-in-tī*, whatever doing-for you-to-be-say, whatever you say is to be done. The root alone, without any suffix, may also be used as a verbal noun Thus, *in-nui-in-dāy*, to be merry

Participles —The root tenses, where no suffix is added, and the verbal noun may be considered as adverbial or relative participles when they qualify a following noun Thus, *ā hāng-tik-in*, he coming-time-at Another *Adverbial participle* is formed by adding the suffix *in*, probably identical with the locative suffix Thus, *sāk-in*, eating *Conjunctive participles* are formed by adding the suffixes *lā*, *ā*, and *le* There are only two instances of a participle ending in *lā*, and both are connected with an imperative In the first, where the imperative is of the second person singular, an *ı* is inserted before *lā* , in the second instance the imperative is in the second person plural, and *ung* is inserted *I* and *ung* are probably pronominal infixes denoting the person which the participle applies to Thus, *sim-ı-lā nā-pē-rá*, dividing give , *ra-vá hong-choy-khip-ung-lā hang-mān-sil-roi*, cloth here-bringing-immediately-you put-on-let The suffix *ā* is probably identical with the locative suffix It may be added to all tenses Thus, *lāk-vēi-ā ā ám-ā*, far-away he being , *ā thī-jēi-ā ā dām-jei*, he died-having he alive came , *kei-hi in-thoi-kā-tī-ā kā-pā kom seyeng-kā-tī*, I arise-will-and my father to go-I-will The suffix *le*, perhaps identical with the postposition *le*, with, is used in a similar way Thus, *nang nā thi-le kei seyeng-kā-tī*, you you dying I go-I-will , *pil kāng vor-kā-tī-le*, earthen clods throw-I-will-and

There is no *Passive voice* 'I am beaten' is expressed by 'he beats me', thus, *kei ān ā jem*, me he he beats , *kei na-jem-ā-ti*, me beat he will, *ān māng-jēi-ā ā mū-jēi*, he lost-being he was-found-again.

Compound verbs are formed by means of prefixes and by adding other words to modify the meaning. Several prefixes are in use. *Háng* or *hong* denotes motion towards the speaker. As a verb *hong* or *háng* means to come. Thus, *hong-choy*, to bring here. The prefix *lă* seems to have an inchoative sense; thus, *kă-riet*, he began to bear. Probably also *kă-ı̄ăı-ăsăn* (they) began to make merry. The prefix *lă* is used in the present definite, see above. It also occurs in *lă-sıē-tyă-rō*, keep (me), and seems to convey the sense of continuity. The prefix *măn* (meaning 'to get') is used to form causatives, thus, *riet*, to hear, *măn-riet*, to inform; *choy*, to take, *măn-choy*, to give. *Vă* seems to denote motion towards; thus, *ă vă-kol-ă*, he went and embraced; *ă vă-tī*, he went and said.

The verbs *pēk* to give and *pui*, probably corresponding to Lushēi *pui* to help, to assist, are added to a verb in order to form a kind of causatives. Thus, *nei*, to have; *nei-pēk*, to give; *ăn riet-pui*, he revealed himself, from *riet*, hear, know. Desideratives may be formed by adding *ját* or *jot*, wish; thus, *lŭt-ját-măk*, to enter wished not. The verb *thēi* means 'to be able,' 'to be allowed.' Thus, *kei kă om-thēi*, I may be. Sometimes it is difficult to see the special meaning conveyed by the compound. Thus, *kăl*, to go, *choy*, to take, to bring; *kăl-choy*, to walk; *kăl-kă-choy*, I have walked. The first part of a compound generally takes no suffix, and must probably be considered as a verbal noun. Other words added to form compounds are *dēn*, to be about; *jai*, to complete; *ok*, exceedingly, much; *păk*, all; *rek*, again; *sir*, again, etc.

The *Negative particles* are *măk*, *măŭng*, or *măing*. Thus, *pē-măk*, gave not; *ját-măŭng*, wishing not, against; *rē-măing*, knows not. Another negative *lai* seems to occur in *ăm-să-lai-săk-să-lai*, being-good-not-eating-good-not, in evil ways.

The *Interrogative particle* is *mă*. See Interrogative pronouns, above.

I have mentioned above that several words have been borrowed from Aryan languages. Such are *bisăr*, proper, fit; *chăkar*, servant; *dese*, country; *găddă*, ass; *jodi*, if; *kharach*, spend; *kumărı̄*, princess; *măyă*, compassion; *răkhăl*, shepherd; *ruppăi*, silver, etc. All these occur in the texts received from Sylhet, while the Hill Tipperah specimen seems to be relatively free from this admixture.

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

HALLĀM.

SPECIMEN I.

(STATE, HILL TIPPERAH)

In-khāt-dåk-ā nāi-pāsāl ın nı-kā ā-nēı.   Mı-lāı-tāk   nāı-pāng   pā-kám
One-man   sons   two   he had   Them-among-from younger-son father-to

ā-rıl,   'Kā-pā, nēı-nūn nēı jā-kā kcı mū-dår-ā sēm-ı-lā nā-pē-rå.' 'Nāı
he said, ' My-father, property whatever I get-shall dividing thou-give' Son's

chang ā-rıct-ā ā-sēm-ā pēk-jēı Ā-sın-sık-ın nūk-ā nāı-pāng pā-sāl
word he-hearing he-dividing gave Short-time after son male

nCı-nūn-kā ā-saı-pāk khuā ā-lāk-nā ā-sēı-jēı. Mā-hān åm-sā-laı-sāk-sā-laı
property he-took-all village far-to he-went There ın-evıl-ways

ā-pāı-jCı Nēı-nūn-kā pāı-jaı-nūk-ā ān khuā bū-ngēı-ā mā
he-squandered Goods spent-all-after that village-ın food-hunger-ın he

ān-tāk-jCı Mū lāı hān mā ā-mā rām-mûēl-ā ın-khāt-kā ın ā
·n-want-fell That time that-ın he that country-ın one-person's house-ın

ā-sCı-jēı. Sā mı så ān laı-ā råk hål-nā-rāng tır-tā Nūk-ā
he-went That man that hıs fields-ın pigs grazing-for sent Afterwaıds

råk sāk-nā sı-råı sāk-ın ∨an khåp-nā lung ā åm. Chūn tū-tē-khåm
pigs eaten husks eating belly to-fill wishing he-was But anyone-even

pē-māk Māng-nūk-ın ā-tī, 'Kā-på sūak-kar-ē-ngāı ānā-tām,
gave-not. Coming-to senses-again he-said, ' My-father's servants they-many-are,

sāk-nā nCık-ın ā-tām ā-mū, kā-vån-ān-ohām-ın ā-thī-rāng ā-nı-jē,
food than more ıs-got, my-stomach-hunger-ın dıe-to ıt-ıs-ındeed;

ın-thaı-kā-tī kā-pā-kåm sōn-kā-tī, mā-kåm tīng-kā-tī, "Kā-pā, keı-mā
arıse-I-wıll my-father to go-I-wıll, hım-to say-I-wıll, "My-father, I

mārsıā jåt-māung nā-kåm-rıng kåsēr kā-thō-jēı, keı-mā ā-tūn-chu nā-nāı
heaven agaınst thee-to sın I-committed, I now thy-son

nē-tī-ā mū-thāı-māk, kcı-mā nang-mā sūak-kar āng-ın lā-sıē-tyā-rō"' Nūk-ā
thou-callıng see-can-not, me thy servant lıke keep"' Afterwards

ā-thå-ın ā-nı pā kåm ā-saı-jēı Chūn lāk-vēı-ā ā-åm-ā ā-pān
he-arısing hıs father to he-went But dıstance-at he-being hıs-father

ā-mū-jēı, pbām-jēı-ā ā-tān ā-sCı ā-bıng-ā ā-knā ā-bbıng ā-tūm
he-saw, pıtıed-having he-ran he-went hıs-neck-on he-embracıng hıs-neck he-kıssed

Ā-nāı hı ā-ppā-rāng ā-tī, 'Kā-pā, kcı-mā mārsıā jåt-māung
Hıs-son thıs hıs-father-to he-said, ' My-father, I heaven agaınst

nā-kâm-rēng ā-sēr kā thō-jēi, kei-mā ā-tūn-chu nā-nāi nē-tī-ā mū-thāi-māk'
thee-to sin I committed, I now thy-son thou-calling see-may-not'

Chūn ā-mā sūak-ā-ngāi kâm-ā ā-tī, 'In-rāng mi nēk-in ā-sā pūan
But his servants to he-said, 'Quickly all(?) than good cloth

hâng-châ-in ā-mān sil-râ, ā-mā kūt-ā kūt-sā-bi lē phēē-ā jūtā
here-bringing him put-on, his hand-on hand-ring and foot-on shoes

nā-mān-kūl-râ, kān nēk-ā kā-rāi-āsān, hā-lāi-rēng-hān kei-mā hi-lē
cause-to-put-on, we eating merry-make, this-reason-this-for my this

kā-nāi ā-thi-jēi-ā, ā-dām-jēi, ān māng-jēi-ā, ā-mū-jēi' Nūk-ā
my-son he-died-having, he-alive-became, he lost-having been, he-found-was' Afterwards

kāmāl-ā kā-rāi-ā-sān
friends-with merry-made

Hā-nūk ā-nāi ū-hēn lai-ā ā-âm Ā-hâng-in in kâmā hâng-in
And his-son elder field-in he-was He-coming house near coming

lām-nā khâng-chūk-nā kā-riēt Mā tik hān kā-sūak khât-ā ā-kai-ā
dancing drum-beating heard That time that-in servant one he-calling

ā-rhēl, 'Mā-kā-hi i-mâ?' Ā-mā ā-nēng-ā tī-tā, 'Nā-nāi-pā hâng-jēi
he-asked, 'This-all what?' He him-to said, 'Thy-younger-brother came,

nā-pān sāk-nā-rāng ā-būm-jēi, hā lāi-rēng ā-mā ā-dām-in ā-mū-jēi'
thy-father eating-for he-prepared, this reason him alive he-found'

Chūn ā-mā ā-tāk-si sūng-ā lūt-jât-māk. Nūk-ā ā-pā ā-pūā
But he he-got-angry inside to-enter-wished-not Then his-father outside

hâng-in ā-mā-lē ā-mān-chu-jēi Chūn ā-chûng ān khir ā-pā kâm ā-tī-tā,
coming him-with he-consoled But he-answered he back his-father to he-said,

'Ēn-râ, kūm hā-tē-nā kei-mā nang-mā būl tir-ā nā-chang tik-tik-khâm
'Lo, years these-many I thy service doing thy-word time-time-even

sē-lâ-māk, ā-ni-khâm-in nang-mā-khâm tik-tik-khâm-in kei-mā-rāng-in
transgressed-not, that-even-in thou-even time-time-even-at me-for

kēl-tē khât-kâm pē-māk, kā-kā-māl-pā-lē kā-rai-āsān Chūn nā-nāi
goat-young one-even gavest-not, my-friends-with merry-make But thy-son

mā-hi nū-pāng-ui-rē-ēngāi rōal-in nang-mā nēi-nūn-kā sāk-jai-tā, ā-hâng-tik-in
this harlots joining thy property ate-all, he-coming-time-at

mā-tik-khān nang-mā ā-mā ding-in sāk-nā-rāng ā-būm-jēi.' Chūn ā-mā
that-time-that-at thou his sake-for eating-for preparedst' But he

ān-ni-kâm ā-ril-jēi, 'Kā-nāi, nang-mā kei-mā bilā nin-tin-ā âm, kei-mā
him-near he-said, 'My-son, thou me with always art, my

nēi-nūn jā-kā ā-rēng-in nā-tā Chūn kā-rāi-āsān-nā in-dai-nā dān
property whatever all thine But merry-making joyful-being proper

ā-châng-jēi, hā-lāi-rēng nang-mā nā-nāi-pā hi ā-thi-jēi-ā,
it-became, this-reason thy thy-younger-brother this he-died-having,

ā-dām-sir-jēi, ān māng-jēi-ā, mū-sir-jēi.'
he-alive-again-was, he lost-having-been, found-again-was'

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP

HALLÂM

SPECIMEN II.

(SYLHET)

(*A. Porteous, Esq., I.C S , 1900.*)

Pî-sîl khât-ın nây ın-nı-kâ â-neı Nâv-pâng-pu-hâ â-pâ-râng âng-hın
Men one sons two he-had Son-younger-that his-father-to thus

â-tî, 'Kî-pî, bısâr-ın kâ-bâtâ â-chuk-dor keı nâ-pê-rö'
he-said, 'My father, property ın my share ıt-falls-as me give'

Hı-tûk-reng-hın â-mî-ın î-nı-zî â-neı-nûn ân-nı-ngâı-rovhâ â-sêm-â
That-time-that-at he his own his property them-two-between he-dividing

ı-pîk Ha-nûk-chu âsot-ngoı-le nîv-pîng-pu-hâ â-rong-ın â-neı-nûn â-choy-â
he-gave And short-after son-younger-that all his-property he-taking

rım-möl â â-lık â-sê Hâ-nûk-chu â-mâ-hân badmâsı â-tho wâ
country to far he-went And he licentiousness he-doing

â-neı nûn î-rar-pîk Hâ-nûk-chu â-rong-ın kharach î-châng-luk-â
his-belongings he spent-away And all spent ıt-being-entirely

î-sê-lı â-mî rım-möl-hın â-châlak-ın ron-châm ânâchuk Hâ-mûk-chu
ıt-went-having that country-ın highly scarcity was Then

â-mı î-sık-rıng ântîk-zeı Hâ-nûk-chu â-mâ-hâ â-mâ râm-möl-â ın-khât
his eating-for difficult-was Then he that country-ın one

kom â-vâ-om, ha-nûk-chu î-mî-pâ-ın â-mâ-râng-hâ vok rakhâl-ın
with he-went-stayed, and that-man him pıgs tending

î-nı-zî bondo-î â-tîr Hâ-nûk-chu î-mâ-tâk-â vok ısâk sâ-vây-le
his own fields-ın he sent And that-place-at pıgs' food husks-with

ron ın-bıt-râng â-châlak-ın â-jot, ımotıle-chu tû-tê-ın â-mâ-râng-hâ
belly fill-to highly he-wished, but anybody him-to

pê-mâk-ngû Â-nûk-le â-sıng-le â-mâ-hân â-tî, 'Kâ-pâ-ngâı ın-â
gave-not Afterwards he-awakening he he-said, 'My-father's house-ın

î-tûk-mâ châkar â-tâm-pî-ın sâk noı-nûn ân-mân, ımotıle-chu keı-mâ-hı
how-many servants to-excess food-things they-get, but I

hı-mâ-hın ron ın-chîm-ın k-thı Keı-hı ın-thoı-kâ-tî-â kâ-pâ-kom
here belly hunger-with I-die I arise-I-will-and my-father-to

seveng-kî-tî ha-nûk-chu â-mı-rıng tîng-kâ-tî, "Kâ-pâ, keı-hı ra-vân
go-I-will and him-to say-I-will, "My-father, I heaven

ı-sun-ın ha-nûk-chu nâ-mâ-ton-a pîp kâ-thâ Keı nâ-nây nâ-neı-tî-râng
against and thee-before sın I-did Me thy-son thy-calling-for

2 D

bisār   hāpen   nı-māıng,   keı-mā-hı   nā-chākar-āng-ın   nā-dân-ro''¹   Ā-nūk-le
fit   *more*   *is-not,*   *me*   *thy-servant-like*   *keep''¹*   *But*

ā-lāk-pā   ā-om-ka-kār-ın   ā   pā-ın   ā-mā-rāng-hā   ā-mū-ā   māyā   vā-thâ,
far   *he-was-when*   *his*   *father*   *him*   *he-seeing*   *compassion*   *made,*

hā-nūk-chu   ā-tān-ā   ā-rıng-ā   ā-vā-kol-ā   ā-bıeng   ā-tūm.   Hā-nūk-chu
and   *he-running*   *his-neck-on*   *he-embracing*   *his-neck*   *he-kissed*   *And*

ā-nāy-ın   ā-mā-rāng-hā   ā-tī,   'Kā-pā,   keı-hı   ra-vān   ı-sun-ın   hā-nūk-chu
his-son   *him-to*   *he-said,*   *'My-father,*   *I*   *heaven*   *against*   *and*

nā-mā-ton-ā   pāp   kā-tha,   hā-nūk-chu   nā-nāy   nā-neı-tī-rāng   bısār   hāpen
thee-before   *sin*   *I-did,*   *and*   *thy-son*   *thy-calling-for*   *fit*   *more*

nı-māıng'   Ā-nūk-chu   ā-pā-ın   chā-kar-ngāı-rāng-hā   ā-tī,   'Ān-reng-ın
is-not'   *But*   *his-father*   *servants-to*   *he-said,*   *'All*

nēk-ā   āssā   ra-vâ   hong-choy-hlıp-ung-lā   hang-mān-sıl-roı,   ā-kūt-ā
than   *good*   *clothes*   *here-bringing-immediately-you*   *cause-to-dress,*   *his-hand-on*

kūt-sābı   hā-nūk-chu   ā-kē-ā   jotā   mān-bun-roı,   hā-nūk-chu   bū-eı-nēk-eı-sāk-ā
hand-ring   *and*   *his-foot-on*   *shoe*   *put-on,*   *and*   *food-eating*

ın-nuı-m   dāy-eı-tī-uı,   hā-ong-manā   hı-mā   kā-nāy   ā-thī-ā   ā-sē-hā,   ā-tūn-chu
merry-glad-let-us-be,   *why-not (because)*   *this*   *my-son*   *he-dying*   *he-went,*   *now*

ā-dām-rek-zeı,   ān   māng-pıel-hā,   ā-tūn-chu   ān-mān-rēk-zeı   Ā-nūk-le
he-alive-again-was;   *he*   *lost-was,*   *now*   *found-again-has-been*   *Then*

ān-nı-ngāı-hā   ın-nuı-ın-dāy   ān-phut.
they   *merry-glad-to-be*   *they-began*

Ā-mā-lāı-tāk-hān   ā-mā   ā-nāv   ūhen-pā   bondo-wā   ā-om.   Ā-nūk-le   ā-mā-hā
That-time-that-at   *his*   *his-son*   *elder*   *field-in*   *he-was*   *Then*   *he*

ā-hong-ā-hong-ā   ın-kâl-ā   ā-hong-dēn-le   ā-lām-lā-thâ-ā-ra-sā   ā-rıet
he-coming-he-coming   *house-near*   *he-to-come-about-being*   *dancing-singing-of-sound*   *he-heard*

Ā-mā-reng-hān   ın-khat-ā   chākar   ā-koı-ā   ā-rā-kel,   'Hı-mā-ngā-bı   ī-ma?'
That-time-at   *one*   *servant*   *he-calling*   *he-enquired,*   *'This-all*   *what?'*

Ā-mā-hān   ā-mān-dık,   'Nā-nāv-pā   ā-hong,   hā-nūk-chu   nā-pā
He   *he-informed,*   *'Thy-younger-brother*   *he-came,*   *and*   *thy-father*

ā-mā-rāng-hā   ā-hoı-rıem-ın   ā-mān-jeı,   ā-mā-rāng-ın   bū-nēk-rāng   mı
him   *wholesome-state-in*   *he-recovered,*   *this-sale-for*   *food-eat-to*   *people*

phun-koı   ā-tha'   Āmā-sık-hān   ā-mā-hā   ā-tāk-ā-mān-sı-ā   sung-ā   seye-rāng
invitation   *he-made'*   *This-on*   *he*   *he-angry-getting*   *inside*   *go-to*

jot-māk,   ā-mā-reng-hān   ā-pā   peyenā   ā-hong-ā   ā-mâ   therem   Ā-nūk-chu
wished-not,   *this-at*   *his-father*   *outside*   *he-coming*   *him*   *coaxed*   *But*

ā-mā   ā-chong-ā   ā-pā-rāng   ā-tī,   'En-râ,   keı-mā   hı-tūk   kūn-hın
he   *he-replying*   *his-father-to*   *he-said,*   *'Lo,*   *I*   *so-many*   *years-these-in*

nā-chākar   kā-chang,   veı-khāt-lo   nā-chang   kheı-el-māıng   hān-lo   nang-ın
thy-servant   *I-am,*   *time-any*   *thy-word*   *I-disobeyed-not,*   *yet*   *thou*

kāmāl-nagāı-bīlā   ın-nu-ın-dāv-nā-rāng   veı-khāt-lo   ın-khat   kel-te   nā-pē-māk-cheı
friends-with   *merriment-for*   *time-any*   *one*   *kid*   *thou-gavest-not,*

imotile-chu   hi-mī   nī-nīv   nī-nei-nūn   naṭi   ā-choi-ā   ā-rā-sāk   ā-rā-pāi,
but   *this*   *thy-son*   *thy-property*   *harlots*   *he-taking*   *he-enjoyed*   *he-roasted,*

i-mī   ā-hong   i-tung-lo   nang-in   ā-mā-rāng-in   bū-nŏk-rāng   mi   phun-koi
he   *he-came*   *he-arriving*   *thou*   *his sake-for*   *food-eat-to*   *people*   *invitation*

ā-thī'   Ī-mī-sīk-hīn   i-pī-in   ā-mī-rīng-hā   ā-tī,   'Kā-nāy, kūm-pā-leon-tōng
modest   *That-on*   *his-father*   *him-to*   *he-said,*   'My-son, year-all-through

ki-hīlī   nī-om,   hī-nūk-chu   ki-nei-nūn-kī   nā-tā   korong,   ā-mūk-chu   kei-ni
me-with   *thou-art,*   *and*   *my-property*   *thine*   *(?),*   *but*   *we*

kīn riv-isīn-ī   in-m-in-dāv-rīng-in   ā-om, hā-ong-manā,   hi-mā   nā-nāy-pā
ree-jevous-becoming   *merriment-for*   *it-is, why-not?*   *this thy-younger-brother*

ā-thī-ī   ā-sē-hā,   ā-tūn-chu   ā-dīm-rek-jei,   ān   māng-piol-hā,   ā-tūn-chu
he dying   *he-went,*   *now*   *he-revived-again,*   *he*   *lost-was,*   *now*

in min-rek-jei'
found-again-has-been '

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

HALLĀM

SPECIMEN III.

(SYLHET.)

(*A. Porteous, Esq., I.C.S., 1900.*)

In-khāt reng-ın ā-mā ā-nāy ā-chın-tāk-rāng ā-tī, 'Keı kā-thī-tıh
One king his his-son youngest-to he-said, 'I I-dying-time

nang-ın ī-mâ thâng-ın?' Reng nāy-ın ā-tī, 'Nang nā-thī-le keı
thou what do-wilt?' King's son he-said, 'Thou thou-dying I

ın-khāt reng ın-ā seyeng-kā-tī, hā-nūk-chu tīng-kā-tī āng-hın "Keı
one king's house-to go-I-will, and say-I-will thus "I

ā-mâ ı-te re-māıng, ımotıle-chu ȷesa ā-thâ-rāng nā-nı-tī ā-mā-hā
ıdıot-am anything know-not, but whatever do-to thou-sayest that

thâng-kā-tī."' Reng ā-thī-le ā-mā-ın āng-hān ā-thâ Ā-mā-tāk-ā reng
do-I-shall"' King he-dying he thus he-did That-place-at king's

sā-nū ā-mā-hā dā-bā beng-rāng-ın ā-dân Hā-mā reng-sā-nū
daughter hım tobacco prepare-to she-kept That king's-daughter

kotoāl ā-nāy leī-le ā-om, hā-nūk-chu anıkhu-ınȷomā ānā-chong-en Kotoāl
kotwāl his-son with she-was, and day-every they-talked Kotwāl

ā-nāy-ın ā-tī, 'Hā-mā mı hı-le keı-nı eı-chong ā-reng-ın reye-pāk-ā-tī'
his-son he-said, 'This man thıs our conversation all know-all-he-will'

Reng-sā-nū ā-tī, 'ā-mā ā-mâ-keng ī-te rē-māk' Ā-mā-nūk-le
Princess she-said, 'he ıdıot, anything understands-not' This-after

ān-nı-ngāı-hā ā-lāk-pā rām-mōl-ā ā-sē-rāng ānā-chong-māı. Ā-rīet-ā reng
they distant country-to going-for they-talking-were He-knowing king's

nāy-ın kotoāl-ā-kom ā-mān-rīet, 'Nang nā-nāy ā-vīen ȷān ār-khōn-ā
son kotwāl-to he-communicated, 'Thy thy-son to-day night cock-crow-at

reng-sā-nū leı-le seeng-ān-tī' Kotoāl ā-rīet-ā ā-mā ā-nāy-hā ā-sur-tıt-ā
princess with go-they-will' Kotwāl he-knowing his his-son-that he-seizing

ā sıe Reng nāy-ın kotoāl-ā-nāy-ā-sā-kor-hā ā-choı-ā kumārī-ā-kom
he kept King's son kotwāl-his-son-his-pony-that he-taking princess-to

ā-sē-ā ā-vā-tī, 'Thâ-sē-reı' Ānā-sē-ā ālāk dese ānā-tung-nūk-le
he-going he-said, 'Go-let-us' They-going distant country they-arrived-having

kumārī ā-rıet, 'Hı-mā-hı kotoāl-ā-nāy nı-māk' Ā-mā-hān reng nāy-ın
princess she-knew, 'This kotwāl-his-son ıs-not' Then king's son

kumārī-ā-kom ān rıet-puı. Imotıle-chu ā-mā-lāı-hān ān-nı-ngāı
princess-to he revealed-himself But that-time-that-at they

ân-kut-ī   sum-puīsā   ā-sāk-rāng   alek-te-lo   ā-māk   Ā-nūk-chu   rong-sā-nū
their hand-in   *money*   *eating-for*   *anything*   *was-not*   *But*   *princess*

ıu-khıū-ā   rīng-kāchāk   vā-tok   ā   nei,   reng   nāy-hā   ā   tīr-ā   ā-jōr-rāng
one   *gold*   *duck*   *she had,*   *king's*   *son-that*   *she*   *sending*   *sell-to*

a-man-choı   Hā-nūk-chu   mı-ın   ā-on-rang   ān-tī-le   reng   nāy   ā-tī,
she-gave   *And*   *people*   *seeing-for*   *they-saying*   *king's*   *son*   *he-said,*

'Rāng-kāchāk   mu-rāng-ī-chung-ā   tuı-le   en-roı'   Hā-nūk-chu   hı-mā
'*Gold*   *plate on*   *water-with*   *see*'   *And*   *that*

rım-mōl-ā   reng   penā   rāng-kāchāk   mu-rīng   ā-mo   hā-pen   ā-māk-ngaı
country in   *king*   *excepted*   *gold*   *plate*   *there-was*   *more*   *there-was-none*

Hā-nūk-chu   reng   vā-tok   ā-en-ā   ā-mā   ā-man   ā-rā-kel   Reng   nāy-ın
And   *king*   *duck*   *he-seeing*   *its*   *its price*   *he-enquired*   *King's*   *son*

ā   tı,   'Keı-mā   hı-mā-tāk-ī-hın   ın-dıng-kā-tī-ā   pıl   kāng   kıl-man-lık-ın
he said,   '*I*   *this-spot in*   *stand-I-will-and*   *earthen*   *clods*   *sides-four-on*

vor-kı-tī-le   ā-tun-dor   hā-mā-tūk-hā   ın-khāt-ā   pang   nā-sın-ī,   ī-tūk-mā
throw-I-will-and   *it-goes-as-far*   *so-far*   *one*   *fence*   *thou-making,*   *how-much*

neı nūn   ā-keng?   hī-tūk-hī   nā-neı-pek-rāng'   Ā-mā-īng-hān   ā-tī-le
articles   *it-contains?*   *so-much*   *thou-give-wilt*'   *This-like*   *he-said-having*

reng   pang   ā-sın   Ā-mā-hān   neı-nūn-lo   mān-sıp-māk-ā   ā-tho ın   an-jāk-ā
king   *fence*   *he-made*   *That*   *things-with*   *filled-not-being*   *himself*   *ashamed-being*

reng   nāy-hā   ā-mā   ū-rīm   ā-pık-ā   ā-mā   rong-hā   ā-rot-ā   ā-sē
king's   *son-this*   *his*   *his land*   *he-giving*   *that*   *king-that*   *he-fleeing*   *he-went*

Hā-nūk-chu   reng   nāy-ın   kumārı   a-vā-ro-ā   ā-mā   rām-hān   reng
And   *king's*   *son*   *princess*   *he-fetching*   *that*   *land that-ın*   *king*

ānī-chang-ī   ānī-em
they-being   *they lived*

FREE TRANSLATION OF THE FOREGOING

THE STORY OF A PRINCE

A king said to his youngest son, 'what will you do when I am dead?' The prince said, 'when you die, I shall go to a king's house and tell him that I am an idiot and understand nothing, but shall do whatever one tells me to do,' and he did so when the king was dead. The daughter of the king of that place employed him to prepare her tobacco The king's daughter used to meet with the kotwâl's son and talked with him every day The kotwal's son said, 'this man will know what we talk about,' but the princess replied that the man was an idiot and understood nothing Then they talked of going to a distant land The king's son understood it and said to the kotwâl, 'your son will go away with the princess this night, at day-break' Having known this the kotwâl seized his son and kept him back The prince getting upon the pony of the kotwâl's son went to the princess and said to her, 'let us go' When they reached the distant country the princess learnt that this was not the kotwâl's son The prince then revealed himself to the princess But they had no money in their hands for maintenance The princess,

however, had a golden duck which she made over to the prince to sell, and if any one wanted to see it, the prince asked for a golden plate with water to put it upon   In that land none but the king had golden plate, and seeing the duck, the king enquired what its price was   The prince said, ' I shall stand here and throw clods of earth all round me, and you will fence the ground as far as the clods go, and fill the space with various articles '   Being told thus, the king made a fence which could not be filled with articles , and being ashamed he gave his kingdom to the prince and fled away

The prince then brought in the princess and lived there as a king

accurate opinion of the pronunciation   Thus, *á* and *ō*, *ai* and *ē*, respectively, are used
for the same sounds   For instance, *rá* and *rō*, the suffix of the imperative, *tlai* and *tlē*, to
run, *pai*, *pē*, and *pēk*, to give   The *i* of the suffix *in* may apparently be dropped after a
preceding vowel, thus, *pā-in* and *pān*, by the father   The use of aspirated letters is rather
inconsistent   Thus, *khát* and *lát*, one, *phūng* and *pūng*, stomach, etc.   *Ph* seems usually
to be pronounced *f*, thus, *phák* or *fák*, eat, *phēi* or *fēi*, foot   *Dh* and *th* are both written
for *d* in the list, in the termination *ding*   I have always written *d*, as do the specimens
T and *t* occur in the same word, thus *tlē* or *tlai*, to run.   Consonants are occasionally
silent, thus, *phák* and *phā*, to eat.   We once find *rēn-lā* instead of *rēng-lā*, all, but the
pronunciation is probably the same in both cases   A euphonic *y* is sometimes written;
thus, *nai-yā* or *nai-ā*, under   A consonant is sometimes doubled, thus, *allā* or *ālā*, far,
ommā or *ám ā*, being, etc

Articles—The numeral *lhát*, one, is used as an *indefinite article*, and demonstra-
tive pronouns or relative clauses supply the place of a *definite article*

Nouns.—The word *pā*, father, occurs twice in the form *ká-pā*, thus, *lē lā-pā*, my
father, *ā-ni lā-pā*, his father   But usually *lē pā*, *ā pā*

Gender—Gender is only apparent in the case of animate beings   Different words
may be used for the two sexes   Thus *pā*, father, *nū*, mother   *pā-sál*, man; *nū-pāng*,
woman.   In other cases suffixes are used to denote the gender   Such are, in the case of
human beings, *pā*, male, *nū*, female   In the case of animals the male suffix is *chal*, and
the female *pūi*   Thus, *nái-pā*, son, *nái-nū*, daughter   *sā-l or chal*, horse, *sā-l or pūi*,
mare

Number—The suffix of the plural is *hēi*; thus, *tēn-hēi*, friends

Case—The *Nominative*, the *Accusative*, and the *Dative* do not take any suffix
The subject of a transitive verb is usually distinguished by the suffix *in*, denoting the
agent   The verb may be a participle or an infinitive, thus *rák-in phál-nā lál*, the pigs-by
eaten husks   The *Genitive* is expressed by putting the stem, without any suffix, or
repeated by means of a pronoun, before the governing noun, thus, *nang-mā pā nái*, thy
father's sons, *mā sā-l or ā-l ūm i-jā-lā-mā*, this horse its years how-many?   The
suffix *tā* is sometimes added, thus, *lai-mā pā-tā lō-mūnā sēlá-hēi*, my father's hired
servants

The *Locative* is formed by means of the   suffixes *ā* and *in*   *In* is also used to
denote the agent (see above) and the instrument, thus, *rū-in*, (bind) with ropes   Other
postpositions used to denote the various relations of nouns are   *lái-ā*, between, *nai-ā*,
under, *mā-teng*, before, *nēng*, in, for, *nēng-ā*, in, to, from; *nūng-ā*, behind, *pōā*, out
of, *rōal in*, gathering, with, *rū-ai*, from, *sūng-ā*, in, *tai ā*, in, etc

Adjectives.—Adjectives usually follow the noun they qualify, and suffixes are
then added to them and not to the qualified noun.   Thus, *mi thā nēng-ā*, man good
to   The suffix of comparison is *nēl -in* or *ning-in*   Thus, *ā far-nū nēk-in ān-sang*, his
sister than tall, *rēn-lā ning-in pōan thā*, all than cloth good

Numerals—The numerals are given in the list of words   They follow the noun
they qualify   *Pā* in *pā-lát*, one etc   is probably a generic particle   But I cannot find
any rule for its use.   Thus we find *mi-rēm pā-lát* and *mi lhát-lā*, one man, *Kā* in *lhát-
lā* etc   is perhaps identical with the *lā* in words such as *jā kā*, whatever   *rēng lā*, all
tai-kā, short, *lām-lā*, much, *i-lā*, any, *āng-lā*, like, etc

Pronouns —The following are the *Personal pronouns*, to which the ordinary suffixes may be added —

Singular	Plural
kai-mā, I	*kai-mā ni*, *kai-ni*, we
kai mā, *kī*, my	
kai mā tā, mine	*kai-mā-ni-tā*, *kai-ni-tā*, ours
nang-mā, thou	*nang-mā-ni*, you
nang mā, *nai*, thy	
nang mā tā, thine	*nang-mā-ni-tā*, yours.
ā-ni, *ān*, he	*ān-mā-ni*, they
āni, *ān ā*, his	
ā ni-tā, his.	*ān-mā-ni-tā*, theirs

To these forms must be added the pronominal prefixes used before verbs   In the singular they are identical with the short possessive forms, *kē*, *nai*, *ā*   The plural forms are *kāin*, *nain*, and *ān-in* or *ān*, and these may probably also be used as possessive pronouns with nouns and postpositions.

The following *Demonstrative pronouns* occur —

Hā, this , *ki*, this , *mā*, that , *sā*, that , *mā-hi*, that, he

Relative pronouns —Participles and verbal nouns are used in relative clauses, thus, *căl-in phăl-nā l il*, pigs by eaten husks, *mā hăng-tik-in*, he coming-time at

Interrogative pronouns —Tū-mā, who? *ī-mā*, what? *ī-yā-kā-mā*, how many? *i-ding-ma* why ? Thus, *tū-nāi-mā*, whose son? *mā-hēi ī mā*, these what?

Indefinite pronouns — Hā, any, *tū-l hám*, anyone   *Khám* in *tū-khám* seems to mean 'even', thus, *til tik-khám*, time-time even, once even

Verbs —Verbs may be conjugated in person and number by means of pronominal prefixes   These are as follows   *kē* or *kai*, I, *kāin*, we   *nā* or *nai*, thou , *nāin*, you   *ān* or *ā*, he, she, it , *ān* or *ān in*, they   The use of these prefixes is very inconsistent, and they are often dropped

The root alone, without any suffix, is freely used to denote present and past times   Thus, *kai-mā lal*, I go , *ān-mā-ni lung-tlāi-tir*, they merry-to-make-began , *kai-mā sir*, I have walked , *ā ni hál*, he is-grazing

The suffix of *Past tenses* is *tā*, thus, *kai-mān kē hem-tā*, I struck , *ān pā-in ā-ni mā tā*, his father him saw

The suffix of the *Future* is *ding*, thus, *kai-mā thá-in kē pā nēng-ā kāl-ding*, I arising my father to go-will

The suffix of the *Imperative* is *rō* or *rá*, thus, *pē-rō*, give, *choy-rá*, bring, draw , *būn tir rō*, to-wear cause you   A first person plural is formed by means of the suffix *rang*, probably a suffix of the future   Thus, *kai-mā-ni phăk-in lung-tlāi-rang*, us eating merry-make-let   See also Infinitive, below

The simplest form of the *Infinitive* or *Verbal Noun* seems to be the root alone   A common suffix is *nā*, thus, *kāl-nā*, to go , *phăk-nā*, to eat, food.   It will be observed that this form is constantly given in the list of words to translate the verbal roots   Thus, *hong-nā*, come , *ngir-nā*, stand, etc   Infinitives of purpose are formed with the suffixes *ding* and *rang*, thus, *kal-nā-ding-in*, grazing-for , *phăng-kháf ding ning-tā*, belly-fill-for

2 B

wished, *kai-mā tēn-hēi rōal-in lung-tlāi-rang*, my friends with feasting-for   Compare also *ā-ni-ding-in*, his-sake for.

Participles —The root alone may be considered as a *Relative participle* in *mā háng-tik-in*, he coming-time-at   The same meaning has the verbal noun ending in *nā*, thus, *vāk-in phāk-nā kāk*, pigs-by eaten husks, *mā jál-ā ám-nā mi*, that country-in residing man   The suffix *i-lā* is used to form a *Conjunctive participle*, thus, *bāk-ilā pē-rō*, dividing give   The locative suffixes *ā* and *in* form *Conjunctive* and *Adverbial participles*   Thus, *in-ā nēngā ám ā hai-tā*, house near being he heard, *kai-mā thā-in kāl-ding*, I arising go-will, *phāk-in lung-tlāi-rang*, eating let-us-rejoice   The second specimen uses *ē* instead of *in*, thus, *sōal-ē*, being tired

There is no *Passive voice*   The suffix *in* after the subject of a transitive verb denotes the active   But its use is somewhat inconsistent, and its absence does not, therefore, always show that the verb is in the passive voice   The context must be consulted Thus, *nāng-mā nāi-bung hi bai-tā nūng-ā mū-tā*, thy brother this lost-was afterwards found-was.

Compound verbs —No prefixes occur in the specimens   *Causatives* are formed by means of the verb *tir*, thus, *kāl-tir*, to cause to go, to send   *Desideratives* are formed by adding *nám*, to wish, thus, *kāl-nám-māk*, to-go-wished-not   *Thēi* means ‘to be able’ ‘to be allowed.’   Thus, *kai om-thēi*, I may be   Other words used as the last part of compound verbs are   *ēm-ēm*, exceedingly, *jā*, completely, *khir*, back, again, *khul-khul*, to be about, etc

The *Negative particle* is *māk*, thus, *kāl-nám-māk*, to-go-wished-not   Another negative, *na*, occurs twice after *pē*, to give, thus, *pē-na*, gave not   A third negative, *lai*, occurs in *ā-thā-lai*, good-not, bad, *ai-lai*, obey-not, *ai-lai ā*, disobeying, against

The *Interrogative particle* is *má* or *mō*, thus, *tū-nēng-ā má*, whom from ? *i-hang-mo*, why ? because, etc   See also Interrogative pronouns, above

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

LANGRONG

(STATE, HILL TIPPERAH.)

Mīrēm	pākāt-ā	nāɪ	nɪkā	nēɪ		Mā	lāɪā	nāɪ-pāng ɪn	ā-nɪ kā-pā	nēngā
Man	*one-to*	*sons*	*two*	*were-got*		*Them*	*among*	*younger*	*his father*	*near*

ā-tɪ-tā,	'kē kā-pā,	sūmpūn	kaɪ-mā mū-nā	jākā	bāk ɪlā	pē-rō'	Mā	lāɪā
said,	*'my father,*	*of-goods*	*I getting*	*all*	*dividing*	*give'*	*Them*	*among*

sūmpūn	bāk-ɪlā	pē-tā	Taɪkā	nūngā	nāɪpāng	nāɪn	rēngkān	rōal-ɪlā
goods	*dividing*	*gave*	*Short*	*after*	*younger*	*son*	*all*	*gathering together*

jâl-ā-lā-hān	kāl-tā,	chūn	mā-hɪn	ā-nɪ	sūmpūn	tāmtāmkā	jâr-ɪlā
country-a-far-to	*went,*	*and*	*there*	*his*	*goods*	*in-plenty*	*spending*

ā-pāy-tā	Mā rēngkān	jâr-jā-ɪn		mā	jâlā-hān	bū-ngēɪ-ēm-ēm-tā,
he-squandered	*He all*	*spent-entirely-having*		*that*	*country-ɪn*	*famine-dire-arose,*

chūn mā āntākā tūl	Mā	tɪk-ā mā mā	jâl-ā	âm-nā	mɪ	khātkā	nēngā
and he want-ɪn fell	*That*	*time-at he that*	*country-ɪn*	*resident*	*person*	*one*	*near*

kāl-tā,	mā	mɪ	ānɪ	vâk	hâl-nā-dɪngɪn	laɪ-ā	kāl-tɪr-tā	Nūngā mā vâk-ɪn
went,	*that*	*man*	*his*	*pigs*	*grazing-for*	*field-ɪn*	*sent*	*Then he pigs*

phâk-nā	kâk phâk-ɪn	phūng-khâf-dɪng	nɪng-tā,	chūn	tū-khâm	ān	pē na
eaten	*husks eating*	*belly-fill-to*	*desired,*	*but*	*any one*	*him-to*	*gave-not*

Nūngā	mēng-ɪn	ān tɪ tā,	'kaɪ-mā	pā-tā	lō	mūnā	sēlâ-hēɪ
Then	*coming to-senses*	*he said,*	*'my*	*father's*	*salary*	*receiving*	*servants*

tāmkā	phâk-nā tērâ	mū-thēɪ-tā,	chūn	kaɪ-mā mā-hɪn	ngēɪ-ɪn	thɪ-khul-khul
plenty	*eatable things*	*get-could,*	*and*	*I here*	*hunger-ɪn*	*dying-am*

Kaɪ-mā	thâ-ɪn	kē-pā	nēngā kāl-dɪng,	mā nēngā hɪl-dɪng,	"kē pā,	kaɪ-mā
I	*rising*	*my-father's*	*near go-will,*	*him near say-will,*	*"my-father,*	*I*

tēorāl	aɪ-laɪ-ā	chūn	nāng-mā	nēngā	bānɪsāl	kē	thō-tā,	kaɪ-mā nāng-mā
heaven	*against and*	*you*	*near*	*sɪn*	*I have-committed,*	*I*	*your*

nāɪ	tɪyā	tɪ-thēɪ-māk,	kaɪ-mān nāng-mā	lō	mū-nā	sēlâ	khātkā
son	*saying*	*say-may-not,*	*me your*	*salary*	*receiving*	*servant*	*one*

āngkā	âm-tɪr-rō"'	Nūngā	thâ-ɪn	ā-pā	nēngā kāl-tā	Chūn	kār-ālā
like	*be-let"'*	*Then*	*rising*	*his-father*	*near went*	*But*	*at distance*

âm-tɪk-ā	ān	pâɪn	ā-nɪ mū-tā,	chūn	ngāɪ-ɪn,	tlē-ɪn,	kāl-ɪn ān
being-time-at	*his*	*father*	*him saw,*	*and*	*compassionate-being,*	*running,*	*going his*

rɪng-ā	kōa-ɪn	ā-dâp-tā	Nāɪn	ān tɪ-tā,	'kē-pā,	kaɪ-mā	tēorāl aɪ-laɪ-ā
neck-on	*holding*	*he-kissed*	*Son*	*he said,*	*'my-father,*	*I*	*heaven against*

chūn	nāng-mā	nēngā	bānɪsāl	kē	thō tā,	kaɪ-mā nāng-mā	nāɪ tɪyā
and	*you*	*near*	*sɪn*	*I*	*have-committed,*	*I your*	*son saying*

tı-thēı-mǎk'   Chūn   pāın   ā-nı   sēlā-hēı   nēngā   tı-tā,   'rang-rang-ın
say-may-not'   But   father   his   servants   near   said,   'quickly

rēnkā-nıngın   pōan   thā   chā-ın   māhı   sıl-tır-rō,   māhı   kūt-ā   kūt-būn,   chūn
all-than   cloth   good   bringing   him   put-on;   his   hand-on   ring,   and

phēı-ā   phēıkok   būn-tır-rō',   chūn   kaı-mā-nı   phāk-ın   lung-tlāı-rang,   hā-lāı-nēng
foot-on   shoe   put-on',   and   we   eating   merriment-make-will,   for

kaı-mā   nāı   hı   thı-tā,   nūngā   dām-tā,   baı   nūngā
my   son   this   died,   afterwards   alive-came,   having-been-lost   after

mū-tā'   Nūngā   ān-mā-nı   lung-tlāı-tır.
found-has-been'   Then   they   merry-making-began.

Chūn   ā-nı   nāı   ū-lıēnā   lāı-ā   āmā   Mā   hāng-ın   ın-ā   nēngā   ām-ā
And   his   son   elder   field-ın   was   He   come-having   house   near   being-on

lāmnā   chūn   khāng-rı   haı-tā.   Mā   tık-ā   mā   sēlā   khātkā   nēngā   kaı-ılā
dancing   and   music-sound [heard   That   time-at   he   servant   one   near   called-having

ān   nēngā   dan-tā,   'mā   hēı ı-mā ?'   Ā-nı   ān   nēngā   hıl-tā,   'nāng-mā   nāı-
him   near   asked,   'this   all   what ?'   He   him   near   said,   'your   brother-

bung   hāng-tā,   chūn   nāng-mā   pāın   phāknā   tāmkā   dıl-tā,   ı-hāng-mō
younger   come-has,   and   your   father   food   great   has-prepared,   because

ā-nı   māhı   dām-ın   mū-tā'   Chūn   māhı   nār-tā,   ın-sūngā   kāl-
he   him   sound-health-ın   got-has'   But   he   angry-became,   house-ın-sıde   to-go-

nām-māk,   nūngā   ān   pā   ın-pōā   hāng-ın   nāı   nēngā   tāng-
wished-not,   then   his   father   house-outside   come-having   son   near   answered-

hıl-tā   Chūn   ān   tāng-khır-hıl-tā   ān   pā   nēngā,   'ēn-rō,   kūm   khōa
said   But   he   answering-back-said   his   father   near,   'lo,   year   every

kaı-mān   nāng-mā   phāk-tır-tā,   nāng-mā   tāng   ı-kā   tık-tık-khām
I   you   served,   your   order   any   ever

aı-laı-māk;   chūn   tık-tık-kham   kēl-tē   khātkā-kām   pē-na,   chūn   kaı-mā   tēn-hēı
transgressed-not;   still   ever   kid   one-even   gave-not, that-ın   I   friends

rōalın   lung-tlāı-rang,   chūn   nāng-mā   nāı   māhı   nātı   rōalın   nāng-mā
with   merriment-making-for,   but   your   son   this   harlots   with   your

sūmpūn   phā-jā-ılā   mā   hāng-tık-ın   mā-tık-ā   nang-mā   ānı   dıngın   phāknā
goods   eaten-up-having   he   came-when   that-time-at   you   him   for   food

tamkā   dıl-tā'   Chūn   māhān   ān   nēngā   hıl-tā,   'kē-nāı,   nāng-mā   nıntınā
great   prepared'   But   he   him   near   said,   'my-son,   you   always

kaı-mā   nēngā   ām-tā,   chūn   kaı-mā   ām   jākā   rēnghān   nāng-mā-tā   Chūn
me   near   were,   and   my   being   whatever   all   yours   But

tlaı-nā   chūn   ın-dāı-nā   dān   ā-chāng-tā,   hā-lāı-nēng   nāng-mā   nāı-bung
merry   and   joyful   proper   it-has-become,   for   your   brother-younger

hı   thı-tā   nūngā   dām-tā,   ' baı-tā,   nūngā   mū-tā'
this   died   afterwards   alive-came,   was-lost,   afterwards   found-has-been'

TIBETO-BURMAN FAMILY   KUKI-CHIN GROUP

LANGRONG.

(HILL TIPPERAH)

SPECIMEN II

A KUKI FOLK-SONG

Rĭngă   rōalĭ   thăng   bāpōal
All   being together   spreading-wings   Dhanēsh-bird

Ă-lăm-ĭ   sōalĭ   lŭng-dĭ   lūng   kĭng-ē
They-dance   being-weary   joy with   mind   is-mad

Mōkămī   sŭ-tĭ   thĭ-poan,
Molāmā-in   flag   striped cloth,

Bōngă   dĭpnō   sōalĭ
Flying   mind   is-tired

Lŭng-dĭ   lūng   kĭngĭ
With-joy   mind   is-mad

FREE TRANSLATION OF THE FOREGOING

We shall all being together dance like the Dhanēsh bird spreading (as it were) our wings and become weary Our mind is mad with joy Like the flag over the Mōkāmā (a sacred building of Muhammadans) our mind flutters and is mad with joy

AIMOL

Aimol is spoken by a small tribe in the hills round the valley of Manipur. There is also a small settlement at Aimol, a village in the southern part of the valley. There are stated to be only small remnants left of the tribe, and the total number of speakers is estimated to be between 500 and 1,000. The Aimols, who assert that they have come from the direction of Tipperah, are mentioned by Messrs McCulloch and Damant. Compare the Authorities quoted under Kōm, Chiru, etc. But no authority gives a description of the tribe or an account of the language. The remarks on Aimol grammar which follow are, therefore, entirely based on the texts printed below. These comprise two specimens and a list of standard words and phrases, prepared by Babu Bishaiup Singh in the Aimol village in the valley of Manipur. The second specimen, an Aimol folk-tale, gives a very good idea of the language. I have hyphened out the single words and altered the translation in several points. Aimol is apparently less influenced by Meithei than most other dialects of the Manipur State, and this influence is almost entirely confined to the vocabulary. In all essential points of grammar the dialect is closely related to Rāngkhōl and connected languages.

Pronunciation —The marking of long vowels is not consistent and apparently not always correct. *U* is always marked as long, and *o* as short. In other cases we find the same vowel sometimes marked as long, and sometimes as short. Thus, *la* and *lā*, my, *kārā* and *kāra*, among, *a-tār* and *a-tar*, old, *ngāi* and *ngai*, many, used as a plural suffix, *māi-lung-am* and *ma-ton*, before, etc. The vowels of prefixes are sometimes dropped. Thus, *a-rmai*, his tail, but *la-ra-mai*, my tail, *na-ming i-mo n-ti* (i e, *na-ti*), thy-name what thou-callest? Some vowels are interchangeable. Thus, the intensifying suffix *lo* is also written *lū* and *lē*, the indefinite particle *om* also occurs as *ūm*. *Ai* and *ē* are interchanged, thus, *a-laih-om* and *a-lēh-om*, he was. *Aū*, *āo*, and *ao* seem all to denote the sound *ā*. Compare *haūng* and *hong*, come, *lhaom* and *lhaūm*, a certain fruit, *chāok* and *chok*, to buy. Concurring vowels are often contracted. Thus, *a-mā-in* and *a-mān*, he, *chēng-ka-ta*, i e, *chē-ing-la-ta*, going, *a-ta*, saying, from *ti*, to say, plus the suffix *ā*, etc. The form *tēng*, in, which occurs beside *tiyēng* and *tiyang*, is probably of the same kind. The *y* in *tiyēng* is euphonic, while *ya* in *tiyang* is probably written for *ē*. The diphthongs *ūā* and *ūo* are usually written *ūwā* and *ūwo*. Thus, *lhūwā*, village, *pūwon*, cloth. *Y* and *w* are also euphonic in words such as *a-chē-yā*, going, *a-mū-wā*, seeing. *D* is euphonic in *an-d-rēng-ā=an-rēng-ā*, all. *W* is probably written for *ū* in *swok*, slave, *niwom*, wish, etc. *W*, *v*, and *b* are interchangeable, and probably all written for *w*, thus, *won* and *bon*, belly, *ha-wā* and *ha-vā*, that. *L* and *r* interchange in *lū-fai*, rupee, *rū-fai*, silver. Final consonants are usually softened when a vowel is added. Thus, *chāk*, eat, *chāg-ā*, eating, *lūt*, enter, come, *a-lūd-a*, coming. Final consonants are sometimes silent. Thus, *mah* and *ma*, not, *alāk*, far, but *i-dor-mo la*, how far? Final *ng* seems often to be very faintly sounded. Thus, *lan-tho-in-la-ta*, for *lan-tho-ing-ka-ta*, arising. *N* in *a-sēn-pē-yoi*, he divided, is probably only written for *m*, before *p*. Compare *va-sēm-ro*, divide. *Oham*, word, command, seems to be identical with *chaūng*, word. Both are probably written for *chāng*. *N* is often doubled between vowels. Thus, *inn-ā*, for *in-ā*, house-in, *ka-ēn-nā*, for *la-ēn-ā*, I examining, etc.

Prefixes and Suffixes —Most of the prefixes and suffixes which occur in Aimol have a distinct meaning of their own and will be dealt with below. Only a few prefixes

are used in a wider sense Thus, *a*, in *a-sā*, good , *a-m-lām*, dance , *kan*, in *kan-kan-royā*, together , *ma*, in *ma-chial*, salt , *ma-luk*, worthy , *ma-tūm-pā*, young , *ra*, in *ra-bū*, nest , *ra-mai*, t ul , *ra-i aqa*, very, etc.

Articles.—There are no articles The numeral *khat* or *an-khat*, one, is used as an indefinite article, and pronominal prefixes, demonstrative pronouns, and relative clauses are used in order to convey the idea of definiteness

Nouns.—The prefixes *a* and *ka*, which often occur before nouns denoting relationship and parts of the body, are the possessive pronouns of the third and first persons Thus, *a-pā*, his father , *ka-char-nū*, my-sister , *i-kā-nū*, i e , *ū-ka-nū*, alas , lit O my mother

Gender is only apparent in the case of animate nouns It is distinguished by means of suffixes, and, in the case of human beings, also by using different words Thus, *a-pā*, father , *a-nu*, mother *pa-sal*, man , *nū-mai*, woman *pa-sal nāi*, man young, boy , *nū-mai nai*, girl *a-nāi pa-sal nāi*, his-son boy, son , *a-nāi nū-mai nāi*, daughter *Pasal* is also used as a male suffix , thus, *nāi pasal*, child male, son The usual suffixes are, in the case of human beings, *pā* and *nū*, and, in the case of animals, *a-chal* and *chal*, male, and *a-pui*, female Thus, *sicok-pā*, a male slave , *a-lom-nū*, his-wife *sē-kor a-chal*, horse , *se-kor a-pui*, mare *kēl chal*, a he goat , *kēl a-pui*, a she-goat

*Number.—*There are two numbers, the singular and the plural When it is necessary to mark the plural some word conveying the idea of plurality is added , thus, *sicol ngāi*, servant many, servants , *a-tar-ngai*, old creatures , *sē-kor a-chal tam*, horse male many, horses , *lū-fai a-tam*, rupee many, these rupees.

*Case.—*The *Nominative* and the *Accusative* do not take any suffix. *Ko* is often added in order to emphasise the noun Thus, *su-kor a-ngoi-pā yāfal-ko*, horse white's saddle , *a-mā man-ko*, that-of the-price The suffix *in*, by, by means of, denoting the agent, is usually added to the subject of a transitive verb Thus, *a-swok-pā-n-ko a-lai-sāng-ā*, his-servant-male he answered , *kai-kūong-in ka-ēl a-pēr*, shrimp my-thigh it-bit The *Genitive* is often expressed by simply putting the governed before the governing noun Thus, *ia-pā swok ngāi*, my father's servants The governed noun is often repeated by means of a possessive pronoun prefixed to the governing noun Thus, *fai-bāng a-ra-bū*, ant its-nest, ants' nest , *rūl a-rmai*, snake its-tail, the snake's tail The *Vocative* does not require any suffix, but an *ē* is sometimes prefixed , thus, *ē-pā*, O father Other relations are indicated by means of postpositions Such are *ā*, in, on, to, with , *da* and *dā*, in, on, in, of, by means of, *larā*, among, *māi-kūng-am* and *ma-ton*, before, *mū-mag-a*, getting-not, without, *nūk-tieng* and *nūg-ā*, back-at, behind, *sūng-ā*, in, *tieng*, *tēng*, *tiyang*, in, at , *yāng*, on , *yēng* and *yēng-ā*, to, from, etc

Adjectives.—Adjectives are usually preceded by the prefix *a* , thus, *a-sā*, good , *a-sāng-a*, high A prefix *ma* occurs in *ma-tūm-pā*, younger The suffix *pā* in this and in other adjectives is a suffix of the relative participle The usual verbal suffixes are added when the adjectives have the function of a verb , thus, *a-sāng-yoi*, he is tall. Some adjectives have, according to the list of words, two forms according to the number of the qualified noun Thus, *a-sā nū-mai*, a good woman , but *a-sāi nū-mai ngāi*, good women There are no instances in the specimens to show the application of this extraordinary rule Adjectives usually follow, but occasionally also precede the noun they qualify The particles of comparison are *nēg-ā* and *kārā* , thus, *a-char-nū nēg-ā a-nāi-pang-pā a-sāng-yoi*, his-sister than his-brother he-tall-is , *an-d-i ēng-ā kārā a-sāng-a*, all

among tall, tallest   A kind of superlative is also effected by adding *cak*, thus, *pūwon a-sā-tak*, cloth good-much, the best cloth.

Numerals.—The numerals are given in the list of words   They follow the noun they qualify   *An* in the first three numerals is probably a generic prefix, but I fail to see the rule for its use   Thus, we find *pasal an-khat*, and *pasal khat*, a man   There are no traces in the specimens of other generic prefixes   In *a-mā man-ko lū-fāi an-ni makhāi man-kē*, that-of the-price rupees two and-a-half, the last *man-kē* seems to be a repetition of the subject *man*, price, and is not a generic suffix

Pronouns.—The following are the *Personal pronouns* :—

Singular,—

kai, I	*nang*, thou	*a-mā*, he, she, it
ka, my	*na*, thy	*a*, his, her, its
kai-ka-ni, mine	*nang-na-ni*, thine	*a-mā-tā*, his, hers, its.

Plural,—

kai-ni, we, our	*nang-ni*, you, your	*an-mā-ni*, *a-mā-ni*, they, their

A form *nai*, thou, seems to occur in *kai yēng-a lal nai na-pēk-rang*, me to property thou thou-give-wilt, and *tū yēng-ā nai-chok-mo*, whom from thou-boughtest ? *Nai* in the first instance is perhaps identical with Chiru *nai*, property, and *nai* in *nai-chok-mō* seems to be a miswriting for *na*   A form *na-tak*, he, occurs in the list of words   The personal pronouns are inflected as nouns   Thus, *kai ka-chaūng*, I my-word, of me, *nang na-sipā*, thou thy-service, thy service, *a-mā-ni chaūng*, their word   *Ni* in *kai-ka-ni*, mine, *nang-na-ni*, thine, must be considered as the verb substantive   In *nang-a rang-kē*, thine, an *a* is inserted between *nang* and the postposition *rang*, for   Words such as *ko*, *kē*, *hi*, etc, are added in order to emphasise the pronouns   Thus, *kai-ko*, I, *nang-a-rang-kē*, thine, *a-mā-hi*, he   They are all originally demonstrative pronouns

Demonstrative pronouns—*Hi*, this, *ha* and *kha*, that   *Han-ko* in *pasal han-ko fai-loi-yā a-man-chē*, man that field-to he-sent, seems to contain *ha*, the suffix of the agent, and the emphasising particle *ko*

Relative pronouns—There are no relative pronouns   A relative participle is formed by adding the suffix *ā*   Thus, *lai-pāk kha-da a-om-ā pa-sal khat*, country that-in being man one.   The ordinary tenses of the verb can be used in the same way   Thus, *wok i chāk cha-wāi*, pigs eaten husks, *kai yēng-ā om lim*, me to being all, *kai yēng-ā lal nai na-pēk-rang na-pēk-ta-ro*, me to property thou-give wilt, thou give, give me the share which you intend to leave me   In the last instance the relative participle follows the qualified noun   *Pā* seems to form relative participles or nouns of agency   Thus, *a-nai ū-ken-pā*, his-son the-elder, *hong-thai-pā kai ka-ni-yoi*, a-clever-man I I-am.

Interrogative pronouns—*Tū-mo*, who ? *i-mo*, what ? *i-rai-hi-no*, why ? *i-yat-mo*, how much ? how many ?   *A-tak oho-mo*, is translated ' where is the flesh ? ' in the second specimen.   *Oho-mo* seems, therefore, to mean ' where ? '   An indefinite pronoun is effected by adding *ūm* to the pronoun *tū*, thus, *tūn-ūm pē-makū*, any one gave not

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes.   These are *ka*, I, *kan*, *kani*, we   *na*, thou, *nan* and *nana*, you   *a*, he, she, it; *an* and *ana*, they   The singular prefixes sometimes occur with a verb in the plural   In No 239 *an* is used in the singular   *Ana* seems to be used in the same way in *ana-ma-*

lūm, he caused to roll, etc In *r-mo am-tho-so*, what is being done? *am* seems to be a demonstrative pronoun, and the literal translation is apparently 'what that-done?' The plural prefix is used when the subject comprises two words connected by means of *lē*, with Thus *nang lo lai lē a-mi-tin lan-om-ā*, thou me-with always we-remain The prefixes are sometimes omitted In *a-hoyān chāq ā*, they happily eating-are, the prefix *an* before *chāq ā* seems to have been contracted with the *ā* of the preceding *a-hoy-ā*

The root alone without any suffix, is freely used to denote present and past times Thus, *kai la ni*, I I-am, *nāi pa sal an ni au om*, child male two they-were A suffix *ā*, which generally forms adverbial clauses and conjunctive participles, is sometimes added, apparently without changing the meaning Thus, *a-ril-ā*, he said , *ā-ngāt-don ā*, he recollected *So* and *sē* are apparently assertive suffixes in sentences such as *r-mo am-tro so*, what are they doing? *nang in lēl ti an-lhat jag-om na-pē-mak sē*, thou goat young one even thou-gavest not The suffix *lāi* has a similar function , see Negative particle below

The suffix of the *Past tenses* is *voi* as in Churu Compare Rāngkhōl *jōi*, to complete, to finish Thus, *a sin pe voi*, he divided-give , *la-chē yoi*, I-have-walked , *lai ka-vē-yoi*, I I-had struck It is also used to denote the present time when the action of the verb is considered as an established fact Thus, *la pā-lo in sin-ā a-om-yoi*, my father house small-in he-lives *A-ni i oi*, it is, it was, is sometimes added to a verb in order to emphasise that the action really takes place Thus, *am-loi lai tho a-ni-yoi*, sin I did it-was, I sinned indeed A kind of past tense is also effected by prefixing *laih*, *lai*, or *lēh* Thus, *a laih-om* and *a lēl om*, he was, *a-lai sang ā*, he answered This form is also used as an imperfect , thus, *lai la lai-rē*, I was striking A suffix *pē* is apparently added in forms such as *a-vū-pē*, he kissed , *a deng pē*, it fell , *a lūt-pē*, he entered, etc But these forms are really compound verbs, the latter part being a verb *pē*, probably identical with *pē*, to give Compare *a pēr a pē*, he hit, where the pronominal prefix is added to both verbs Forms such as *a-ma lūm-rē*, he caused-to roll, are perhaps due to the influence of Meithei

A *Present definite* is formed by prefixing *la*, or by adding the verb *om*, to be, to remain Thus, *lai la la-rē*, I am striking, *sē rāl sa-chik a-la-pē*, cattle food he-is-giving, *sē lor a chong ā om*, horse he-riding-is

The suffix of the *Future* is *ing*, probably a postposition meaning 'for,' 'in order to' The pronominal prefixes are wanting before this form , thus, *lai choi-noning*, fine pay-not-will, I will not pay fine The verb *ti*, probably meaning 'to say,' preceded by the pronominal prefixes, is usually added Thus, *va-ril-ing ka-ti*, going saying-for-I-say, I will go and say , *nang-in vēng na-ti*, thou wilt strike Another suffix of the future is *rang* Thus, *nang-in na-rē rang*, you will strike, *na-pēk rang*, thou wilt give , *ka-woon man-khop rang*, my-belly (I) fill-will The form *chang-lang-rong*, in *na-swook khat chang-lang-rong*, thy-servant one (I) be-will, seems to be connected with the imperative *I-sig ā-mo-la tin-lo*, because, perhaps contains a future *la tin* The literal translation seems to be 'why? I will tell'

The suffix of the *Imperative* is *ro*, and in the first person plural *rai* Thus, *pē i o*, give , *va-choi-ro*, bring , *bēng pē ro*, cause to put on , *om-lang-rai*, let us remain *Lang* in *om-lang-rai* also occurs in *na swook khat chang lang-rong*, thy servant one (I) be-will *Ta* is prefixed to *ro* in *na-pēk-ta-ro*, give , *bēng-ta-ro*, put, etc.

The root alone, without any suffix, is used as an *Infinitive* or *Verbal noun*   Thus, *kai-ni-ko a-hoy-ā kani-om-hi a-ni-yoi*, no happily our-remaining-this it-good-is   The past tense ending in *yoi* is used as a past verbal noun   Postpositions are freely added to these verbal nouns in order to form adverbial clauses   Thus, *ni a-laik-a-lak om-ā*, days few being-in, after a few days had passed, *a-lūng-a-thag-a*, his-mind-its-angry-becoming-in, having got angry, *a-lāg-ā a-om-lāy-ā*, distance-at his-being-time-at, when he was far off, *a-thi-nū*, his-dying-after, after he had died, *ka-chang-yoi-yā*, my being-finishing-in, having been, *a-ring-yoi-kī-a-nin-ko*, his-revived-having-on-account of, because he came alive, etc   Compare Adverbial and Conjunctive participles   A suffix *na* seems to occur in *a-hong-na-khan-a-ko*, his-coming-time-at-just, as soon as he came   The suffix of the *Infinitive of purpose* is *rang*, the same postposition which is also used in order to form the future   Thus, *kai-ko na-nāi chang-rang ka-ma-til-ni-lāi-ma*, I thy-son being-for I-worthy-am-not, *thi-rang ka-tho-yoi*, dying-for I-prepared, I am about to die, *Ian chāk-rang*, our eating for, in order that we might eat   Compare *nang-a-rang-i ī*, thee-for, thine   The purpose can also be expressed in other ways   Thus, ' *wok sēl-ro* ' *a-ta*, ' pigs tend ' saying, in order to tend pigs

Participles —The *Relative participles* have been mentioned with Relative pronouns   The noun of agency is, as stated in the same place, formed by the suffix *pā*   A word *kēng* is added in *yāū-sēl-pa-kēng*, a shepherd   *Laū-chon-mi-kēng*, a cultivator, contains the same word *kēng*, and is formed by prefixing the relative participle without any suffix to *mi*, a man   The suffix *ā*, mentioned with verbal nouns, forms *Adverbial* and *Conjunctive participles*   Thus, *a-hoy-ā om-lang-rai*, happily let-us-remain, *a-ring-ā a-kū-tā a-yū-pē*, his-neck-on he-falling he-kissed, *chēng-ka-ta va-ril-ing-l a-ti*, go-will-I-saying say-I-will, I will go and say   The suffix *lā* forms a conjunctive participle which is substituted for the first of two co-ordinate imperatives   *In* is prefixed to this *lā* if the imperative is of the first person plural, and *ūn* if it is of the second person plural   Thus *a-hoy-ā nēk-in-lā a-hoy-ā om-lang-rai*, merrily eating merrily let-us-remain, *pūwon asā-tak va-choi-ūn-lā a-mā-hi man-kai-ro*, cloth best bringing him cause-to-wear   In *a-mā-ha-ko vē-jag-in-lā rūi-yā khit-ro*, him beaten-having ropes-with bind, *in-lā* is the suffix in the second person singular

There is no *Passive voice*   The suffix of the agent is usually added to the subject of an active transitive verb   When it is dropped the context shows how to translate   Thus *a-sūong-yoi-mo*, his-cooking? is he cooked? *ka-sūong-yoi*, my-cooking, I cooked   The first of these sentences must be translated as a passive, the second as an active   *Kai in ka-sūong-yoi*, me-by my-cooking-took-place, would have removed all ambiguity   The list gives *kai-in na-vē*, I am beaten, but *kai-in* is probably wrong   *Kai na-vī-rang a-ni-yoi*, me thy-striking it is, I shall be struck, is a correct form   It might also be expressed in the following way, *nang-in kai na-vē-rang a-ni-yoi*, thee-by me thou-strike-wilt it-is, I shall be struck indeed

Compound verbs are freely formed in order to modify the meaning of the primary verb   Thus, *a-hong-ring-ret*, he-came-lived-again, he came alive again, *a-dēng-khiyak-yoi*, it fell-destroyed, *a-sēn-pē-yoi*, he divided-gave   The prefixes *ma* and *man* form causatives   Thus, *an-ma-soi-yoi*, they-let-him-go, *a-man-chē*, he-caused-to-go, he sent   *En* seems to have been prefixed to *tho* in *kan-tho-in-ka-ta*, probably for *ka-en-tho-ing-ka-ta*, I-arising   It seems to mean ' up '   *Hong*, to come, is used as a prefix in order to denote

motion towards the speaker, thus, *houq-choi-ro*, come-carry, bring. *Va* or *wā* probably means 'to go,' and denotes motion. Thus, *va-sēm-ro*, go-and-out, *wā-haū-roi-yoi*, she went and complained. *Desideratives* are formed by adding *nwom*, to wish, thus, *lūt-nwom-lāi-nvī*, (he) to-enter-wished-not. *Intensives* seem to be formed by reduplicating the root, thus, *a-nouq-yong-ā*, he-coming-coming, running. Other words added in order to form compounds are *don*, to begin, *jag*, well, *kir*, back, *sū*, entirely, etc.

The *Negative particle* is *mak*, *ma*, or *mā*. Thus, *na-pē-mak-sē*, thou gavest-not, *sa-mal*, bad, *lai mēl-om-mā*, I disobeyed-not. *Lāi* is often inserted before *ma*, thus, *la-ma-til-m-lāi-ma*, I-worthy-am-not. It is probably a verb substantive. Another negative is *nom*, corresponding to Rāngkhöl *nom*, thus, *lai choi-noming*, fine (I) pay-not-will.

The *Interrogative particle* is *mo*. It is generally a part of the interrogative pronoun, but is sometimes also added to the verb. Thus, *na-nūg ā pa-sal nāi tū-mo an-haūng-mo*, thee-behind man young whose he comes? It is added to the verb when there is no interrogative pronoun, thus, *a suong-yoi-mo*, has it been cooked? In disjunctive questions it is added to both members, thus, *tūi lū-mo na-ngam tūi dāi-mo na-ngam*, water hot thou-wishest, water cold thou wishest? Doest thou prefer hot or cold water?

Order of Words.—The usual order of words is subject, object, verb. But there are many exceptions from the rule, especially in the list of words.

[No 21]

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

AIMOL

SPECIMEN I.

(STATE, MANIPUR)

(Babu Bisharup Singh, 1899.)

Pasal khat	nāi	pasal an-ni an-om	A-nāi	ma-tūm-pān	ā-pā-yēng
Man one-of	*child*	*male two they-were*	*His-son*	*younger*	*his-father-to*

a-ril-ā, 'Ē-pā, kai yēng-a lal nai na-pēk-rang, na-pēk-ta-ro' A-pān
he-said, 'Father, me to property thou(?) thou-give-will, thou-give.' His-father

a-nāi an-ni-yā a-lal a-sēn-pē-yoi Ni a-laik-a-lak om-ā a-nāi
his-sons two-for his property he-divided-gave Days some being-in his-son

ma-tūm-pān a-lal lim a-choy-ā mi-khūwā a-lāg-ā khad-a a-chē-yā
younger his-property all he-carrying village far-to one-to he-going

pūwo-mag-a a-lal lim a-man-mang-yoi. Amān lal lim man-mang-sū-wā
wickedly his-property all he-wasted He property all wasted-after

mi-khūwā kha-da bū ra-naga a-lū-yoi. A-mā-ko a-pong-yoi A-mān
village that-in food very it-dear-became He he-distressed became He

lai-pāk kha-da a-om-ā pasal khat-yēng a-lūd-a pasal han-ko, 'wok sēl-ro,'
country that-in residing man one-to his-going-in man that, 'pigs tend,'

a-ta fāi-loy-ā a-man-chē A-mān-om wok i-chāk cha-wāi ngal-om
saying fields-to he-sent He-even pigs eaten husks even

chāg-ā, 'ka-won man-khop-rang,' tā, ha-vā-ngal-hā tūn-ūm pē-ma-kū
eating, 'my-belly fill-will,' saying, nevertheless anyone gave-not.

A-ching-na-khan-a-ko a-ngāi-donā, 'Ka-pā swok ngāi ngal-om
He-wise-becoming he-to-consider-began, 'My-father's servants many even

a-hoyān chāg-ā, kai-ko ka-bon-a-chām-a thi-rang ka-tho-yoi. Kai-in
happily are-eating, I-but my-belly-its-hunger-with dying-for I-did I

kan-tho-in-ka-ta ka-pā yēng chēng-ka-ta va-ril ing-ka-ti, "Ē-pā, Pa-thien
I-arising my-father to going say-will, " O-father, God

māi-kūng-am, ē-pā, na-māi-kūng-am, a-ni-loi kai-tho a-ni-yoi Kai-ko
before, O-father, thee-before, sin I-did indeed I

na-nāi chang-rang ka-ma-tik-ni-lāi-ma Na-swok sē-lo kārā na-swok
thy-son be-to I-worthy-am-not Thy-servants hired among thy-servant

khat chang-lang-rong '' Hi a-ta a-mān a-pā-yēng a-hong-yoi
one be-will '' This he-saying he his-father-to he-came

A-lāg-ā a-om-lāy-ā a-pān a-mū-wā, a-lūng-a-si-yā a-nāi-vēng
Far-off his-being-time-at his-father he-seeing, his-mind-it-moving his-son-to

a-vong-vong-ā a-ring-ā a-kŭ-wā, a-yŭ-pē Ha-wā-han-ko a-nāi-in
he-running his-neck-on he-embracing he-kissed Thereupon his-son

a-pī-vēng a-ril-ā, 'Ĺ-pā, Pa-thion māi-kŭng-am, ē-pā, na-māi-kŭng-am,
his-father-to he-said, ' O-father, God before, O-father, thee-before,

a-ni-loi kai-tho a-ni-yoi Kai-ko na-nāi chang-rang ka-ma-tik-ni-lāi-ma'
sin I-did indeed I thy-son be-to I-worthy-am not '

Ha-wā-han-ko a-pīn a-swok-ngāi yēng a-ril-ā, 'Pŭwon a-sā-tak
Thereupon his-father his-servants to he-said, 'cloth best

va-choi-un-lā a-mī-lu man-kai-ro, a-kŭt-da kŭt-sabit khat man-tiēng-ro,
bringing him cause-to-wear, his-hand-on ring one put,

ฯ-kĭ-vā khonghŭp beng pē-ro Bŭ a-hoy-ā nēk-in-lā a-hoy-ā om-lang-rai,
his-foot-on shoe put Food happily eating happily remain-let-us,

ı-sig-ā-mo-ka-tin-ko ka-nāi hi-ko a-thi-nŭ vai-khat a-hong-ring-ret,
because my-son this he died-having once-more he-came-alive-again,

a-mang nŭ vai-khat ka-mŭ-ret' Hi an-ta a-tŭn-ko an-mā-nin
he-lost being once more I-saw-again' This saying now they

an-man-hoi voi
they-made merry

Ha-wī takan ko a-nāi ū-hen-pā loi-lāy-ā a-laik-om A mān a-in
That time-at his son elder fields-in he-was He his-house

a-hong-vong-tirang khŭwong ring ฯni-lām a-jēd-ā A-mān a-swok
his-coming-arriving at drum sound dancing he-heard He his-servant

khat a-kov-ā, 'I-mo ani-tho so?' a-ta a-ding-kēl-ā Ha-wā han-ko
one he calling, 'What is being-done?' saying he-asked Thereupon

a-swok pīn-ko a-lai sāng-ā, 'Na-nāi pang-pā a-hong kir-yoi, "nat-sat
his servant-male he-answered, 'Thy-younger brother he-came-returned, "illness

mŭ-mag-a a hong kir-yoi," a-ta na pān a-hoy ā bŭ a-laik-don-ā '
without he-came-returned," saying thy-father merrily food he-prepared '

A-nāi ū lien-pān a-lŭng-a-thag a kŭt-nwom lāi-mā Ha-wā-na-khan-a-ko
His-son the elder getting-angry to-enter-wished-not Therefore

a-pān a-ba-sŭwog-a a-vā-ma-thēm-yoi A-mān a-pā yēng a-sāng-yoi,
his-father he-coming-out he-entreated He his father-to he answered,

'Ĺn-ro, kŭm hi-bā ı-yat-da nang na-sipā ka-tho wā vai-khat jag-om
'Look, years these many-in thy thy-service I-doing time-one even

na-cham kai niēl-om-mā, hi-bā dor-ā-ngal-hi ka-sap
thy-command I disobeying-was-not, nevertheless my-friends

ka-ya lĭ kan kan roy-ā kan-chāk-rang nang-in kēl-tē an-khat
my-companions with together our-eating-for thou goat young one

jag-om na-pē mak-sē Na-lal lim nŭ-mai yēng a-pē-yā
even thou-gavest-not Thy property all women to giving

a-man-mang-sŭ-wā na-nāi hi a-hong-na-khan-a-ko nang-in bŭ na-laik-don '
wasting-all thy-son this he came when thou rice thou preparedst

Ha-wā-han-ko   a-pān   a-rıl-ā,   'Ka-nāi,   nang-ko   kai-lē   a-ni-tın
 Thereafter *his-father* *he-said,* '*My-son,* *thou* *me-with* *always*

kan-om-ā,   kai-yēng-ā   om   hm   nang-a-rang-kē   A-tūn-ko   na-nāi-pang-pā
we-remained, *me-with* *being* *all* *thine-is*   *Now* *thy-younger-brother*

 a-thı-yā   a-rıng-yoı-kē-a-nın-ko,   a-mang-rēt   raı-khat   ka-mū-yoı-kē-a-nın-ɟ o
he-died-having *he-came-alive-because,* *he-lost-being* *again* *I-found-because*

kaı-nı-ko   a-hoy-ā   kanı-om-lı   a-nı-yoı'
 we *happily* *to-remain* *it-is*'

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP

AIMOL

SPECIMEN II

(STATE MANIPUR)

(Babu Bisharup Singh, 1899)

Ton̄ ī Chīm-chong-sai-pī ᴐn-tᴐ pᴐ-sᴐl khat a-lŏk-om Tū-dung-ī chēm
Formerly Chem-chong-sai-pī called man one he-was River at dao

a ᴐt Kᴐi-kūwong-ın a-ĕl a-pūr-ᴐ-pĕ A-lūng-ᴐ-thag-ā
he sharpened Shrimp his-thigh it-bit His-mind-it-angry-being

Chīm-chong-sai-pī rūo-tūk khᴐüm ᴐ-yong-chūl. Ăr-chā a-tıng a-dŏng-pĕ,
Chem-chong-sai-pī cut fruit-tree it-fell Cock his-back it-fell,

a-lung ı thal, hᴐ-wā hᴐn-kĕ faı-bıng a-rᴐ-bū a-thāı
his-mind-it-angry became, therefore ant its-nest he-broke

A-lūng ᴐ-thᴐk, rūl a-rmᴐı a-bĕl-pĕ Rūl-ın a-lūng-a-thak-a
Its-mind it-angry became, snake its tail it-stung Snake its-mind-it-angry-becoming

ᴐngᴐl a-ĕl a-chūk-pĕ A-sᴐngᴐl-ın a-lūng-a-thak-a mot-kūng
boar his-thigh it-bit Boar his mind-it-angry becoming plantain-root

ᴐ-fur-ī Bᴐk a-lūng-a-thak ᴐ sᴐ̄-pū a-kūor-ā
he destroyed Bat its-mind-it-angry becoming elephant-female her-ear-in

ᴐ-lut-pĕ Sᴐ-pū-ın a-lūng-ᴐ-thak-a sūm-tūong a-ma-lūm-rō,
it-entered Elephant her-mind-it-angry-becoming mortar she-caused-to-roll,

a mᴐ-lum-ın-kĕ tūr-tĕ pı ın a-dĕng-khıvak-yoı Tūr-tŏ-pı-ın
rolling by widow house it-destroyed Widow

ᴐ-lūng-ᴐ thᴐk wā-hᴐü-roı-yoı, 'Sūm-tūong, laı choı-ro' Sūm-tūong,
her-mind-it-angry-became went-complained, 'Mortar, fine pay' Mortar,

'Lᴐ choı-nonıng, sᴐ̄-pū-ın a-na-ma-lum' 'Sᴐ-pū, laı choı-ro'
'Fine pay-not-will, elephant she-caused-to roll' 'Elephant, fine pay'

'Choı noning, ka-kūwor-ī bᴐk a-lūt' 'Bᴐk, laı choı-ro' 'Choı-noning,
'Pay-not-will, my-ear ın bat it-entered' 'Bat, fine pay' 'Pay not-will,

ka-kūng sᴐngᴐl-pın a-na-fūr-pĕ' 'Sᴐngᴐl, laı choı-ro' 'Choı-noning,
my-root boar he-destroyed' 'Boar, fine pay' 'Pay-not-will,

rūl-ın ka-ĕl a-na-chūk-pĕ' 'Rūl laı choı-ro' 'Choı-noning, ka-rᴐ-maı
snake my thigh it-stung' 'Snake fine pay' 'Pay-not-will, my-tail

faı-bıng-ın an-bĕl' 'Fāı-bıng nang laı choı ro' 'Choı-noning, ār-chān
ants they stung' 'Ant thou fine pay' 'Pay-not will, cock

a-ra-bū   a-thāi'   'Ār-chā,   laı   choı-ro'   'Choı-nonıng,   ka-tıng-yāng
my-nest   he-broke'   'Cock,   fine   pay'   'Pay-not-will,   my-back-on

khaom ın   a-dīng-ā   ka-lūng-a-thak'   'Khaom,   laı   choı-ro'   'Choı-nonıng,
fruıt   ıt-falling   my-mind-ıt-angry-got'   'Fruıt   fine   pay'   'Pay-not-will,

Chēm-chong-saı-pān   ka-kūng a-tūk'   'Chēm-chong-saı-pā,   nang   laı   choı-ro'
Chēm-chong-saı-pā   my-root   he-cut'   'Chēm-chong-saı-pā,   thou   fine   pay'

'Choı-nonıng,   kaı-kūong-ın   ka-īl   a-pīr'   'Kaı-kūong,   laı   choı-ro'
'Pay-not-will,   shrimp   my thigh   ıt-bit'   'Shrimp,   fine   pay'

Sang-lāı-ma   'Laı   choı-ro,'   vaı-khat   a-dıng-kīl-yoı   Sang-lāı-ma   'A-tūn-ko
Answered-not   'Fine   pay,'   once-more   she-requested   Answered-not   : Now

kaı-kūong,   tūı   lū-mo   na-ngam,   tūı   dāı-mo   na-ngam ?   rı-ro'
shrimp,   water   hot   thou-preferrest,   water   cold   thou-preferrest?   tell'

'Tūı   dāı   ka-ngam.'   Tūı   dāv-ā   an-ma-soı-voı   Kaı-kūong,   'Hong-thaı-pā
'Water cold   I-prefer'   Water   cold-ın   they let go   Shrimp,   'Skilful-man

kaı   ka-nı-yoı'   Laı-pāk   a-lūng-a-thak-rī-yoı   'Sū-pūı   yong-koı-ro,   tūı
I   I-am'   People   their-mind-ıt-angry-became   'Elephant   call,   water

man-dıp-raı'   A-kāng-voı   Kaı-kūong   an-chūr-voı,   an-thak-voı
cause-to-suck-let-us'   It-dry-became   Shrimp   they-caught,   they-killed

'Ū-chok-pā   mē-pū-chang-ro'   A sūong-yoı   'A-sūong-voı-mo ?'   'Ka sūong yoı'
'Frog   dress (-the-fish)'   He-cooled   'It-cooled ıs ?'   'I-cooled-have'

'Va-sēm-ro'   'A-tak o-ho mo ?'   Omag-a   U-chok-pā,   'A tar-ngaı,   ma chuaı
'Divide'   'Flesh where-ıs ?'   Was-not   Frog,   'Old-ones,   salt

ka-ēnnā   ka-chāk-yoı'   Laı pāk   an-lūng-a-thak-voı   An-rēng-ā
I-examining   I-eaten-have'   People   their-mind-ıt-angry-became   All

an-sıg-ā   an-chē-yoı   Ha-wā-vāra   ū-chok-pā-lıı   an-sık-pē-yā
they-pinching   they-departed   Therefore   frog   their-pinching-from

a-tıng-a-fār-chūt   a-om-yoı
ıts-back-wart   ıt-was

FREE TRANSLATION OF THE FOREGOING.

How warts came on the toad's back.

Once upon a time there was a man called Chemchongsaıpa He was sharpening
his axe by the river, when a shrimp nipped him on the leg   Chemchongsaıpa became
angry, and cut down a *khaūm* tree[1] The tree became angry, and dropped one of ıts
fruıts   The fruıt fell on the back of a cock.   The cock became angry, and scratched up
an ants' nest   The ants became angry, and stung the taıl of a snake   The snake be-
came angry, and bıt a boar on the leg   The boar became angrv, and rooted up a plan-
taın-tree   A bat (that lıved ın the root of the plantaın-tree) became angry, and flew ınto

---

[1] Its fruıt ıs as big as a watermelon.

an elephant's ear   The elephant became angry, and set a mortar rolling, and the mortar as it rolled knocked down a widow-woman's house   The widow-woman became angry and began to scold.

'Mortar,' said she, 'pay a fine'

'I won't', said the mortar   'The elephant set me rolling'

'Elephant, pay a fine.'

'I won't.   A bat got into my ear'

'Bat, pay a fine'

'I won't   A boar rooted up the plantain-root which was my home'

'Boar, pay a fine'

'I won't   A snake bit me on the leg'

'Snake, pay a fine'

'I won't   Ants stung my tail'

'Ant, pay a fine'

'I won't   A cock scratched up my nest'

'Cock, pay a fine'

'I won't   A *khaūm*-fruit fell on my back and made me angry'

'*Khaūm*, pay a fine'

'I won't   Chemchongsaipa cut me down'

'Chemchongsaipa, pay a fine'

'I won't   A shrimp nipped me on the leg'

'Shrimp, pay a fine'

But the shrimp remained silent

Again she said, 'shrimp, pay a fine'

But the shrimp remained silent   Said she —'Would you rather (die in) hot or in cold water?'

'I would rather (die in) cold water'

So they put him into cold water, and he (jeered at them and swam away), saying, 'I am (too) clever (for the likes of you)'

Then they all became very angry, and called the elephant, who sucked up all the water till it was dry, and then they caught the shrimp and killed him   They gave him to a toad to cook   'Is it cooked?' said they   'It's ready,' said the toad   'Then carve it for us'   (He gave them nothing but the broth)   'Where is the flesh?'   There was none   'Old fellows, in testing the flavour, I accidentally swallowed the shrimp'

So the people became angry, and everyone pinched him (on the back) and went his way   Thus, owing to this pinching, toads have had warts on their backs ever since

CHIRU.

The Chirus are a small tribe in the Manipur State. They are estimated to number between 500 and 1,000 souls. Most of them live in the mountains to the west of the valley, but a few Chirus are also found as a migratory tribe in the valley. Major McCulloch thought them to form a connecting link between the Sak-lang and the southern tribes. Their language is most closely related to Hallam, Kom, Rangkhol and Langrong.

AUTHORITIES—

> McCULLOCH, Major W.—*[illegible]*
> *[illegible]*
> *[illegible]*
> DAMANT, G. H.—*[illegible]*
> *[illegible]*
> *[illegible]*

Two specimens and a list of standard words and phrases have been received from Manipur. They have all been prepared by Babu Beharanp Singh of Karzpur Khul. They are the only foundation for the remarks on Chiru grammar which follow:—

Pronunciation.—The mark of long vowels is not consistent. Thus, we find *Ha* and *Ha*, that, *rāng* and *rara*, for, *ai-in* and *e-ra-n*, they. *U* is always marked as long. There are apparently two diphthongs *ai*, one with a long *a* and another with a short *a*. Thus, *nai*, child; *nai*, property. Both are sometimes interchangeable with *e* and *i*. Thus *a-rai-roi* and *a-ri-roi*, leaves; *ie kruroro*, I will go and say. *O* and *ā* seem to denote the same sound. Thus, *Hā* and *Ho*, village; *ri* and *ro*, the suffix of the imperative. *O* is also interchangeable with *ā*, thus, *roclol* and *roclal* buy. The vowels of prefixes are often changed so as to agree with the vowels of the following syllables. Thus *a-ti*, two, *i-ril*, six, *la-sap*, my son, *ki-si-ni*, my daughter, *marim*, sound, *mili*, four, *mi-ling* mind, *a-rai*, leaf, *oar*, leaves, etc. Euphonic *w*'s and *v*'s are generally inserted after an *o* and *ā*, or *ē* and *i* respectively. Thus *Howi*, in the village, *a-lē-yā*, on his foot. Final consonants are sometimes silent. Thus, *pēt* and *pē*, give, *trāl*, *tāl*, and *tra*, come, *rek* and *ri*, to eat, to swallow. Final *r* is often doubled, thus, *Harr*, iron; *sa-lorr* horse. In the same way we find *l* doubled between vowels, thus, *mallai*, tongue, *illa*, far. This doubling is probably intended to denote the shortening of the preceding vowel. Hard and soft consonants are sometimes interchanged. Thus, *a-yēm-da nā*, having struck, *lih-ta-rā*, having drawn. *L* and *r* seem to be interchangeable in some cases. Thus, *a-ni-da lā* having been, *a-jer-da-rē*, having struck. In *shi-ta-ngā*, having gone, *ng* is perhaps written for *n*. *J* and *y* are apparently interchangeable. Thus, *jong* and *joūng*, a prefix denoting motion towards, *o-oyel*, in plenty, *o-oyēd ā*, happily, etc. *S* and *sh* are written in the same words, thus *shāl* and *sāl*, to eat.

We have no information with regard to accents and tones.

Prefixes—Most of the prefixes used in Chiru are pronominal or verbal prefixes and will be dealt with below. *A* is generally the possessive pronoun of the third person, but it has also a wider use in the formation of nouns and adjectives. Thus, *a-ri*, sun, *a-pā*,

man, male being, *a kai*, tiger, *a-thã*, good, *a-jĩr*, striped, *ãllã*, far   *Ka* generally means 'my,' but it occurs without such a meaning in *sũng-ka-bĩk*, ring, *ka-pẽk-lãi*, he is giving   *Ma* is the stem of the demonstrative pronoun, but is also used before nouns and adjectives, thus, *ma rim*, sound, *mũ lũng*, mind, *ma tũmã*, young   Compare also Compound Verbs   *Ra* seems to occur in *karr-nam*, my back, *ri-ming*, name   The use of such prefixes seems to be relatively restricted, in comparison with Lamgãng, Kõm, etc

Articles —The numeral *khat*, one, is used as an indefinite article, and definiteness is denoted by the use of relative clauses, pronominal prefixes, and demonstrative pronouns

Nouns —*Gender* is only apparent in the case of animate beings   It is often, in the case of human beings, distinguished by the use of different words. Thus, *ka-pã*, my father, *kũ-nũ*, my mother, *a-pã*, man, *nũ-pãng*, woman   The usual suffixes are *pã* or *apã*, male, and *nũ*, female, thus, *ka-nãi-pãng-pã*, my younger brother, *ka-sarr nũ*, my sister, *ka-sã-pã*, my son, *kũ sũ-nũ*, my daughter   *Pa* and *nũ pãng* are prefixed in *pa-sa-nãi*, boy, *nũ-pãng sa-nãi*, girl   The gender of animals is distinguished by adding the suffixes *chã*, male, and *a nũ-pãng*, female   Thus, *sa-korr chã*, horse, *sa-korr a-nũ-pãng*, mare

Number —There are two numbers, the singular and the plural   When it is necessary to mark the plural, some word meaning 'many,' 'multitude,' etc , such as *hãi*, *rũk*, *ã rop*, *a-tãm pũi*, is added   Thus, *a-soũl-hãi*, slaves, *a-pã a-tha rũk*, good men, *kẽ ã rop*, goats, *sa-korr chã a-tãm-pũi*, horse male many, horses

Case —The *Nominative* and the *Accusative* do not generally take any suffix   Words such as *khã*, *khã lo*, *khã-tũ*, *lã*, and *tũ*, all probably demonstrative pronouns, may be added in order to emphasise   Thus, *kũhã tũi khã lũk ta nũ wãk choi-rũ*, well from water that drawing bring, *kai nã a-mũ a-sha pã khã-lo ra-mo-lĩ tãm pũi ka-jẽm-yoi*, I his his son that stripes with much I struck , *a-mã khã-tũ anakkak jẽm-da-nã rũi-rũ-lĩ khop-ro*, him that well beating ropes-with bind, *kai-lã bũ nẽk-bũi-yã a-tha-rang kã-ni-yoi*, I food eating-not dying-for I-am, I am dying here with hunger, *a-kai-tũ kai-ni-nã ka-ma-tor-y oi* the-tiger we we-defeated, etc   The suffix *nã*, denoting the agent, is usually added to the subject of a transitive verb, thus, *a-pã-nã nai him a-sẽm-pẽ-yoi*, his father property all he-divided-gave.   The *Genitive* is generally expressed by putting the governed before the governing word, without any suffix   Thus, *sa-korr hi-lã kũm*, horse this year, the years of this horse , *sa-korr a-ngoi sa-fãrr*, horse white's saddle , *nang-pã in*, thy-father's house.   A possessive pronoun is sometimes prefixed to the governing word , thus, *a-kai a-bũn*, the-tiger its-skin   Other relations are expressed by means of postpositions   Such are — *ã*, in, to, *dã*, to, *ding* and *a-ding*, to, *ding-ã* and *a-ding ã*, from, *kã i ã*, from, *kong*, and *kũng*, in, among, *khan*, in, *lĩ*, with, *lonã*, on the top of, *mãi-kũng-ã*, and *mãi-kũng-am*, before, *nũi-yã*, under, *nũk* and *nũ-wã*, behind, *nã*, from, *rãng*, for, etc

Adjectives —Adjectives are generally preceded by a prefix, usually *a*, but sometimes also others such as *ma* and *pi* , thus, *a-thã*, good, *a-ngoi*, white, *ma-tũm-ã*, young, *pi-ki-lĩ*, small   In *a-pã a-tha-pã khat*, man good one, the suffix *pã* in *a-tha-pã* is probably a suffix of the relative participle   Adjectives follow the noun they qualify, and suffixes and postpositions are added to them, and not to the qualified noun   Thus, *a-pã a-tha-rũk ding*, man good-many to, to good men   In *nũ-pãng hãi a-tha-rũk*, good women, there are two plural suffixes, one after the noun and one after the adjective   The particles of comparison are *kãrã* and *nigã*   Thus, *a-di kãrã a-thã*, two from good, better, *wã-nũi-nigã ari shãng*, all (?) than high, highest   *Tak*, much, most, may be added to the adjective in order to form

a kind of absolute superlative Thus, *pon a-tha-tak*, cloth best, the best cloth. In *amā a sari-nū kha-tū a-nāi-pāng-pā-nā a-shāng-dēt*, his his-sister that his-brother taller, his brother is taller than his sister, the word *dēt* is perhaps a verb meaning 'surpass' The suffix of the agent in *a-nāi-pāng-pā-nā* shows that this word is the subject

Numerals.—The numerals are given in the list of words They follow the noun they qualify There are no traces in the specimens of the use of generic prefixes or suffixes

Pronouns —The following are the *Personal pronouns* —

Singular,—

kai, I	*nang*, thou	*a-mā*, he
kai, ka, my	*nang, na*, thy.	*a-mā, a*, his

Plural,—

kai-ni, we	*nang-ni*, you	*a-ma-ni*, they

The words *khā, lā,* and *tū* may be added to the pronouns as to the nouns in order to emphasise The genitive may be expressed by means of the short forms *ka, na,* and *a,* but also in the same way as with nouns Thus, *kai-ka-chong*, of me, lit I-my-word, *nang chong*, of thee, etc The list of words gives *kai-kā-ni* and *kai-ni*, we, but only *kai-ni* occurs in the specimens The short forms *ka, na,* and *a,* are apparently also used in the plural, thus, *kai ni ka-chong*, we our-word, of us Compare Pronominal prefixes with verbs below

Demonstrative pronouns —*Hi, hi-hi,* and *hi-lā,* this, *khā, kha-nā, khā-to, ma-khā,* and *tū,* that In '*imo a tho?*' *I hātiyā arrdou,* 'what is-being-done?' saying he asked, *I hātiyā* must probably be corrected to *khā ti-yā,* that saying

There is no *Relative pronoun* The base alone is generally used as a relative participle, thus, *ma-khā kai-pāl khan o-om mi khat,* that country in being man one Any other form of the verb can apparently be used in the same way, even the imperative, thus, *ka-pā-nā kai-a-ding na-pē-rāng-rū nai ko-tūm-rang,* my-father-by me-to thou-give-shalt property share, the share of the property which thou, my father, wilt give me Sometimes the two clauses are put together without any connecting participle Thus, *nang nāi hi nang nai lim sūl angyor a-ding a-pēk-ā ma-māng-yoi, nang nāi hi a-wāt-lē-yā,* thy son this thy property harlots to giving wasted, thy son this returned-when In *a-pā a-tha-pā khat,* man good one, the form *a-tha-pā* is perhaps a relative participle The suffix *nā* forms a relative participle in *o-om-nā-om-nā sok-sok,* being-being snail-snail, all the snails that were there

Interrogative pronouns —*Tū-mo,* who? *i-mo,* what? *i-ranga-mo,* why? *i-yāt-mo,* how many? *i-chān-mo,* how much? thus, *nang ri-ming i-mo-ti,* thy name what-called-is? *nang nū wā tū-nāi-mo-ni pa-sa-nāi ā-hong,* thy back-at whose-son-being boy comes? whose boy comes behind you.

Indefinite pronouns —*Mi-khat-tē,* any one, lit man-one-even

Verbs —Verbs are conjugated in person by means of pronominal prefixes These are *i a* or *i ā,* I, we, *na* or *nang,* thou, you, *a,* he, she, it, they The vowel of the prefixes is often changed Thus, we find *ki-ra-chauk,* I bought, *kū-mūk-yoi-yē-lā,* we saw again, *nē-ra-chok,* thou boughtest, *o-om,* they were The prefixes are sometimes dropped, especially before other prefixes, but it is impossible to find any rule for their omission

The root alone, without any suffix, is freely used to denote present and past times Thus, *kai nā ka-jēm*, I strike, *a-rai*, he said. The suffix *lāi* is often used in the same way. Thus, *a-mā a-ni-lāi*, he is, *kai nang nāi-rang ro hoi-lāi-maing*, I thy son-for worthy-am not, I am not worthy to be thy son, *mi khat tē pē-lāi-mā*, man one even gave-not In *a ma-ni a-ni-lāy-ā*, they were, *ā* is added to this *lāi* Compare Present definite

The suffix of the *Past tense* is *yoi*, compare Rāngkhōl *joi*, Hallām *zei*, and Kōm *yō*, Siyin *yō-hi* Thus, *a-sēm-pē-yoi*, he divided, *a-choi-yoi*, he brought, *kūm hi-yāt-ni-yoi*, *nang sipā ka-tho wā*, years so-many-were, thy service I did, these many years I served thee The suffix *yoi* is occasionally used to denote the present time, thus, *a-thi-rang kā-ni-yoi*, dying-for I-am, I am about to die Its real meaning is ' to complete,' ' to finish ' Compare Rāngkhōl *joi* These forms are, therefore, root tenses of a compound verb Another suffix of the past tense is apparently *tā* It occurs in the suffix of the conjunctive participle *ta-nā*, and in *i-chān-mo a lu-tā*, how far-is it? Compare the use of the suffix of the past tenses *tā* after adjectives in Rāngkhōl

The suffix of the *Present definite* and of the *Imperfect* is *lāi*, thus, *kai-nā ka-jēm-lāi*, I am, was, striking, *a-mā-nā ching lon ā shi-rāt so-bū ka-pēk-lāi*, he hill top on cattle grass is-giving The prefix *ka* in *ka-pēk-lāi* seems to be a transitive particle, compare Tibetan *g*

The suffix of the *Future* is *rāng* or *iang*, thus, *wāk ri-rang*, I will go and say, *kai-nā a-jēm-iang*, I shall strike The suffix seems to be a postposition with the meaning ' for ' Thus, *nang-rang*, thee-for, thine, *nang nāi-rāng*, thy son for, to be thy son In this way some of the forms occurring in the list may be explained Thus, *nang-nā a-jēm-iang nang-ni*, thee-by striking-for thou-art, thou wilt strike, *kai ni-rāng kan* (i e, probably *ka-ni*), I being-for I am, I shall be Compare *kai a-thi-rang kā-ni-yoi*, I am about to die In *a-mā-ni-nā a-jēm-ia so*, they will strike, *ra* is probably identical with *rang*, and another suffix *so* is added Compare, however, Meithei *ra*

Imperative —The forms in No 77 and ff in the list of words are verbal nouns, and not imperatives The suffix of the imperative is *ro* or *rū*, and in the first person plural *roi*, added to the root or to the suffix *rāng* Thus, *pē-io* or *pē-rū*, give, *ēn-ro*, look, *ma-tho-io*, put ye on, *na-pē-iāng-rū*, give thou, *sa-rāng-ioi*, let us eat

The root alone, without any suffix, is used as an *Infinitive* or *Verbal noun*, thus, *ā-hong*, to come, *ā-ding*, to stand, *ka-ningāi a-hoi a-ni-yoi*, our-glad-being merry-being it-was, we should make merry Postpositions are freely added to this form, and in this way adverbial clauses are formed Thus, *bū nēk-būi-yā*, food eating-not-in, with hunger, *a-sing-yoi-yā*, his-to-come-to-senses-finishing-in, when he came to senses, *nang nāi hi a wāt-lē-yā*, thy son this his-coming-in, when this thy son came, *ma-māng-sū-li-yā*, wasting-all-in, when he had wasted all In all these instances we have the suffix *ā* added to the root or to the suffixes *yoi* and *lāi* (*lē*, *li*), that is to say to the verbal noun of compound verbs Other postpositions used in the same way are *khan*, *lamā*, *lē*, *mā*, *nakipā*, *nā*, and *yēlā* Thus, *a-ni a-lēk-tē o-om-lē-khan*, days few their-being-in, when few days had past, *a-hong-lamā*, his coming in, when he came, *sok-sok khanā a-tān a-ia-sit-mā*, snail that his-running his-racing-before, or perhaps the snail did not run the race, etc Many similar forms occur, and they may often be as well translated as adverbial and conjunctive participles The root alone is also occasionally used as an *Infinitive of purpose*, thus, *wok*

sēn amā loi-pŭk wă a-mā-ḳha ma-sē-yoi, pigs to-tend his fields to him he-sent   The usual suffix of this form is, however, *rāng* or *rāng-ā*   Thus, *a-tha-na-rāng-ā*, to be ; *a-jēm-na-rāng-ā*, to strike   Compare Future.   Instead of *rāng* we find *ro* in *ḳa-lom-hāi-lē a-hoi-ning-ā sā-ro*, my-friends-with merrily eating-for, in order to make merry with my friends

Participles —The *Relative participle* has been mentioned under the head of Relative pronouns   A *Noun of agency* seems to be formed by adding *hāi*, thus, *loi-nēi-hāi*, a cultivator , *ḳē-bēr-sēn-hāi*, a shepherd

Adverbial participles are formed by means of the postposition *ā* , thus, *o-o-jēdā*, merrily , *a-hoi-ning-ā*, happy-mind-in, happily   Sometimes no suffix is added , thus, *o-o-yēt*, in plenty , *na-maḳ*, ill-not-being, safe and sound   The suffix *ā* also forms a kind of *Conjunctive participles*   Compare Verbal noun, above   Thus, *a-pā-nā a-mŭl -yoi-yā*, *nū-ma-poḳ-yoi-yā*, *wăḳ-tan-ā*, *ring ro-ḳo-tho-wā a-tŭm-pē*, his father having-seen-him, having-pitied, having run, neck embracing kissed   It will be seen that *ā* may be added to the suffix *yoi*   It is added to *lāi* in *a-shē-lāy-ā*, gone.   Other suffixes of this participle are *lā* and *nā*, often added to the suffix of the past tense *tā*   Thus, *a-ni-da-lā*, having been , *jēm-da-nā ḳhop-ro*, having struck bind , *lūḳ-ta-nā*, having drawn, and probably also *shē-tang-ā*, having gone , *a-shē-a-lā*, going , *a w-na wo-lā*, being   Compare Meithei

There is no *Passive voice*   The absence of the suffix of the agent is sufficient to indicate the passive   Thus, *i-mo a-tho*, what is-being-done ?   *ḳai ḳhā-lo na-jēm*, me thou strikest, I am struck , *ḳai ḳhā-lo a-jēm-rang ni-li*, me striking-for thou-sayest, I shall be struck

Compound verbs are freely formed in order to modify the sense   Thus, *a-sēm-pē*, he divided-gave, he allotted , *wăḳ-ri-rang*, go-say-will, I will go and say , *wăḳ-tan-ā*, going-running , *wăḳ-choi-tan-ā*, going-bringing-running, bringing quickly   Several prefixes are used.   Thus, *hoi* seems to denote motion from , thus, *hoi-rū-li*, to answer   *Jong* and *young*, which are no doubt identical, mean motion towards   Thus, *jong-ḳoi*, to call , *young-loi*, to take   *Ma* forms causatives , thus, *ma-māng-yoi*, he spent , *bū nang-ma-nēḳ*, food thou-causest-to-be-eaten, thou givest a feast, *ma-sē-yoi*, he caused to go, he sent   Some prefixes begin with *r*, but I cannot see the exact meaning of them , thus, *archin*, he joined , *ardon*, he asked , *a-ro-om*, he was , *a-ro-jēt*, he heard , *ro-ḳo-tho-wā*, embracing, etc   Other modifying words are added after the verb   The *chē* in *na-pē-maḳ-chē*, thou gavest not, does not form a compound with the preceding verb, but is identical with Lushēi *chē*, which is said to be added to verbs in order to indicate the object, thus, *ḳa-vēl-anq-chē*, I will strike thee.   *Causatives* seem to be formed by adding *ma-saḳ* , thus, *ri-sē-ma-saḳ-ro*, cause him to wear   *Yot* forms *Desideratives* , thus, *i-sāḳ-yot*, he wished to eat   Other additions are *ḳir*, back , *rēt*, again , *som*, together , *sū*, entirely, etc

The *Negative particle* is *maḳ*, *mā*, or *maing*, thus, *tan-lāḳ-maḳ*, did not run , *pē-lāi-mā*, did not give , *ro-hoi-lāi-maing*, I am not worthy   Another negative *bui*, corresponding to Khongzāi *pōi*, occurs in *a-thā-bui*, good-not, bad , *bū nēḳ-bui-ya*, food-eating-not-in, with hunger   In one instance we find a negative *tap*, probably corresponding to Meithei *ta* , thus, *ḳa-ra-ngāi-tap*, I disobeyed not

The *Interrogative particle* is *mo*

The usual **Order of Words** is subject, object, verb   The indirect object sometimes precedes and sometimes follows the direct one.

[No 23]

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP

CHIRU

SPECIMEN I.

(Babu Bisharup Singh, 1899.)   (STATE, MANIPUR)

Mī   khat   nīi api adı o-om   Adı kong-kārā anāı ma-tūmā a-pā
Man   one(-of) child male two were   Two amongst from child younger his-father

adıng a-raı, 'ka-pī, ka-pī-nā   kaı a-dıng na-pē-rāng-rū   naı   ko-tūm-rang
to   said, 'my-father, my-father-by   me to   to-be-given   property my-share-for

na-pē-rāng-rū A-pī-nā   a-nāı   adıyā   naı   lım a-sēm-pē-yoı   Anı
give   His-father his-child two-for property all he-divided-gave   Days

alēktē o-om-lē-khan   a-naı   matūmā   lām lā laıpāk khat dā   a-naı   lım
some remaining   his-child younger   far country a   to his-wealth all

a choı-yoı   Makhā laıpāk khan tha-mak-a-khan-ā   naı   lım ma-māng yoı
carried-and-went   That country ın   wickedly   property all   wasted

Amī-nā   naı   lım ma-māng sū-lıyā makhā   laıpāk   khan   bū atāng-haı-yoı,
He   property all wasting-after   that   country   ın   rice dear-became,

ma-khan amā   a-dong-yoı.   Amā-nā makhā laıpāk khan o-om   mı
thereupon he became-wretched.   He   that country ın residing person

khat-lē a-rchūn yoı   Mı   khā   wok   sēn   amā laıpūk wā amā-kha
a-to joined-together Person that swine to-pasture his field to   him

ma-sē-yoı   Wok   bū   sē kha   amā   ısāk-yot   mı khat tō
sent   Swine's   food even-that   he   to-eat-wished   man one even

pē-lāı mā   A-sıng-yoı-yā   amā-nā ahīn-dā a-rē-yoı, 'ka-pā   adıngā   sēlo
did-not-give   Becoming-sensible   he to-himself said, 'my-father from   hired

asoūk   hūı   o-oyēt   a sāk-yoı   Kaı-lā   bū nēk-būıyā athı-rang
his-servants many ın-abundance are-eating I-on-the-other-hand rice eating-not   to-die

kā-nı-yoı   Kaı   ka-pā   adıng shē-tangā wāk-rı-rang, "Ka-pā,   kaı Pathın adıng
I-am about   I   my-father   to   having-gone will-say, "my father, I   God   to

kā-lān-yoı,   nang māı-kūngam   kā-lān yoı,   kaı nang nāı-rāng ro-hoı-
have done wrong,   you   before   have-done wrong ,   I   your child-to be worthy-

lāı-maıng   Kaıtū nang soūk   angā nā-tēt-rāng-ro "'   Amā-nā   athoıyā   apā
am not   Me   your servant like   keep "'   He   getting up   his father

adıng a-wa-yoı   Ālā   a-pā-nā a-mā-kha a-mūk yoıyā,   nūmapok-yoıyā,
to   came   From afar off his father hım   seeing,   having-compassion,

wāk-łan-ā, ıng rokothowā, a-tūmpē. A-nāı-nā   a-pā   adıng a-raı-yoı, 'Ka-pā,
running, neck embracing,   kissed   His-child his-father to   said, 'my-father,

kai Pathın adıng   kā-lān-ẏoi,   nang   māi-kūngaṃ   kā-lān-ẏoi,   kai ṇang
*I   God   to have-done wrong,   you   before   have-done-wrong, I   your

nāi-rāng ro-hoi-lāi-maing'   Makhan   apā-nā   asoūk   hāi   adıng a-rai-ẏoi,
*child-to-be worthy am not' Thereupon his-father his-servants many to said,

'pon   a-tha-tak   wāk-choi-tan-ā   ka-nāi-khā   risē-ma-sak-ro; sūngkabēk   khat
*garment best   bringing-quickly   my-child   let-wear,   ring   one

a-khūt-dā   ma-tēng-ro,   a-kēẏā   khonghūp   ma-tho-ro   Ka-nāi   hi   a-thıṽā,
*his-hand-on   put,   his-feet-on   shoes   put   My-child   this   having died

wai-khat a-hong-rıng-rēt-ẏoi-ẏē-lā,   a-thāngā,   atūn kū-mūk-ẏoi-ẏē-lā, kai-ni o-ojēdā
*again   becoming-alive;   having-been-lost, now   being-found;   we   merrily

sa-rāng-roi   ni-rāng-roi.'   Atūntū ama-ni   ahoiẏā   o-om-voi.
*let-vs-eat   let-us-drınk.'   Thus   they   happily   remained

Khā-faroi-khan   anāi   ū-hēn-chang   loipūk-ā a-ro-om. Amā-nā   a-ın-ā
*That-time-at   his-child   elder   field-in   was   He   his-house-to

a-hong-lam-ā   khong   ma-rıng   ālam   a-ro-jēt   Amā-nā   a-soūk   khat a-jong-koiẏā,
*in-coming   drum   sound   dancing   heard   He   his-servant one   calling,

'ımo   atho?'   khā-tiṽā a-rrdon   Ma-khan a-soūk-pā kha-nā a-rū-ma-sāng-ẏoi,
*what   is-being-done? saying   asked   Thereupon his-servant that   answered,

'na-nāi-pang-pā a-hong-kır-ẏoi. Amā-nā   na-mak   a-hong-kır-ẏoiẏā nang pā-nā
*your-brother   has-returned   He   not-being-ill   having-returned your father

ningāi-ẏoiẏā   bū   ma-nēk-ẏoi.'   Achong hi a-jēt-lē amā-nā a-sāng-ā ā-mū-lūng
*glad-being rice caused-to-be-eaten' Word this hearing he   angry   his-mind

a-hāng-ā   ın   lūt-lāi-mā   Makhā-sıkhanlo   a-pā   wāk-sūk-wā
*being-angry   house   entered-not   This-reason-for   his-father   coming-out

a-nāi-khā a-do-ẏoi.   Ma-khan   anāi-nā   apā   adıng a-rū-ma-sāng-ẏoi, ' ēn-ro,
*his-child entreated   Thereupon his-child   father   to   answered,   'lool,

kūm hi-ẏāt-ni-ẏoi   nang   sıpā   ka-thowā   wai-khat tēam nang   chong   kai
*years so-many-were   your   service   in-doing   once   even   your   words   I

ka-ra-ngāi-tap,   atūnom nang-nā   ka-lom-hāi-lē   a-hoi-ning-ā   sā-ro   kē-tē
*have-not-disobeyed;   yet   you   my-friends-with   merrily   to-eat goat-young

khat tēam   kai   adıng na-pē-mak-chē Nang   nāi   hi   nang   nai   hın
*one   even   me   to   have-not-given   Your   child this   your   wealth   all

sūkāngvor-adıng   a-pēk-ā   ma-māng-ẏoi, nang-nāi   hi   a-wāt-lēẏā nang-nā   bū
*harlot-to   by-giving   wasted,   your-child   this   on-coming   you   rice

nang-ma-nēk.'   Ma-khan   a-pā-nā   a-rai-ẏoi, 'ka-nāi,   nang-lā   kai-lē
*you-caused-to-be-eaten.' Thereupon his-father said, 'my-child,   you   me with

achat-boipēdā   na-omsom   Kai   adıngā   om   hın   nang-rang;   nang
*at-all-times   live-together   Me   to   being   all   yours;   your

nāi-pang-pā   a-ma-khā   a-thıṽā,   wai-khat a-hong-rıng-rēt-ẏoi;   a-thāng-ā,
*brother   that   having-died, again   has-become-alive;   having-been-lost,

wai-khat kū-mūk-rēt-ẏoi, ma-khā-si-khan-lo   kai-ni ka-ningāi   a-hoi   a-ni-ẏoi'
*again   has-been-found,   this-reason-for   we to be glad to-be-merry it-is-proper.'

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP

CHIRU.

SPECIMEN II.

(STATE, MANIPUR)

(Babu Bishaiup Singh, 1899)

Akai-lē soksok a-tān-ra-sit, soksok kha-nā a-tān-a-ra-sit-mā soksok
Tiger-with snail ran-a-race, snail that running-race before snails
hāi ading, 'akai-nā na-koi-lō akhat-khat-nā hoi-rū-tı-ro,' a-rai-yoı
all to, 'tiger-by when called one-after-another give-answer,' said
Akailē khanā soksok-lō a-tān-ra-sit Soksok khanā amūnkūng
Tiger-with that snail-with ran race Snail that his-place in
khanī o-om, tan-lāk-mah A-kai khanā a-thēndēyā a-tān-ā soksok
that remained, did-not-move Tiger that alone running snail
a-koi, khanā makhā dingā soksok khanā hoi-rū-tho, a-kai khanā a-koi-na-kip-ā
called that place in snail that answered, tiger that at-every-call
o-om-nā-om-nā soksok khanā hoi-rū-tho , khā-tı-khan a-thēndēyā a-tān-ā
whoever-was snail that answered, in this way alone by-running
a-sohāiā a-thı-yoı Ma-khan, 'a-kai-tū kai-nı-nā ka-ma-tor-yoı,' a-ningāi-yoı-yā
getting-tired he-died Thereupon, 'tiger we defeated,' being-glad
soksok hāi akai achūngā a-lonnā akai abūn khā ajē om-yoı
snails all tiger on-the back-of treading tiger skin that striped remained
Soksok-nı a-lonnā kha-na-hı-tı a-tar-hai iraiyā khanā kı-jēt
Snails treading-on it-was-caused old-men having told this is-known

---

FREE TRANSLATION OF THE FOREGOING

Once on a time a tiger and a snail ran a race The snail had previously arranged with all the other snails that, whenever the tiger should call him as he ran, he should be answered by any snail met by him in the way

Accordingly when the tiger started the snail did not move a single step from his place The tiger, after running alone for some time, called the snail, but was answered by another snail, who was waiting for him in the neighbourhood

The foolish tiger, mistaking him for the same snail, continued running till he was quite tired out and fell dead on the ground

Now all the snails gathered in joy and crawled on the dead tiger, leaving stripes on his skin as they crawled along

This, the old men say, is the reason why the tigers have striped skins

KOLRĒN OR KOIRENG.

The Kolrēns or Koirengs are a small tribe in the State of Manipur   According to Mr Damant, they dwell in eight small villages on the hills north of the valley, and number about 600   They are also found as a migratory tribe in the valley itself Kolrēn is the name which the tribe gives to itself, and Koireng is probably a Manipuri corruption of this name.   The Kwoirengs or Līyāngs, which have been dealt with under the Nāgā-Kuki group, are a different tribe, and the languages of both have very little in common

AUTHORITIES—

McCulloch, Major W ,—*Account of the Valley of Munnipore and of the Hill Tribes , with a comparative Vocabulary of the Munnipore and other Languages Selections* from the Records of the Government of India (Foreign Department)   No. xxvii Calcutta, 1859   Note on the Koirengs on pp 64 and f.

Damant, G H ,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers Journal* of the Royal Asiatic Society, New Series, Vol xii, 1880, pp 228 and ff   Short note on the tribe on p 238

The Kolrēn dialect in essential points agrees with Hallām, Kōm, Rāngkhōl, Langrong, etc ; in some instances most closely with Khongzāi   Two specimens and a list of standard words and phrases have been prepared by Babu Bisharup Singh in the Kharang Koireng village in the Manipur valley   They are the only foundation of the remarks on the Kolrēn dialect which follow

Pronunciation.—The vowels of the prefixes have apparently a rather indistinct sound   Thus, we find *la-pā* and *li-pā*, my father, *ma-tik*, worthy, but *mi-tūm*, young, *li-ni*, two, but *kū-rŭk*, six.   This sound might perhaps be denoted by means of an *a* above the line , thus, *k^a-pā*, my father   *U* is always marked as long, but it is certainly short in many instances   It seems to be interchangeable with *o* , thus, *pē-ro* and *pē rū*, give.   It is sometimes also interchanged with *oi* and *ūo* , thus, *soi, so,* and *sū,* entirely ; *sūok, sŭk,* and *sol,* come out   In a similar way *ai* is interchangeable with *ē* , thus, *chai* and *chē,* go , *hai,* and *hē,* a verbal prefix denoting motion towards   *E* and *iē* interchange in *yieng-ā* and *yēng-ā,* from   When a postposition beginning with a vowel is added to a word ending in a vowel, there is usually a contraction.   Thus, *a-pān* for *a-pā-in,* by the father   A euphonic *y* is inserted after *ē* and *i,* thus, *a-chē-yā,* going , *lai-yā,* in the fields   The diphthong *ūo* is often written *ūwo ;* thus, *kūworr,* ear , *pūwon,* cloth , *sūwok, sūok, sŭk,* and *sol,* to come out, etc   Final consonants are occasionally silent, thus, *pēl* and *pē,* give , *nŭk* and *nū,* back, etc   Double *m* is sometimes pronounced almost as single , thus, we find *omak* for *om-mak,* is not   The sound of *h* seems to be rather faint.   We find it dropped in some instances in the second specimen, after a preceding *n ;* thus, *an-ong-sūwok* for *an-hong-sūwok,* they came out   Final *n* seems to be occasionally dropped , thus, *a-wa-mi-thēm-yai,* he entreated , *li-min-chē-yai,* he sent   The prefixes *mi* and *min* in these words are no-doubt identical.   Final *m* seems to be interchangeable with *ng ,* thus, *ram* and *rang,* place , *cham* and *chong,* word   *Ng* seems to mark a faint nasal sound in *nŭng-tieng* or *nŭk-tieng,* behind , *maong* and *mao,* not, etc   *B* and *w* are interchangeable in *a won,* his belly , *ka-bon,* my belly   The *b* in such words is due to the common pronunciation of *w* in Eastern Indo-Aryan vernaculars

Prefixes and suffixes.—Most suffixes are used in order to effect the inflection of nouns and verbs, and will be dealt with below The same is the case with many prefixes. These latter are especially often used before verbs, and their proper meaning cannot always be ascertained Some prefixes seem to have a rather wide meaning Thus, the prefix *a*, which usually seems to be identical with the possessive pronoun of the third person, is used in the formation of nouns and adjectives Thus, *a-nai*, property , *a-nārr,* nose, *a-lām*, dancing , *a-lāk*, far A prefix beginning with *k* occurs in numerals and verbs , thus, *ki-ni*, two , *kan-thūm*, three , *kŭ-rūk*, six , *kērr-thē*, to arise , *kē hai thai*, heard A prefix *nua* or *mi* occurs in *ma-tik*, worthy , *mi-tūm*, young , *milli*, four, etc. Compare Compound verbs

Articles —There are no articles The numeral *khat*, one, is used as an Indefinite article, and prefixes, demonstrative pronouns, and relative clauses supply the place of the Definite article

Nouns.—Nouns denoting relationship and parts of the body are usually preceded by a possessive pronoun Thus, *ki-nŭ-mai*, wife, *kit* my wife , *a-mit*, eye, *kit* his eye

Gender is only apparent in the case of animate nouns It is, when necessary, distinguished by means of suffixes, or, in the case of human beings, also by using different words Thus, *ki pā*, my father *ka nŭ*, my mother *pasal*, man , *nŭ-mai*, woman *Pā* and *nŭ* are the usual suffixes in the case of human beings , thus, *cha pā*, son , *cha nŭ*, daughter In No 101 we find the form *ki-pā khat-pā*, my-father one-male. The *pā* in *khat-pā* is, however, perhaps the suffix of a relative participle Compare *a-cha-pā ŭ-pā-pā*, his son-male old-male-being, his elder son The usual suffixes in the case of animals are *chal* and *tang*, male, and *pi* or *api*, female. Thus, *sakorr chal*, horse *sakorr api*, mare *ŭi-tang*, dog , *ŭi pi*, bitch

Number —There are two numbers, the singular and the plural. When it is necessary to denote the plural some word meaning 'many,' 'all,' etc., is added. Thus, *a-soŭk hāi*, his servant all, his servants , *nŭ-mai a-sā an-tam*, woman good many, good women.

Case —The *Nominative* and the *Accusative* do not take any suffix. *Ko*, probably a demonstrative pronoun, is sometimes added to the noun in order to emphasise it Thus, *ha-wā chong hin Kol-ren ko a-tam sŭwook maong*, that reason for Kolrēns many came-out-not, therefore many Kolrēns did not come out The suffix *in*, denoting the agent, is usually added to the subject of a transitive verb Thus, *a-pān a-nai pŭm-pāng a-cha-pā ki-ni yieng a-sēm-pēk-yai*, his father his property all his sons two to he-divided gave The *Genitive* is usually expressed by putting the governed before the governing word. Thus, *hi-wā sa-kori hi-ko kŭm*, this horse this year, the years of this horse , *ni-pā in-ā*, thy father's house-in. The governed word is sometimes repeated before the governing one by means of a possessive pronoun Thus, *pasal khat a-cha-pā*, man one his sons , *ka-bon a-chām-ā*, my-belly its hunger-in, with hunger A suffix *tā*, probably meaning 'belonging to,' 'being,' is sometimes added to the governed noun. Thus, *ka-pā-tā sē-lo a soŭk hāi*, my-father's hired servants all This suffix is also used in Lushēi and connected languages, especially when the governing word is understood Compare the corresponding sentence in the English original 'how many hired servants of my father's' Other relations are expressed by means of postpositions. Such are —*ā*, in, to, on , *in*, in ; *kārā*, from , *kŭngnoyā*, under , *le*, together with, by means of , *mā tiyĕng, mā-tiĕng*, and

māi-kūng-ā, before, *nūng-tiyīng* and *nūk-tiēng*, behind, *sūngā*, in; *yiēng*, to; *yiēng-ā*, from, etc.

Adjectives.—Adjectives are usually preceded by one of the prefixes *a* and *mi* Thus, *a-lāk*, far, *mi-tūm*, younger *A-nai-tak-ā*, near, is an adverbial expression, *lit.* 'near-much-in' A suffix *pā*, probably forming a relative participle, is sometimes added Thus, *mi-tūm-pā*, young-being, *ū-pā*, old being The original verbal force of the adjectives appears in forms such as *pasal-pā a-sā an-tam*, man good many, where the prefix *an* in *an-tam* is identical with the plural pronominal prefix used with verbs Adjectives usually follow, but occasionally precede, the noun they qualify, thus, *a-cha-pā mi-tūm-pā*, his-son the-younger, *a-lāk lai-pāk khat-ā*, far country one-to The particle of comparison seems to be *nēko*, thus, *a-mā a-charr-nū nēko a-nāi-pā a-sāng*, he his-sister than his-brother he-tall(-is), his brother is taller than his sister Another form of the comparative is *a-mā ēkin-ko* (perhaps *nēk-in-ko*) *a-mā sā-dīt*, him than he good-more, better *Kāiā*, from, may be used instead of *nēko*, thus, *a-tam kārā a-sā-ko a-mā a-sā*, many from good he good, best A kind of superlative is also formed by adding *tak*, much, to the adjective Thus, *a-sa-tak pūicon*, the best cloth

Numerals.—The numerals are given in the list of words They follow the noun they qualify *Ki* in *ki-ni*, *kan* in *kan-thum*, etc, are probably generic prefixes Compare Tibetan *gñis*, two, *gsum*, three, and similar forms in several Bodo and Nāgā dialects *Chai* is another prefix used when the number applies to money Thus, *dangkā chai-ni*, two rupees Other generic prefixes do not occur in the specimens

Pronouns.—The following are the *Personal pronouns* —

Singular,—

kai, I	*nang*, thou	*a-mā*, he
ka, *ki*, my	*na*, *ni*, thy	*a-mā*, *a*, his
kai-tā, mine	*nang-tā*, thine	*a-mā-tā*, his

Plural,—

kai-ni, we	*nang-ni*, you	*an-mā-ni*, they
kai-ni-tā, our	*nang-ni-tā*, your	*an-mā-ni-tā*, their

Demonstrative pronouns such as *hā* and *ko*, that, are often added to the personal pronouns in order to emphasise, thus, *a-mā-hā*, him, *an-mā-ni-ko*, they The objective case may be formed by adding *chi* to the verb, thus, *ni-pē-mak-chi*, thou didst not give me The genitive is formed in the same way as with substantives or by means of the possessive pronouns Thus, *kai-ni chong*, our word, of us, *nang na-sipā*, thou thy-service, thy service, *ni-ming*, thy name, etc

Demonstrative pronouns —*Hi*, *hi-koā*, and *hi-koā hi-ko*, this, *hā* and *ha-koā*, that *Ko*, which is often added to nouns and pronouns, is probably a demonstrative pronoun Thus, *ū-pā hāi chong-ko*, old all word-that, the tale of old people is the following *Han-ko* seems to mean 'that' in *nini-tho hanko ang-sik-mo-ni*, you-done that what-for-is ? why are you doing these things In *ha-koā-han-ko*, thereupon, *han-ko* seems to be for *hā-in-ko*, that-in

There are no *Relative pronouns* The relative participle is usually formed without any suffix and is identical with the form used to denote present and past times Thus, *a-mā ram-ā a-om pasal khat*, that place-in being man one, *wok yiēng a-pē cha-koāi*, pigs

to given husks, *nını-tho han-ko*, you-done that, that which you are doing, *kaın bān-sık-a-nı a-naı kı tūm ha-wā*, me-by getting-for-being property share that, the share of the property which I shall get, *yāo-khāl-pasal*, cattle-tending-man, shepherd   A suffix *pā* has been mentioned in connexion with adjectives   Thus, *a-cha-pā mı-tūm-pā ha-wā*, his-son younger that   Another suffix is *nā* in *mı-ı ıng a-hong sok-nā khūı ı-pı ha-wā*, men coming-out hole that, the hole through which the people might have come out   This *nā* is common in connected dialects   In Lai the corresponding suffix is *nāk*, which is used to form relative participles, compound nouns, etc   In *na-naı nak*, thy property, we probably have the same suffix, *naı-nak* being derived from *naı*, to have   Compare Lai *ka-nāk*, road, from *kal*, to go

Interrogative pronouns —*Khoı-mo* and *khoy-ē-nı*, who? *ang-ē* and *ang-mo*, what? *ang-sık-mo* and *ang-sık-ī-nı*, why? *ı-yāt-mo* and *ang-yāt-mo*, how many?   Thus, *nı nūk-tīeng khoı chā mo a-wā*, thee-behind whose boy comes? *nı mıng ang-mo-nıı* (ı e, *ang-mo nı-tı*), thy name what-do-you-call? *I-yāt-mo* contains another stem ı, compare ı-*mo*, what? in Rāngkhōl, etc   A pronoun *tū mo*, who? may be inferred from *tū-nūm*, anyone

Verbs —Verbs are conjugated in person and number by means of pronominal prefixes   The following occur —*ka* and *kı*, I, *kın*, we   *na* and *nı*, thou, *nın*, *nına* and *nını*, you   *a*, he, she, it, *an* and *ana*, they   The final vowels in *nına*, *nını*, and *ana*, are probably only an inorganic vocalic sound inserted between concurrent consonants in order to make the pronunciation easier

The root alone, without any suffix, is freely used to denote present and past times   Thus, *kaı kı-chaı*, I am, *pa-sal khat a-cha-pā kı-nı an-om*, man one his-sons two they-were   *A-nı*, it is, it was, is sometimes added, apparently in order to emphasise that the action really takes place   Thus, *a-nı-tı-a-nı*, he said-it-is, he said indeed, *ka-nē-rı-chok-a-nı*, I-bought-it-is, I bought indeed

A suffix *ā* is sometimes added   Thus, *kaı-nı-ko a-fūt-pēk ā-ko Pa-thıēn khūr-ā kın-am-ā*, we at-first God's netherland-in we were   This suffix is probably a copula or verb substantive   In *a-tam an-ong-sūk-o*, many they-came-out, we have apparently a suffix *o* used in a similar way   Compare Introduction, p 7, above

The suffix of the *Past tenses* is *yaı*   Thus, *a sēm-pēk-yaı*, he-divided-gave   *Yaı* probably means 'complete,' 'finish', compare Rāngkhōl *jōı*   Hence it may also be used to denote the present time when the action is denoted as a completed or established fact.   Thus, *thı-rong ka-tı-yaı*, dying-for I-have-said, I am about to die, *kı-ma-tık-nı-mak-yaı*, I-worthy-am no-more

A *Present definite* and an *Imperfect* are effected by adding the verb *om*, to be, to remain, to the principal verb   *Om* is, in this form, apparently used as an impersonal verb, and the principal verb takes the form of a participle or verbal noun   Thus, *kaın kı-wēl-ā a-om*, me-by my-striking-in it-is, I am striking, *kaın nang cham kı-ngāı-mak-nā omak*, me-by thy word my-disobeying was not, *kaın kı-wēl-ā a-om-yaı*, I was striking

The *Future* is formed by adding *ıng*, *sık*, and *rang*, all probably postpositions meaning 'for,' 'in order to' and conveying the force of a future or an imperative.   To these forms are added the verb *nı*, to be, and another verb which has the forms *tā*, *tē*, and *tı*, and probably corresponds to Lushēı *tı*, to say, to do, to work towards   Thus, *wa-chēng-kı-tā*, going-for-I-saying, I-will-go, *wa-rıl-ıng-kı-tē*, I will say, *kaı-nı a-*

hoi-yā om-sih-a-ni, we happily being-for it-is, we should be happy ; *thi iong-ha-ti-yai*, dying for-I-said, I am dying   These forms apparently consist of an infinitive of purpose or imperative and the verbs *ni* and *ti*   Analogous forms occur in connected languages such as Hallām, Khongzāi, Pānkhū, or Mhār.   Compare above, p 196   In Khongzāi the future is formed by adding *tē* to the principal verb   This verb *tē* may then be inflected, by means of the ordinary pronominal prefixes, in person , thus, *nang-in woonāng-na-tē*, thou wilt strike   It seems to be different in Kolrēn, if we can trust the list of words which contains forms such as *nang-ni* (*i e*, *nang-in*) *ni-wēl-ing hē-tē*, thou wilt strike, and adds *hē-te* to the form *wēl-ing* in all persons and numbers *Kē-tē* must then be a compound verb with a prefix *hē*, before which the usual pronominal prefixes are dropped   The suffix *ing* seems to be related to *ēng* or *dīng* in *hhodēng a-thē-yai*, he fell in want   *Sih* also occurs in forms such as *ang-sih-mo-ni*, why-is it ? *pūm-pāng nang-nai-sih*, all thy property-for, it will all become thy-property, etc

The suffix of the *Imperative* is *ro* or *rū*, and in the first person plural *roi* , thus, *pē-ro* and *pē ru*, give , *cha-in-lā om-roi*, eating let-us-remain   In *hū-ti hhat min-tiyēng-ro*, ring one cause-(him-)to-put-on, the suffix *ro* seems to be added to the future suffix *ing* or *ēng*   Another suffix *o* seems to occur in *lūt-o a-ti-nūm-a-dā-yai*, 'enter' saying-even-he-refused, he would not go in

The root alone is used as an *Infinitive* or *Verbal Noun*   Thus, *hai-ni-wēl a-sā*, my-striking good-is, I may strike , *ni cha-pā chang hi-ma-tih-ni mah yai*, thy son to be I-worthy-am-no more   The past tense in *yai* is, in the same way, used as a past verbal noun before postpositions   Such are added in order to form adverbial clauses   Thus, *ni-a-lēh-a-lah om-ā*, days few being-in, when few days had passed , *a-ching-yai yā*, his-coming-to-senses-finishing-in, when he had come to senses , *nē-hong-pēh-ā*, his-coming-time-at, when he came , *a-mang-so-nū*, his-wasting-all-after, when he had wasted all , *chong ha-wā a-thai-dang-ā*, word that his-hearing-in, when he heard this word   The forms *ka-chē*, go , *a-chā-yē*, eat, etc , in No 77 and ff, are probably verbal nouns   There are no instances of their use in the specimens   The suffix of the *Infinitive of purpose* is *sih* ; thus, *ki-sūwan-lē kē-roi-lēyā a-hoi-yā hi-chāh-sih*, my-friends-with together merrily my-eating-for, in order that I might feast with my friends   The forms *chang-sih-a-nī*, to be, and *ni-wēl-sih-a-ti*, to strike, are compound forms and seem literally to mean 'being-for-it-is,' and 'striking-for-he-says'   An imperative in connection with the participle of *ti*, to say, may also be used in order to denote the purpose   Thus, *pasal-pā ha-wā wok yong-khāl-ro hi-ti a-mā lai-yā a-mā-hā hi-min-chē yai*, man that 'pigs tend' saying his fields-to him sent

Participles —The *Relative participle* has been mentioned in connexion with Relative pronouns   *Adverbial participles* are formed by adding the postposition *ā* , thus, *a-hoi-yā*, merrily , *na-lai-sa-lai-yā*, safely   The same form is also used as a *Conjunctive participle* , thus, *a-mang-yai-yā wai-khat ki-bān-yai*, he-lost-having-been again found-was   The root alone is also used in this way , thus, *lūt-o a-ti-nūm-a-dā-yai*, 'enter' saying-even-he-refused , *wok yong-khāl-ro ki-ti ki-min-chē-yai*, 'pigs tend' saying he sent   The suffix *in-lā* forms a conjunctive participle which is substituted for the first of two co-ordinate imperatives   Thus, *a-sa-tak pūwon hai-choinlā ki-cha-pā min-bāng-io*, best cloth bringing my-son cause-to wear

There is no *Passive voice*. Thus, *wol yiĕng a-pē cha wăi*, pigs to given husks, *a-băn-yai-yā*, he has been found again. The context, and the absence of the suffix of the agent, show that such forms have a passive meaning. I cannot properly analyse the forms *lai-yĕ ni wĕl*, I am struck, *lai-yĕ ni wĕl-yai*, I was struck, *lai yĕ ni wĕl-hi-la-ti*, I shall be struck. *Kai-yĕ* seems to mean 'concerning me.'

Compound verbs are freely formed in order to modify the meaning of the principal verb. Thus, *a-sem-pĕk yai*, he divided-gave, *a-hong-ku-yai*, he-came-he-returned, he came back, *an-ong-săwok*, they-came-went-out, they came out. There are, especially, several prefixes. *Hai* and *hĕ* seem to denote motion towards, thus, *hai-choi*, to bring, *hai-lou*, to call, *hĕ-min-to-ro*, put on him. *Kĕ* occurs in verbs such as *kĕrrthĕ*, to arise, *lĕ-hai-thai*, he heard. It does not appear to add anything to the meaning. The same is the case with *li* in forms such as *li-ti*, saying, *li-min-chĕ-yai*, he sent. *Laik, lai,* and *la* seem to be different forms of a verb which perhaps means 'to be.' Thus, *a laik-om*, he was, *lai li lai-chang-chang*, I was, *lai li la-chang*, I am. The prefix *min* forms causatives. Thus, *li-min-chĕ-yai*, he caused to go, he sent, *min-băng-ro*, cause to wear, etc. A prefix *na*, perhaps corresponding to the Mikir defining prefix *năng*, occurs in *tŭ-nŭm na-pĕ-pĕk-mao-yai*, anyone gave not. Another prefix *nĕ* is found in *ni-cha-pā hi nĕ-hong-pĕk-ă*, thy son this came-when. It is perhaps connected with *a-nai*, near. It is combined with another prefix *ri* in *nĕ ri-chok*, to buy. *Ni* is prefixed to several transitive verbs, thus, *a-ni-wĕl*, he strikes, *a-ni-ti-a-ni*, he-said-it-is, he said indeed. *Wa* is a verb meaning 'to go,' 'to come.' It is often prefixed to other verbs and seems to convey the idea of motion, thus, *a-wa-tăn ă*, running, *a-wa-ni-thĕm yai*, he entreated, etc. *Yong* seems to mean motion from, away, thus, *yong-thal-ro*, draw (water from the well), *a-yong-mŭ*, he caught sight of (him), *yong-khal-ro*, go and tend (pigs), etc. The verb *lhăl*, to tend, seems to be connected with Lushĕi *kal*, to go, and to represent a well-known principle for the formation of causatives by means of aspiration of the initial consonant. *Desideratives* are formed by adding *nŭwom*, to wish, thus, *a-chă-nŭwom-tak*, he-to-eat-wished much. *Potentiality* is denoted by adding *thai*, thus, *miring hăi sok-thai-mak ă*, people all come-out-could-not. *Soi, so,* and *sŭ*, seem to mean 'entirely', *sŭom*, together, *lal*, much, etc.

The *Negative particles* are *mak* and *mao* or *maong*, thus, *ni-mak*, is-not, no, *ni-pĕ-mak-chi*, thou-gavest-not-to-me, *Kol-rĕn-ko a-tam săwok-maong*, Kolrens many came-out-not. Note the reduplication of the verb in *na-pĕ-pĕk-mao-yai*, did not give.

The *Interrogative particle* is *mo*. Compare Interrogative pronouns.

The usual **Order of Words** is subject, object, verb. The indirect object usually follows the direct one.

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP

KOLRĒN OR KOIRENG

SPECIMEN I.

(STATE, MANIPUR)

(Babu Bisharup Singh, 1899)

Pasal khat achapā kını , anom Anmānı kını kārā achapā mıtūmpā
Man one his-sons two had Them two from his-son younger

hawā apā yīeng a-nı-tı-a-nı, 'kapā, kaın bān-sık-a-nı anaı kıtūm hawā
that his-father to said, 'my-father, by-me to-be-received goods share that

kaı yīeng na-pē-rū' Apān anaı pūmpāng achapā kını yīeng
me to give' His-father his-goods all his-sons two to

a-sēm-pēk-yaı Nı alēk-alak omā achapā mıtūmpā anaı pūmpāng
he-divided-gave. Days a-few remaining his-son younger his-property all

a-choı-soı-yaı alāk laıpāk khat-ā achēyaıyā anaı pūmpāng hawā
carrying distant country a-to having-gone his-property all that

pūwo-mag-ā a-mang-soı-yaı Anaı pūmpāng hawā amıngso-nū a-ram-ā bū
wickedly wasted His-wealth all that wasting-after place ın rice

atam a-laı-lū. Hawā-hanko amā khodēng-a-thē-yaı Amān amā ram-ā
very became dear Thereupon he became-wretched He that place-ın

a-om pasal khat yīeng achēyā an-kıy-archūn-vaı Pasalpā hawā wok
residing man one to going joined-together Man that swine

yong-khāl-ro kılı amā laıyā amāhā kı-mın-chē-yaı. Wok yīeng apē
pasture saying his field-to him sent Swine to given

chawū rangam a-cha-nūwom-tak, tūnūm na-pē-pēk-mac-yaı A-chıng-vaı-yā
husks even he-to-eat wished-much, anyone did-not-give Becoming sensible

amın athaıbēvā a-nı-tı-a-nı, 'kapā-tā sēlo asoūk hāı ahoıyā an-chāk-ā
he to-himself said, 'my-father's hired his-servants all happily feeding

an-cha-nıvang-vaı, kaıko ka-bon-a-chām-ā thı-rong-ka-tı-yaı Kaı kıpā
they-eating-living-were, I my stomach-its-hunger-with am-about-to-die I my-father

yīeng wa-chēng-kı-tā wa-rı-lıng-kı-tē, "kapā, kaı Pathēn māı-kūngā nang-māı-kūngā
to going will say, "my-father, I God before you-before

kılı malē-yaı, nıchapā chang kı-ma-tık-nı-mak-yaı Kaı nı-soūk khat
I are done-wrong, your-son to-be worthy-am-not He your servant one

tuka nı tet-ro " ' Amān akırrthēvā apā yīeng a-wā-yaı, alāk rangā
like keep " ' He arising his-father to came, far place-ın

a-omā   apān   a-yong-mŭ,   a-ning-a-si-yaiyā,   a-wa-tān-ā,   a-ring   a-wa-kolā,
he-remaining his-father he-said,   his-mind it-pitying running,   his-neck embracing,

avok-pĕ.   Achapī   hawā   apā   yiĕng   a-wa-ril-yai,   'kapā,   kai   Pathēn
he-kissed   His-son   that   his-father   to   said,   'my-father,   I   God

māi-kūngī   nang   mū-kūngā   kilēmalĕ-yai,   ni-chapā   chang   ki-ma-tik-ni-mak-yai
before   you   before   have done-wrong,   your-son   to be   worthy-am-not'

Apān   asoŭk   hāi   yiĕng   chong   apĕkā,   'asatak   pŭwon   hai-choin-lā
His-father his-servants all   to   orders   gave,   'best   clothes   bringing

kichapā   min-bāng-ro,   a-khūt-ī   kūti   khat   min-tiyĕng-ro,   a-kĕ-yā   kĕhŭp
my-son   cause to-wear,   his-hand-on   ring   one   put,   his-feet on   shoe

hĕ-min-to-ro,   kichapā   hi   athiyā,   wai-khat a-hong-ring-yai-yā,   amangā,
put,   my-son   this   having-died,   again   becoming-alive,   having-been-lost,

wai-khat a-bān-raiyā,   kaini   ahoiyā   cha-in-lā   omroi'   Hingā-yĕntā   anmāni
again   being-found,   we   merrily   eating   let-us-remain'   Thus   they

ahoiyā   an-oni-yai.
happily   remained

Hawā   khanan   achapī   ūpā-pā   laipūkā   a-laik-om   Amān
That   time-at   his-son   elder   field-in   was   He

a-inā   awā   khŭwong   asūtā   alām   aring   kĕ-hai-thai.   Amān
his-house-to   in coming   drum   beating   dancing   sound   heard   He

asoŭk   khat   a-hai-koiyā,   'nini-tho-hanko   ang-sik-mo-ni?'   a-ding-kĕl-yai
his-servant   one   calling,   'you-by-done-that   why-is?'   asked.

Hawā-hanko   asoŭk   hawā   asāngyai,   'ni-nāi-pā   a-hong-kir-yai.   Amā
Thereupon   his-servant   that   answered,   'your-brother   has-returned   He

ni-lai-sa-lai-yā   a-hong-kir-ā   ni-pān   a-ning-a-sā   bū   a-pĕk'
without-illness   having-returned   your-father   glad-being   rice(feast)   he-gives'

Chong   hawā   athaidangā   amān a-lūng-a-thak-ā   inā   lūto   a-ti-nūm-a-dā-yai
Word   this   hearing   he   being-angry   house in   enter   he-to-say-refused

Hiwā   chong-hin   apān   a-wa-sŭok-ā   a-wa-mi-thĕm-yai   Hawā-hanko   achapā
This   reason-for   his-father   having-come-out   entreated   Thereupon   his-son

hawā   apā   yiĕng   asāngyai,   'ēnro,   kūm   hiwā-tūkin nang   na-sipā
that   father   to   answered,   'look,   years   so-many   your   your-service

kithowā   wai-khat-bai   kaim   nang   obam   ki-ngāi-mak-nā   omak   Hawā-takhan
in-doing   once even   I   your   words   disobeying   was-not   Nevertheless

ki-sap   ki-sūwan-lō   kĕ-roi-lĕyā   ahoiyā   ki-chāk-sik   kĕl   tĕ   khat   bĕum
my-friends   companions-with   together   merrily   to-eat   goat   young   one   even

ni-pī-mak-olu   Sūkāng   yiĕng   na-nai-nak   pŭmpāng   a-pĕk-ā
you-have-not-given   Harlot   to   your-property   all   giving

ni-min-mang-sūwā   nichapā   hi   nĕ-hong-pĕk-ā   nang   bū   ni-pĕk-yai'
who wasted   your-son   this   on coming   you   rice (feast)   have given'

Hawā-hanko   apān   a-ti-yai,   'kichapā,   nang-ko   kai-lĕ   anisŭoni   ni-om-sŭom,
Thereupon   his father   said,   'my-son,   you   me-with   always   live-together,

kɪ-nai	aohang	pūmpāng	nang-nai-sɪk	Nɪ-nāɪ-pā	hɪ	athɪyā,
my-wealth	*being*	*all*	*your-wealth-for*	*Your-brother*	*this*	*having-died,*
waɪ-khat	a-hong-rɪng-yaɪ,	a-mang-yaɪ-yā,	waɪ-khat	kɪ-bān-yaɪ,		hɪwā
again	*has-become-alive,*	*having-been-lost,*	*again*	*has-been-found;*		*this*
chong-hɪn	kaɪ-nɪ	ahoɪyā	om-sɪk-a-nɪ'			
reason-for	*we*	*merrily*	*to remain-it-is'*			

TIBETO-BURMAN FAMILY. Kuki-Chin' Group,

KOLRĒN OR KOIRENG.

Specimen II.

<div align="right">(State, Manipur)</div>

(Babu Bisharup Singh, 1899.)

Ūpā	hāi	chong	ko,	kaini-ko	a-fūt-pēk-ā-ko	Pathiēn	khūrā
The-old	*all*	*word*	*that,*	*ice*	*at-first*	*God's*	*nether-land-in*

kin-omā	Miring	a-hong-sok-nā	khūrrpi	bawā	lūng	a-khār-ā,
we-were.	*People*	*coming-out*	*hole*	*that*	*stone (with)*	*was-shut-up,*

miring	hāi	sok-thai-mak-ā	Hawā-banko	lāi-lēnin	lūng	hawā
people	*all*	*come-out-could-not*	*Then*	*a-bird*	*stone*	*that*

a-fong-ā	miring	hāi	an-ong-sūwok	Kolrēn[1]	kaini-ko	kin-khōk-ā
opening	*people*	*all*	*came out*	*Koireng*	*we*	*making-noise*

kin-ong-sūwok-ā,	Pathiēn-in	'atam	wai-yai'	a-ti-rā	wai-khat	a-ni-khār-ā.
coming-out,	*God-by*	*'many*	*are'*	*saying*	*again*	*shut-up*

Khongsāi,	Mērong,	an-mā-ni-ko	a-ching-ā	an-om-chiēnā	atam
Khongzāis,	*Kabui (Nāgās)*	*they*	*sensibly*	*being-silent*	*many*

au-ong-sūko	Hawā	chong-hia	Kolrēn-ko	atam	sūwok-maong
came-out.	*That*	*reason-for*	*Kolrēn*	*many*	*did-not-come-out*

An-mā-ni-ko	a-tam	an-sūwo
Those	*many*	*came-out*

[1] *Kolrēn* is the name of the caste used by the people themselves.

FREE TRANSLATION OF THE FOREGOING

Our ancestors tell that, at first, we were in the nether land There was a hole leading from that place to this world, but it was always kept shut up with a heavy stone, and the people could not come out (to this world) But one day it so happened that a bird removed the stone and so all the subterranean people passed out, one after another, through this hole, but the Koirengs (who were coming behind) made so much noise when passing through the hole that it came to the notice of God, who, thinking them too many, shut up the hole again But the Khongzāis and Kabuis were more provident and kept silent and so many of them were able to pass out (without the knowledge of God)

This, say the Koirengs, is the reason why their population is so small and why the other Nāgās are so numerous

<div align="right"></div>

KŌM.

Kōm is spoken in a few villages in Manipur, chiefly among the hills bordering the west side of the valley, and at Sinamkom, about twelve miles to the north of Manipur The Deputy Commissioner states that the Kōms and some other neighbouring tribes are small communities, with populations varying from 500 to 1,000 souls each We may therefore put the number of speakers down as about 750 Major W McCulloch makes the following statement —

'The Kom at one time was a powerful tribe, and their chief village not very long ago contained so many as six hundred houses They bordered on the Khongjais, and though the two tribes were connected by intermarriage, their feuds were frequent and bloody Several Khongjai villages paid them tribute Amongst the Koms, the villages which have more largely intermarried with the Khongjais, have adopted in all particulars Khongjai usages even to the prejudices of the comb, whilst those that have kept more to themselves retain their own, The heads of the pure Kom villages appear elective and to have no great power or perquisites. Their customs, too, are much the same as those of the Koupooees.'

The Kōms, like the Khongzāis, Kolrēns, etc , think that their forefathers lived in the interior of the earth This tradition is found in the second specimen

AUTHORITY—

McCULLOCH, MAJOR W —*Account of the Valley of Munnipore and of the Hill Tribes , with a Comparative Vocabulary of the Munnipore and other Languages* Selections from the Records of the Government of India (Foreign Department) No xxvii. Calcutta, 1859 Short account of the tribe on pp 64 and f

I am indebted to Colonel H Maxwell, C S I , the Political Agent in Manipur, for the two specimens and the list of words printed below They have been prepared by Babu Bisharup Singh, of Uribok, and are, so far as I am aware, the first specimens of Kōm ever published The following notes are entirely based on the forms contained in these specimens

Pronunciation.—The vowels *i* and *ē* seem sometimes to be interchangeable , thus, *Pathin* and *Pathēn*, God. The vowel *i* in the suffix *in* is often dropped after a preceding *ā* , thus, *pān*, for *pā-in*, by the father The final vowel of the verb *thē*, to hear, is written *ai*, in *thai ā*, hearing In the same way we find *ai* instead of *ā* in *a-ming-ka-thai-yō*, they were happy , but, *a-ming-ka-thā*, happy Aspirated nasals and liquids are relatively frequent, thus, *ka-lhā*, far , *mhū*, to see , *ka-nhūng-ā*, behind , *ka-rhing*, safe, etc , but the writing is not consistent Thus we find *lai* and *lhai*, field , *mang* and *mhang*, lost , *nhūm* and *nūm*, wish , *rhi* and *ri*, say We may add that *h* is sometimes dropped before vowels, if *ōng-ka-rhing-yō*, he came-alive, is for *hōng-ka-rhing-yō* A final tenuis is often changed to a media when a vocalic suffix is added , thus, *kāp*, to shoot, but *a-lāb-ā*, shooting *wai-khat*, once, again, but *wai-khad-ā*, again *kūt*, hand , but *a-kūd-ā*, his-hand-on. The opposite change occurs in *sēpā*, service, which word is borrowed from the Bengali *sēbā* Consonants are occasionally silent, thus, *k* is dropped in *ka-sā*, eat, but *a-sāk-nhūm-tā*, he-to-eat-wished, *an-sāg-ā*, they-eating N and *l* are interchanged in *ran* or *i al*, property , *s* and *sh* in *ka-sik* or *ka-shik*, to come out

Prefixes and Suffixes —Most of these are used to form cases and tenses, and will be treated below There remain, however, several, the proper meaning of which can no more be ascertained, and in this respect Kōm represents the same stage of development as the Bodo and Nāgā languages

The following *Prefixes* have been arranged alphabetically to avoid repetition, many of them being used before several classes of words —

a is perhaps identical with the possessive pronoun of the third person It is used before substantives, adjectives, and verbs Thus, *a-pā*, O father, *a-ram-ā*, that-country-in; *a-ū-pā*, the elder son, *a-ka-lhēk*, some, *a ka-thā*, good, *a-khēng-ā* all, *a pu-ṣ ō*, give, *a-dā-pā ṣō*, keep, etc

ga occurs in *a-ga-kūā*, he embraced Compare *ka*, below

in is prefixed to several verbs, thus, *in-chang*, to make, *in-chūn*, to join, *in-lēt-in-theg-ā*, abundantly, *in-rhi*, to say, *in-sūng*, to sit, etc It also occurs in *in-ang ā*, like The same prefix is very common in Hallām, and also in other languages of the same group

ka is the most common of all prefixes and seems to have a still wider use than the corresponding prefix in Angāmi In form it is identical with the possessive pronoun of the first person The list of words generally prefixes a *ka* to all nouns denoting relationship or parts of the body, thus, *ka-pā*, father, *ka-kū*, hand This *ka* probably means 'my' and is dropped after the possessive pronouns of the second and third persons, thus, *na-pān*, thy father, *a-kūd-ā*, his-hand on *Ka* is further used to form verbal nouns, thus, *kyāyōng-ka sēr*, shepherd (*sēr* to tend), *a-ka-lām*, dancing, *ka-rē*, companion, *ka-tim*, friend, *ka-sū-pi*, harlot, *ka-in*, sun, day Adjectives are frequently preceded by *ka*, thus, *ka-lhā*, far, *ka maik*, worthy, *ka-sāi*, tall, *ka-thā*, good, *ka-tam*, many, *ka-tāng*, expensive, etc Participles ending in *ā* are often preceded by *ka*, thus, *ka sī-ā*, going, *ka-thi-ā*, having died, etc It also occurs in the finite verb, thus, *ka-sī-yō*, went, *ka-fāk-yō*, was found again The list of words also contains forms such as *ka-sā*, eat, *ka-sē*, go, etc I cannot say what form is intended, as no instances are given, but probably a verbal noun or infinitive is meant *Ka* seems to become *kō* before *ōm* and *hōng*, thus, *kō-ōm*, was, *ni lō-ōm*, to be, *kō-hōng-yō*, came This *ka* or *kō* probably represents several different prefixes Compare the prefix *ka* in the Bodo and Nāgā languages See also Introduction, pp. 15 and f

ma is sometimes prefixed to nouns relating to parts of the human body, like the prefix *mi* in Kachchā Nāgā, thus, *ma-lai*, tongue, *ma-lung*, heart It also occurs in some adjectives and verbs Thus, *ma-tik*, worthy, *ma tum-pā*, the younger, *ma-son*, to answer, *ma thēm*, to entreat, *ma yōp*, to kiss Compare Meithei

ni occurs in *ni lō ōm*, to be See also passive voice, below

ra seems to be interchangeable with *ka* in *ra-nhag-ā* and *ka nhag-ā*, highly, very Further we find *ra nai*, ground, *ra mhing*, name

ta seems to be a verbal prefix thus, *ta-fak-sih*, to be received Compare the transitive prefix *ti, ta*, in Lushēi, Raltē, Paitē, etc It corresponds to Tibetan *d*

Most of the *Suffixes* which occur in the specimens and in the list will be found under verbs, below Here I shall only mention two, *ba* or *wā*, and *rai* *Ba* and *wā* are added to demonstrative pronouns, perhaps in order to give emphasis Thus, *hi wā*, this, *kha wā*, that, *kha-ba ka nhūng-ā*, that after This *wā* is originally a demonstrative pronoun It is also found in Kolrēn *Rai* seems to be added in order to form abstract nouns, thus, *ka-tim*, friend, *tim-rai*, friendship.

In the sentence *kaɩ nhēng-ā akō-ōm hɩ akhēng-ā nang-tā-rŭk,* me to remaining this all yours is, all that I have is thine, we have another genitive *nāng-tā,* thine   The suffix *tā* ɩsused to form the pronouns 'mine, thine,' etc , in most other languages of this group   The ordinary suffixes and postpositions may be added to the personal pronouns ; thus, *nang-ɩn apē-mak-chē,* thou gavest-not , *a mā nhēng-ā,* him from   In the genitive the pronoun may apparently be repeated.   Thus, *a-mā a-sā-pān,* he his son

The following *Demonstrative pronouns* occur :—*hɩ, hɩ-wā,* this , *khā, khā-wā,* that , *khan* or *khān,* that , *a-mā,* that   *Hɩ* may also be added to other words in order to emphasise them   Thus, *kaɩ hɩ Pa-thēn nhēng kā-lān-yō,* I God to I-sinned.   In the ɢsame way we also find *chū* added   Thus, *kaɩ-chū,* I , *nang-chū,* thou , *a-mā-chū,* he , *a-mā man-chū,* its prize.   *Chū* is probably a demonstrative pronoun, compare Relative pronouns, below   *Khā* is also added in a similar way , thus, *a-mā-khā ka-nhag a wū-ɩ nā rhūɩ wāng khɩt-rō,* him well beating ropes with bind   The pronoun *khan* is sometimes used with the force of a definite article   Thus, *a-sā-pa a-ū-pā khan,* his son elder that, his son the elder

There are no *Relative pronouns*   They are replaced by means of participles, or a demonstrative pronoun is used as a kind of correlative   Thus, *kaɩ nhēng-ā kō-om hɩ a-khēng ā,* me to being this all, all that I have , *na-ral hɩngyā-hɩ ka-sū-pɩ nhēng a-pē-ā a-man-mhang na-sā-pā hɩ a-hōng-le-chū nang-ɩn bū nā waɩ-haɩ,* thy property all-this harlots to giving he-wasted-having thy-son this he-came-again-that thou rice thou-art-giving, as soon as this thy son who gave all thy property to harlots and wasted it came back, thou art giving a feast, *ka-pān ka-pūn thūm-hɩn laɩ-hɩ-chū hɩ-ē,* my-father-by my-forefather-by story was-that is, this is the story told by my forefathers.

Interrogative pronouns :—Tū-mō, who ? *haɩ-mō,* what ? *haɩ-yā-mō,* how many ? Thus, *tū-sā-pā-mō,* whoso son ?

Indefinite pronouns :—Tū-tē, anyone

Verbs :—Verbs are conjugated in person and number by means of pronominal prefixes   These are :—*ka* or *kā,* I , *kaɩ* or *ka,* we   *na* or *nā,* thou , *nan, na* or *nē,* you   *a,* he, she, it , *an,* they

The prefixes are dropped in the imperative and before the prefixes *a, ɩn, ka,* and *kē*   The list of words indicates another way of distinguishing the person, and partly also the number, of the verb, by adding suffixes   The following are found

First person :—*ēng,* plural *ūng*   Thus, *kaɩ kasē-yō-ēng,* I went , *kaɩ-nɩ kasē-ūng,* we go   Compare Present definite

Second person :—*chē,* plural *chaɩ, chɩ,* or *choɩ*   Thus, *nang kasē-yō-chē,* thou wentest, *nang nɩ kasē chaɩ,* you go , *nang-nɩ laɩ-ka chang-chɩ,* you were , *nang nɩ kasē-yō-chōɩ,* you went

Third person :—*haɩ*   Thus, *a-mā kasē-yōng-haɩ,* he went , *an-mā-nɩ kasē yō-haɩ,* they went

Some of these suffixes occur in the specimens.   Thus, *kathɩ-yō-ēng,* I am dying , *a-pē-mak chē,* gavest not , *a sēm-pēk-haɩ,* he divided gave   *Haɩ* is rather frequent, and in one place it is also used after a verb in the second person singular   Thus, *nā-waɩ-haɩ,* thou preparest   In a similar way *ēng* refers to a subject of the third person in *kaɩ a-nɩ wūk-yō-ēng,* me he-struck, I was struck   At the same time it is very improbable that these suffixes are really used as conjugational terminations , but the materials are not sufficient to ascertain their real meaning   *Eng* is identical with the suffix *ɩn, ēn,* or *ēng* which is used in Rāngkhōl and connected dialects   The other suffixes are apparently demonstrative pronouns, added in order to emphasise

With regard to certain other prefixes used before verbs, see prefixes and suffixes above

The root, either alone, or with the prefix *la*, is freely used to denote the present and past times   Thus, *na la-nhūng akhan tū-sā pā-mō lō hōng*, thee-behind that whose son comes ? whose son comes behind you ?   *a-mān sē a sēr*, he cattle grazing-is , *a-rhi*, he said, etc   An *ē* may be added, apparently without changing the meaning   Thus, *hi-ē*, is, *nang-chū lai-lē hiwā-tūl-ā lō-ōm-ē-yā*, thou me-with this-long art always , *a-ma yōp-ē*, he kissed   Also *lē* may be added   Thus, *a-hōng-lē-chū*, he coming, when he came   This *lē* is perhaps identical with the postposition *lē*, with , thus, *a-hōng-lē*, his-coming-with   *Hōng* may then be considered as a verbal noun or participle   Compare the parallel use of *leh* and *ve-leh* in Lushēi and connected languages   Lushēi *leh* also means 'again', and that is perhaps the meaning of *lē* in *a-hōng-lē*, and almost certainly of *lē* in *ō-hōngin-lē-yō*, he revived again

Forms of the *Present definite* are   *la thi-yō-ēng*, I am dying , *lain la-lai-wūk-hi*, I am beating   The corresponding *Imperfect* is *lai la lai wūk-shai-yō*, I was beating   None of these forms is characteristic for these tenses   *Ēng* in *la-thi-yō ēng* has been mentioned above, and *lai* in the two other forms is identical with *lāi* and *lā* in Hallām, Aimol, Chiru, etc   Compare also Past tense, below   In *lain la-lai-wūk-hi*, I am beating, the demonstrative *hi* is probably a verb substantive, and the literal translation would be 'me-by my-time-beating-is (takes place)', I am now beating   In *lai la-lai-wūk-shai-yō*, I was beating, *shai* may correspond to *shi*, to be, in Zahao, Banjōgī, etc., and *yō* is the suffix of past tenses

Past tense —The suffix *tā* occurs in *a-sāl-nhūm-tā*, he-to-eat-wished   The usual suffix is *yō* , thus, *a-sē-pu-yō*, he went, or, he brought   *Yō* seems to be nasalised in *a-mā la-sī-yōng-hai*, he went, *an-mā-ni la-sē-yōn-hai*, they went   It probably means something like 'finish,' 'complete' (compare Rāngkhōl *jōi*), and we may thus explain its use in other tenses , thus, *la-thi-yō-ēng*, I am dying , *la-hōi-ā ōm-yō-ri*, merry let-us-be (completely)   The prefix *lai* has been mentioned above   Other instances of its use are   *lai-la-tāng-yō*, (the rice) became dear, *a-lai-that*, he killed.

The suffix of the *Future* seems to be *sil* or *si*, which should be compared with the postposition *sil-ā*, for   Thus, *lain la-wūk-si*, I shall beat , *nang-in na-wūk-si*, thou wilt beat , *lō-hōng-ri-sil*, I will go and say   In *lai la-chang-sēng*, I shall be, the suffix *ēng* seems to be added.   This suffix seems to denote the future in *la-sī-ēng-ā*, going (I will go and say)   Compare Khongzāi *lai chēng-ē*, I will go, and similar forms in Hallām and other dialects

The suffix of the *Imperative* is *rō*, plural *rū*, first person plural *ri* , thus, *wa-sēi-ō* (for *wa-sēr-rō*), tend , *pē-rō*, give , *man-si-rū*, cause-you-(him)-to-put-on , *ōm-yō-ri*, let-us-be   The forms *la-sē*, go , *la-sā*, eat, etc , in No 77 and ff , are probably verbal nouns   Compare Prefixes and suffixes, above

The root alone, without any suffix, may be used as an *Infinitive* or *Verbal noun*   Thus   *na-si-pā chang la-ma-til-i-mal-yō*, thy-son to be I-am-not-worthy , *lhang-sūl a-la-lām an lhing a-thi-yō*, drum-beating (and) dancing-of sound he heard   The list of words gives *sil-ā* as the suffix of the infinitive , thus, *chang-sil-ā*, to be , *wūl-sil-ā*, to beat   It is evidently the infinitive of purpose , compare, *la-tim la-ru-lē lan-ta-sal-sil-ā*, my-friends my-companions-with our-feasting-for, that I might feast with my friends and companions   Compare Future, above

Participles —The root alone seems to be used as a *Relative participle*   The prefix *la* is added in two of the instances which occur in the specimens   Thus, *a-m-a a-lông-*

tirg, his house-to he-coming-time-at, *a-ram-ā kō-ōm pa-sē in-khat nhēng*, that-country-in living man one to, to a man who lived in that country. In the same way the base of the future is used as a future relative participle, thus, *kain la-fak-sil nai-nā*, mo-by to-be-received property, the property that I shall receive. *Conjunctive participles* are formed by adding the suffixes *ā* and *nā*. *Ā* may be added to all tenses. Thus

a si-pā va-tūm-pā khan   a-ran   a-khing-ā   a-i hōn-ā   ram   ka-lhā in-khad-ā,
his- on   younger   that his-wealth   all   he-carrying   country   far   one-to

a se pu yo   A-sē pu-yō-ā   a-ran   khangyā   a-man-mang-sō-yō
he-went   He-gone-having   his-wealth   all   he wasted-completely

Further, *ka sē irq ā kō hōng-ri sil*, I go will-and say-will. In words such as *kōng la sil ā*, coming out, the word *sil* seems to mean ' to come out,' and to be quite different from the future suffix *sil*. Compare *in-khat-in-khat hōng-ka shil*, one-by-one came out, and Lushei *chhual*, to come out. The suffix *nā* forms conjunctive participles which seem to occur only in connection with the imperative (compare the Tibetan suffix *la*). In the singular an *i*, and in the plural an *ū*, is prefixed to *nā*. Thus, *toū-i nā lhil-rō*, beat-and bind, *hōng-choi ū-nā man-si rū*, bring and put on-him.

A *Noun of agency* is formed by adding the suffix *pā*. This must be concluded from the etymology given of the name *Lai-icōn pā* in the second specimen, where it is said to mean ' he who wraps (*icōn*) the tongue (*ma-lai*).'

The *Passive voice* does not differ from the active, but the subject is not distinguished by the suffix of the agent. Thus, *la-fak yō*, he was found again; *koi a-m toūk-yō-ēng me he-beat*, I was beaten. The meaning of *m* in *a m* cannot be ascertained.

Compound verbs are freely formed. Some of the prefixes used in them have been mentioned above. *Hong* denotes motion towards the speaker, thus, *hōng-choi*, to bring here; *ica* seems to denote motion, thus *icōk ica-sē rō*, pigs go-and tend. *Causatives* seem to be formed by prefixing *man*, thus, *si*, to wear, *man-si*, to cause to wear. Another causative seems to be formed by suffixing *pu*, perhaps corresponding to Lushei *pui*, to help, to assist. Thus, *a-ran a rhon-ā ram ka lhā in khad-ā a sī pu yō*, his property he carried and country far one to he brought. *A-sē pu-yō* is translated ' he went,' but *sē* alone is ' to go,' and *la-sē-yō*, went. In *pa sī l han a mā chū a lhat-pūl ā a tir-ā-la-sē-yō*, man that him his-fields to sent, *a-tir-ā-l a-sē yō*, seems to mean ' he sending went,' and is probably not a causative. *Desideratives* are formed by adding *nhūm*, thus, *a sāl nhum tā*, he to-eat-wished. I cannot analyse *in ā rhūlō i-nūm-ka-dā*, he did not wish to enter the house, but *nūm* in *i-nūm* is perhaps the same as *nhūm*, to wish, *rhūlō* is probably an imperative, and the literal translation is perhaps ' house-in "enter" he-to-wish refused.' *Potentials* are formed by adding *ka-thā*, thus, *kain ka-toūk-ka-thā*, I may beat. This *la-thā* must be compared with *thai*, to be able, to be allowed, in Hallām, and similar forms in other connected languages. It is different from *ka-thā*, good. Other compounds are formed by adding *sō*, entirely; *yā*, always, etc.

The *Negative particle* is *mak*, thus, *Karang-pān hūm pū kāp mak*, Karang pa tiger does-not-shoot. In *in-ā rhūlō inūm-ka-dā*, he did not wish to enter into the house, *ka-dā* seems to correspond to the Meithei negative *da*. Compare, however, the corresponding passage in the Kolren specimen.

The *Interrogative particle* is *mō*. Compare Interrogative pronouns, above.

Adjectives are freely used as verbs, thus, *ka-thē*, (it-is) good; *hi-mna Kāshmir l a-sē-hi hai-tuk-mō ka-lhā*, here from (to-)Kashmir to go how-much far (is it)?

2 K

[No 27.]

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP

KŌM

(STATE, MANIPUR)

SPECIMEN I.

(Babu Bisharup Singh, 1899.)

Pasē   ɪnkhat   sā-pā   ɪnhɪ   kō-ōm   An-mā-nɪ   ɪnhɪ   kār-khan   ma-tūm-pā
Man   one-(of)   sons   two   were.   Them   two   from-amongst   younger

a-sā-pā   khan   a-pā   nhēng   a-rhɪ,   'a-pā,   kaɪn   ta-fāk-sɪk   naɪnā
hɪs-son   that   hɪs-father   to   said,   'father,   by-me   to-be-received   property

khan   kaɪ   nhēng   a-pē-rō'   A-pān   a-sā-pā   ɪnhɪ-ā   naɪnā   a-khēng-ā
that   me   to   give'   His-father   hɪs-sons   two-to   property   all

a-sēm-pēk-haɪ   Ka-nɪ   a-ka-lhēk   a-ōmā   a-sā-pā   ma-tūm-pā   khan   a-ran   a-khēng-ā
he-divided-gave   Days   some   remaining   hɪs-son   younger   that   hɪs-wealth   all

a-rhōn-ā   ram   ka-lhā   ɪn-khad-ā   a-sē-pu-yō   A-sē-pu-yō-ā   a-ka-nɪ-mak-a-tlō-ā   a-ran
carrying   place   distant   one-to   he-went   Having-gone   wickedly   wealth

hangyā   a-man-mang-sō-yō,   akhēngā   a-man-mang-sō-yō-ā   ram   akhan   bū
all-that   he-wasted-entirely,   all   he-having-wasted   place   that-(ɪn)   rice

ranhagā   laɪ-ka-tāng-yō   Khan-tak-bā   amā   a-nang-yō   Amān   aram-ā
very   dear-became   Thereupon   he   distressed-was   He   that-place-ɪn

kō-ōm   pasē   ɪnkhat   nhēng   ka-sē-ā   ɪn-chūn-yō-haɪ   Pasē   khan,
residing   man   one   to   gone-having   was-joined-together.   Man   that,

'wōk   wa-sē-rō,'   a-tɪ   a-mā-chū   a-lhaɪ-pūk-ā   a-tɪr-ā-ka-sē-yō   Wōk   khlāɪ
'swine   pasture,'   saying   him   hɪs-field-to   sent.   Swine   food

khatak   bakūm   a-sāk-nhūm-tā   tū-tē   nūm   a-pē-mak-haɪ   Hōng
that   even   he-to-eat-wished   any-one   even   did-not-give   Sense

ka-sɪng-yō-ā   amān   a-bɪng-rag-ā   ɪn-rhɪ-yō-ā,   'ka-pā   shak   nghaɪ-ɪn
having-returned   he   himself-to   said,   'father's   servants   many

ɪn-lēt-ɪn-thēg-ā   an-sāg-ā   kō-ōm,   kaɪ-chū   ka-wōn   ka-tām-ā   ka-thɪ-yō-ēng.   Kaɪ
abundantly   eating   live,   I   belly   hunger-ɪn   am-about-to-die   I

ka-pā   nhēng   ka-sē-ēngā   kō-hōng-rɪ-sɪk,   " ka-pā,   kaɪn   Pathēn   nhēng
my-father   to   gone-having   say-will,   "father,   I   God   to

kā-lān-yō,   ná-māɪ-kūngam   kā-lān-yō,   na-sā-pā   chang   ka-ma-tɪk-
have-done-wrong,   you-before   have-done-wrong,   your-son   to-be   I-worthy-

ē-mak-yō,   kaɪ   na-shak   ɪn-khat   ang-fūngā   a-dāpā-rō."'   Hɪ   a-tɪ-ā
no-more,   me   your-servant   one   like   keep"'   This   saying

ꞁ-mī a-pī nhĭng kō-hōng-yō A-ka-lhū a-ōmā a-pān a-mbū-ā
he his-father to came. Distance-at he-remaining his-father seeing

ꞁ mꞁ-lung-kꞁ-ꞁ ī, kꞁ-tīn ꞁ, a-lhꞁk-ī a-gꞁ-kūā, a-ma-yōp-ē. Khanā-khan a-sā-pān
having-compassion, running, neck-on embracing, kissed Thereupon his-son

ꞁ-mī nhĭng a-rhūā, 'kꞁ-pī, kai-lu Pathĭn nhĭng kā-lān-yō, ka-pā
him to said, 'father, I-this God to have-done-wrong, father

nꞁ-mꞁī-kūngꞁm kī-lān-rō, na-sī-pī chang ka-ma-tik-ē-mak-yō' Khanā-khan
you-before have-done-wrong, your-son to-be I-worthy-no-more' Thereupon

ꞁ-pīn a slak nghai nhĭng ꞁ-rhūā, 'pūn-ladır a-ka-tha-rak hōng-choı-ū-nā
his-father servant many to said, 'garment best bringing

ka-sī-pī nhĭng mꞁn-sı-rū, a-kūd-ī kūtkhı ınkhat mꞁn-naı-rū, a-kī-ā
his-son to put-on, his-hand-on ring a put, his-feet-on

kchūp mꞁn-naı-rū, kꞁ-sı-pī lı a-kꞁ-thı-ā, ō-hōng-ın-lē-yō, a-mhang-yō-ī,
shoes put, my-son this died-having, has-become-alive, lost-having-been

wꞁı khꞁd ī kı-mhū-rō, lı-nınā kaı-nı sā-ın-ī ka-hōıā
again found-has-been, for-this-reason we eating-drinking merrily

ōm-yō-r' Hı ꞁ-tı-ī an-mꞁ-nı a-hōıā kō-ōm-rō-haı
le'-us-remain' This saying they merrily remained

Khꞁwī-kꞁn-ꞁkhan ꞁ-sı-pā a-ū-pī khan laı-pūkā kō-ōm A-mān a-ın-ā
That-time-at son elder that field-in was He his-house-to

ꞁ-hōng-tıng khang sūk a-kꞁ-lım an-lhıng a-thē-yō A-mān a-shak-pā a-bıkā,
in-coming drum beating dancing sound heard He servant calling,

'laı-mō nē-tlōā?' a-tı ā a-dır ā A-shꞁk-pān a-ma-sōn-ā, 'na-nāı-pā
'what-yo u-do?' saying asked His-servant answered, 'your-brother

kō-hōng-rō, ka rlung-ka-dꞁm-ī hong-ka-sık-ā na-pān a-nıng-ka-thā bū
has-come, alive safe having-come your-father being-glad rice-(feast)

ꞁ-waı-haı' Khꞁwī-khꞁ thꞁıī a-sı-pā a-ū-pī anbūkanā ın-ā rhūlō
is-giving.' This-word hearing his-son elder being-angry house-in enter

ınūm-ka-dū A-pā haı-kꞁ-sık-ā a-sı-pā a-ma-thēm A-sā-pān
he-wished-not His-father having-come-out his son entreated His-son

a-pā nhĭng a-ma-sōn, 'ēn-rō, kūm lıwā-tūkā lı nang sık-ā nang
his-father to answered, 'look, years so-long this you for your

sıpī kı-tlō-ī waı-khat rıgā kaın nang tōng kā-makhē-tōr-mak,
service in-doing once even I your words disobey-did-not,

lun-tak-a-lun-ī nꞁng-ın ka-tım ka-rē-lō ka-hōıā kan-ta-sāk-sık-ā kē
nevertheless you my-friends my companions-with merrily to-eat goat

tı ınkhat rūgūm a-pı-mak-chī. Na-ral lıng-yā-lu ka-sū-pı nhēng
young one even have-not-given Your-wealth all-that harlot to

a-pı-ā a-mꞁn-mhang na sı-pā lı a-hōng-lē-chū nang-ın bū
by giving who-had-wasted your-son this on coming you rice-(feast)

nā-waı-haı' Khꞁnā-khꞁnā a-pān a-tıā, 'kꞁ-sā, nang-chū kaı-lē
are giving' Thereupon his-father said, 'my-child, you me with

2 K 2

hiwā-tūkā kō-ōm-ēyā ,   kai   nhēngā   a-kō-ōm   hi   a-khēngā   nang-tā-rūk
so-long   live-always ,   me   to   remaining   this   all   yours-also
Na-nāi-pā   hi a-yōng-ka-thi-ā, wai-khat ōng-ka-rhing-yō ,   a-yōng-hin-mang-ā,
Your-brother   this   having-died,   again   has-become-alive ,   having-been-lost,
ka-fāk-yō,   hiwayārhinā   kai-ni   ka-hōiā   ka-ning-ka-thā   ni-kō-ōm
has-been-found,   this-reason-for   we   merrily   gladly   to-live
ka-thā.'
it-is-proper '

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

KŌM.

SPECIMEN II.

FOLK-LORE TAKEN FROM THE LIPS OF A KŌM

(Babu Bisharup Singh, 1899.)

Ka-pīn	ka-pūn	thūm-hin	lai-hi-chū	hi-ē	Ti-lāy-ā
My-fathers by	*my-forefathers by*	*story*	*that was-told*	*this-is*	*Formerly*

ka-pīn	kā-pūn	ranai-i-rnā	lai-kō ōm-hai	Khaba-ka-nhūng-ā	an-mā-ni
my-fathers	*my forefathers*	*ground-in*	*were*	*Afterwards*	*they*

konhūng-ā	khūrpūn-ā	inkhat-inkhat	hōng-ka-shik	Hūmpūi	inkhat	a-lai-lhūā
the-castle-in	*hole through*	*one (by)-one*	*came-out*	*Tiger*	*a*	*lying-in-wait*

a-lai-that	Karang-pī	pūn-thū	a-si-i	hōng-ka-sik-ā	hūmpūi	khan	niyē
killed	*Karangpa*	*cloth-striped*	*wearing*	*on-coming-out*	*tiger*	*that*	*colour*

in ang-ā	a-ti-ā	tim-rai	in-chang-hai	Sāichīpā	hōng-ka sik-ā	hūmpūi	a-kāb-ā
similar	*saving*	*friendship*	*made*	*Sāichēpā*	*on-coming*	*tiger*	*shot*

Humpui	khan	ka-thi-rō	Hūmpūi	khan	ka-thi-ā	an-mā-ni	a-ning-ka-thā	yū
Tiger	*that*	*died*	*Tiger*	*that*	*being-dead*	*they*	*being glad*	*wine*

lēmhē	an-sīk-in-in ā	a-ning-ka-thai-rō	Hūmpūi	a-nād-ā	Laiwōnpā	a-ma-lai
flesh	*eating drinking*	*made amusement*	*Tiger*	*cutting*	*Laiwōnpā*	*tongue*

a-dīr-ā	a-won-ā,	khanā	Laiwōnpā	a-rōn	Khanā	hūmpūi
waist-cloth-in	*wrapped-up,*	*therefore*	*Laiwōnpā*	*was-named*	*Therefore*	*tiger*

Karang-pā	tūng	kafū	ai-mak,	Karangpān	hūmpūi	kāp-mak
Karangpā	*now*	*till*	*does not-eat,*	*Karangpā*	*tiger*	*does not-shoot*

FREE TRANSLATION OF THE FOREGOING

A piece of Kōm folk-lore

We learn from our ancestors, that our forefathers lived in the nether-world Afterwards they came out one by one through a hole which is in the fort of Manipur A tiger lay in wait and killed them as they issued Karangpā[1] came out wearing a striped cloth, and the tiger, because it resembled his skin, made friends with him Then Sāi-chēpā[2] came out, and he shot the tiger The tiger died, and in joy thereat everyone drank wine, ate flesh, and rejoiced Laiwōnpā cut out the tiger's tongue and wrapped it in his waist cloth Hence he was named Laiwōnpā[3] (On account of the old friendship) tigers still refrain from eating Karangpā's descendants, nor will they shoot tigers

---

[1] The Manipuris call him Khabā He is the progenitor of the Khabā clan.
[2] The Manipuris call him Angòm
[3] *Lai*, the tongue; *wōn*, to wrap up He is called Khūman by the Manipuris

KYAU OR CHAW

The Kyaus or Chaws are settled on the banks of the Koladyne It is a very small tribe, and 'tradition says that they were offered as pagoda slaves by a pious queen of Arakan, named "Saw Ma Gyee," some three centuries back, when Arakanese influence and the tenets of Buddhism extended far higher up in the hills than the limits of our present control' In features, dress, and appearance they are said to be hardly distinguishable from the lower class of the Bengali peasantry of Chittagong They are, perhaps, Aryan half-breeds Their language, however, is pure Tibeto-Burman, and is closely related to the Kuki dialects of Cachar and Hill Tipperah.

AUTHORITIES—

PHAYRE, LIEUT —*Account of Arakan Journal* of the Asiatic Society of Bengal, Vol. x, 1841, pp 679 and ff Note on the Kyaus on p 701, Vocabulary Kyo, etc , p 712

LATTER, LIEUT —*A Note on some Hill Tribes on the Kuladyne River ;—Arracan Journal* of the Asiatic Society of Bengal, Vol xv, 1846, pp 60 and ff. Account of the Kyaus, notes on the language and vocabulary on pp 70 and ff

SPEARMAN, H R ,—*The British Burma Gazetteer* Vol. 1, Rangoon, 1880 Note on the Khyaw on p 186
HUGHES, MAJOR W GWYNNE,—*The Hill Tracts of Arakan* Rangoon, 1881 Note on the Chaws on p 16
EALES, H L ,—*Report on the Census of Burma* Rangoon, 1892 Note on the Kyau or Chaw on p 163

Very little is known of the dialect spoken by the Chaws The vocabularies published by Latter and Phayre show that it most closely agrees with Rāngkhōl and connected dialects, such as Hallām, Kōm, and Langrong Thus the word for 'cat' is *meng* in Chaw, Rāngkhōl, Hallām, Kōm, Langrong, and also in Khongzāi 'Cow' is *charrā* in Chaw, which seems to correspond to Rāngkhōl *shē-rhāt*, Kōm *sē-rhāt*, Hallām and Langrong *se-rāt*, while other connected languages have other forms , thus, Lushēi *se-bâng*, Khongzāi *bŏng*, Lai *zá-pī* The word for 'mother' occurs as *nū* and *nūng*, which two forms also are used in Rāngkhōl 'Woman' is *n'pang*, corresponding to *nū-pāng* in Rāngkhōl, Hallām, and Langrong *N'rming* is given as the word for 'name,' but probably means 'thy name,' the word for 'name' being *rming* The initial *r* in this word recurs in Rāngkhōl *ir-ming*, Kōm *ra-mhing*, and Hallām *rā-ming*, while other connected languages have *ming* or *mhing* The *r* in *rming* is a prefix while the form *mhing* represents a secondary development, the prefix being dropped before *m* The word *tshamak*, bad, compared with *atshā*, good, shows that the negative particle is *mak* as in Rāngkhōl, Hallām, Kōm, and Langrong , compare Rāngkhōl *shāmāk*, bad.

The few remarks on Chaw grammar which Lieutenant Latter has made in his article quoted above also show a close resemblance to the same dialects The male suffix *tsāl* used to denote a male animal occurs in Rāngkhōl, Hallām, and Langrong, but also in other connected languages such as Lushēi, Banjōgī, Pānkhū, Lai, Khongzāi, etc The Chaw numerals are of more interest The first ordinals are —

One *khāt*	Six *ō-rūk*	Twenty *tchŭom miek*
Two *miek*	Seven *s'rī*	Fifty *tchŭom nga.*
Three *t'hūm*	Eight *rūet*	Hundred *r'za.*
Four *m'lī*	Nine *kō*	
Five *nga.*	Ten *tchŭom*	

The prefixes *m* and *r* in *m'li* and *r'za* are also used in Rāngkhōl, Kōm, and Hallām Shō has also the form *mlhi*, four, and Langrong *rājā-kā*, hundred, while other dialects apparently use different prefixes The suffix of the imperative is *rau*, i e *rā* The corresponding suffix in Rāngkhōl, Kōm, Hallām, and Langrong is *ro*, which is, however, also used in other dialects such as Lushēi, Mhīr, and Banjōgī The suffix of the negative imperative is *m'rau*, apparently corresponding to Rāngkhōl *nō-rō* The negative particle is said to be *ria*, but the instances given in order to illustrate its use show that it is really *ryal* or *riaing* These forms correspond to *māl* and *māīng* in Rāngkhōl, *māl* and *māing* in Hallām *ryal* in Kōm, and *māl* in Langrong, etc

None of these facts are conclusive, and the materials which are available are too scanty for definitively fixing the position of the Chaw dialect But it seems probable that there is a close relation between Chaw on one side and Rāngkhōl, Hallām, Kōm, Langrong, etc, on the other The Chaws are believed to have been transferred to their present home in modern times, and they have probably formerly been settled farther to the north, in the neighbourhood of the tribes mentioned above

MHĀR.

The Mhār dialect is spoken by about 2,000 individuals scattered over the different villages in the Northern Lushai Hills There are no villages composed altogether of people speaking Mhār The Mhārs have accepted the Duhen domination, but are said to have retained their own customs Their name is also spelt *Hmar*, and may have something to do with the Chin word *mar*, which amongst the Hakas and other tribes is the name given to the Lushēis In the Lushai Hills the word *Mhār* is used to denote immigrants from the Manipur State, and its proper meaning is said to be 'north'

The Mhār dialect has been much influenced by Lushēi There are, however, sufficient points of disagreement, and, on the whole, the dialect is more closely related to the Old Kuki sub-group than to Lushēi

I am indebted to Major J Shakespear, C I E , D S O , I S C , for a translation of the Parable of the Prodigal Son in Mhār, and this translation is the basis of the following attempt to describe the chief characteristics of the language

Pronunciation.—There are no signs used in the specimen to denote long vowels, but we may infer from Lushēi that final vowels of words and syllables are long An *h* after a vowel indicates that the sound is abruptly shortened But the specimen is not consistent in the use of this *h*, and there seems to be some confusion also in other respects, especially with regard to the vowels *o* and *á*, which latter sign denotes the sound of *a* in the English word 'all' Thus, we find the same words written *le* and *leh*, *ni* and *nih*, *ná* and *noh*, *nák* and *nok*, *thá* and *thoh* Concurrent vowels are occasionally contracted, thus, *pan* for *pa-in*, by the father A euphonic *v* is inserted between *o* and a following vowel, thus, *deo-v-in*, *lo-v-a* The *k* in *pek*, to give, is generally silent Mhār *sh* sometimes corresponds to Lushēi *chh*, thus, *sham*, Lushēi *chham*, to run short, *shang*, Rāngkhōl *shang-pa*, Lushēi *chhang-bung*, younger brother or sister, etc But, on the other hand, *shem*, to divide, has the same form in Lushēi, etc

Articles—There are no articles in the language In the first sentence of the specimen the indefinite pronoun *tu ma-nih*, a certain, is used as an *indefinite article*, while pronominal prefixes, demonstrative pronouns, and relative phrases supply the place of a *definite* article Thus, *a-nao-pang-lem-in*, the younger, *se-báng te thao tak kha*, cow young fat very that, the fatted calf

Nouns.—*Gender* is only apparent in the case of animate nouns The specimen contains two suffixes denoting gender, *pa* and *pa-sal*, both for the masculine gender. Thus, *fa-pa*, child male, son, *mi-pa*, man, *nao-pasal*, son Names of animals seem to be neuter when no suffix denotes their gender Thus *vok*, pigs, is combined with the singular pronominal prefix See Verbs, below

Number—There are two numbers, the singular and the plural The number of the subject is indicated by means of the pronominal prefixes preceding the verb When it is necessary to indicate the plural the suffix *hai* is added, thus, *suak-hai*, slaves *Hai* is identical with the plural suffix used in Rāngkhōl, Langrong, Chiru, etc

Case—The *Nominative*, the *Accusative* and the *Dative* are not distinguished by means of suffixes. The *Genitive* is denoted by putting the stem, without any suffix, before the governing word, thus, *ro ka chan-tum*, of the property my share In *nang-a mit-mhu*, your eye-sight, *a* is suffixed to the pronoun This *a* is the demonstrative pronoun of the third person, so also *van-a mi*, sky-its man, God, etc The suffix *in*, denoting the agent, is added to the subject of a transitive verb, thus, *a pa-n* (*i e*, *pa-in*),

a ta, his father he said   *Na* seems to be used instead of *in* in *mi tu-na-ma-nih fa-pa pa-nhih a nei a*, man a certain sons two he had   *Tu-ma-nih* is the indefinite pronoun, and *na* seems to correspond to the Manipuri suffix *na*   Other relations are indicated by means of postpositions, such as *a*, in, to, *chung-a*, before, against, *nhin*, with, to, *in*, in, *hnam-a*, with, to, *tiang*, in, etc   Thus, *lo-v-a*, in the fields; *hut-a*, on the hand, *mit-mhu-in*, in the eye-sight   *In* and *a* are very common, and are often used to form locatives and adverbial expressions, thus, *lhim-tak-in*, joy great in, joyfully, *na-sha-deo-v-in*, trouble great in, intensely

Adjectives—Adjectives follow the noun they qualify, and postpositions are added to them and not to the qualified noun, thus, *khua-lam la-tak-a*, village far-very-to   The suffix of the comparative is *lem*, thus, *nao-pang lem*, younger, *a-len lem*, bigger   The superlative seems to be marked by adding *tak*, very, thus, *puan tha tak*, cloth good very, the best cloth

Numerals.—The numerals follow the word they qualify   *Pa-khat* is 'one' and *pa-nhih*, two, both formed with the generic prefix *pa*.   Other numerals do not occur.   *In* seems to mean 'both'

Pronouns.—The following *Personal pronouns* occur —
Singular,—

hei, ha, I	*i-ni, i*, thou.	*a-ma, an, a*, he, it.
ha, my	*nang-a, i*, thy.	*a*, his.
ha-ta, mine	*i-ta*, thine	
l a, mi, me		*a*, him

Plural,—

han, we	*an*, they, their, them.

The forms *ha, i-ni, i, an, a, han, an*, are used as pronominal prefixes with verbs, see below

The following *Demonstrative pronouns* seem to occur, *an, an——chu*, this, *hi, hi——hi*, this, *chu, chu——chun, chu hai——chun*, that, *kha, ha*, that   *Ha* only occurs after *tak*, with the same meaning as *kha*, and is perhaps only a miswriting

There are no *Relative pronouns*   The demonstrative pronoun is used as a kind of correlative   Thus, *ziang-in hám vok-in a bak kha*, whatever food the pigs they ate, that, *se-báng te thao* (or *a-thao*) *tak kha*, calf fat very, that   A relative clause may also be formed by means of the noun of agency   Thus,—

i	*nao pasal*	*hi*	*i*	*sum*	*bak-ral-vong-tu*	*hi*
thy	son	this	thy	property	ate-away-all-who	this

An *Interrogative pronoun* is *ia-ma*, what? thus, *chu ia-ma ni-ta-leh*, that what has happened?

The following *Indefinite pronouns* occur —*tu-ma-nih*, a certain, *iang-tin*, some, *ziang-tin*, whatever, *tu-khom*, anyone, *iang khom*, anything, *hai-khom*, any

Verbs.—Verbs are conjugated in person and number by means of pronominal prefixes   The following occur —
     ka, I, *han*, we   *i*, thou   *an, a*, he, *an*, they

When the subject is a neuter noun, the singular particle is also used in the plural   Thus *vok-in a-bak*, the pigs they ate.   After *tu khom*, anyone, the plural particle is used; thus, *tu-khom-in an pe-noh-a*, anyone they gave not   The prefix of the second person singular seems to be *i-ni* in *i-ni peh-ngai noh*, thou to-give-consideredst-not   *Ni* is, however, perhaps a verbal prefix   Prefixes are dropped before the imperative and when the subject is an interrogative pronoun   In *a-nao-pasal a-len-lem lo-v-a om*, the son

the-big-more fields-in was, the omission seems only to be apparent, the prefix *a* having been fused into one sound with the *a* of *lo-v-a*

The root alone is used to denote present and past tenses, thus, *a ni*, he is, *a ta*, he said   The suffix *a*, probably a verb substantive, may be added   Thus, *a tho-v-a a pa kuam-a a fe-tah-a*, he arose (or arising) his father-to he went   Compare also conjunctive participle, below

The suffix of *Past tenses* is *ta* or *tah*, thus, *a fe-tah*, he went   A kind of *Perfect* is effected by adding the verb substantive, thus, *a hong-rhing-nok a ni*, he came-alive-again it is, he has come alive again   This form implies that the action really took place In the case of transitive verbs this mode of expression may convey the idea of passivity In *lha-tak-a a-la-om-lai-in*, far-very he-was-time-at, a prefix *la* seems to give the force of the past time   Compare the corresponding forms in Aimol, etc

The *Future* is formed by inserting the pronominal prefix between the root and the verb *tih*   Thus, *va-rhil-ka-tih*, I will go and say   In *tho-ka-ta*, I will arise, the final *ta* is contracted from *ti-a*   Compare the corresponding forms in Hallām, etc

The suffix of the *Imperative* is *roh*, or *ro*, used both in the singular and in the plural, thus, *pe-roh*, give, *that-ro*, kill you.   A first person plural is formed by prefixing *ei* to the future suffix *tih*, thus, *bak-ei-tih*, let us eat   Compare the corresponding form in Hallām, pp 196 and f

The root alone is also used as an *Infinitive* or *Verbal noun*   The pronominal prefix indicating the person may be prefixed   Thus, *a-bak a-nuam-a*, to eat he wished, *lám-tak-a om a-tha*, happily to-live that-good-is   To this form words are added to mark the connection with what follows, such as *le, leh*, and, when, *phing-le*, when, *lai-in, lei-i i*, at the time, when   Thus, *lha-tak-a a-la-om lai-in*, far-very he-yet-was time-at, when he was yet very far off   The suffix *ding*, or *ding-in*, is used to form an infinitive of purpose   Thus, *pe-ding-in*, in order to give   In *lám-na-ding*, for rejoicing, this suffix is added to a verbal noun ending in *na*   Similar forms are used in Langrong, etc   Compare also *a-ma-ding-in*, for his sake

A *Participle* used to replace the first of two connected imperatives is formed by adding the suffix *la* or *lan*, to which a pronominal element, denoting the person to which the participle refers, is prefixed   Thus, *hang-la-un-lan that-ro*, here-bringing-you kill

Conjunctive and *Adverbial participles* are formed by adding the locative suffixes *a* and *in*   Thus, *a khám-vong-a a fe-tah*, he collecting he went, *hong-tlung-tám-in a hong-hiat-a*, being-about-to-come-back he heard   Compare above

A *Noun of agency* is formed by means of the suffix *tu*, thus, *i nao-pasal i sum bak-ral-vong-tu*, thy son thy property ate-up-all-who   See *Relative pronouns*, above

There is no *Passive voice*   Instead of 'I am seen' we must say 'somebody saw me' Thus, *kan mhu-nok-ta a-nih*, he has been seen again by us, *lit* we saw him, again it is

Compound verbs are formed by means of prefixes or by suffixing other verbs or particles   The following prefixes occur —*hang*, signifying motion upwards, or towards, *lo*, signifying motion towards, and *va*, signifying motion on level ground   Thus, *hang-la*, to go up and bring, *lo-don*, to answer, *va-rhil*, to go and say   *Causatives* are formed by suffixing *tir*, thus, *hang-bun-tir-roh*, cause him to put on   *Desideratives* are formed by suffixing *nuam*, thus, *a loi-nuam-noh-a*, he to-enter-wished-not   Other words suffixed in order to form compound verbs are, *nok* or *nák*, again, *shen*, to be able to finish, *tám*, to be about, *tan*, to begin, *vong*, all, *zing*, always, *zo*, completely, etc

The *Negative* particle is *ná*, *noh*, thus, *ni-shát-ná-tak-in*, days-long-not-many-in, *an pe-noh-a*, they gave not.   Compare the negative particle *no* in Rāngkhōl, Langrong, etc   In one place the negative *lo*, common in Lushēi, is used, thus, *bak-shen-lo-v-a*, to-eat-finish-able-being-not

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

MHÀR.

Mi   tu   ṣ rm nih   fa pa   pa nhih   a   nei a   A-nao-pang-lem-in   a
Men   certain   sons   two   he had   The-young-more   his

la   ḷrm ṇ   'Ka   pa   ṇa   ka   chan-tum   mi pe roh,'   a
father   to   'My father   property of   my   share   me   give,'   he

ṭ ṣ   Chu ṣ chu ṇ   a   sum   chu   an   ṇ   nhin   a   shem-rel-a
Therm,   his   cools   ḷat   those   both   to   he   divided

ṣ ṣ ṭ ṣ ṣ ḳ ṇ ṇ   ṇ nao pang lem in   sum   a reng in   a   khàm ṣong a,
Few days more   goods   all   he   collected-all,

ṣ ṣ ṇ ṇ   ṇ ṭ ṇ   a   fi tsh   Chu   khua   chu in   hoi-ta beh-in
comfortably rery   That   village   that in   comfortably rery

ṇ ṇ ṇ ṇ ṇ   chu ṇ ho mbung ṭ ṣong ṇ   A   mhung ṣo ṣong-le   an
He spent completely all-when   that

ṭ ṇ ṇ ṇ ṇ ṇ ṇ ṇ ṇ ṇ ṇ ṇ ṇ   bak-ding, a tla shum a   Chuang chun
eating for   he lacked   Then

ṇ ṇ ṇ   ḷ ṇ   to ḷu ṇ ṇ chu   thoh in a   ṣa-thing   Chu mi pa
doing he   went-stayed   That man

ṇ ṇ ṇ ṇ   p-hung in   a   lo   tring n   thum a   Zuang tu   khàm
to   he   sent   Whatever husks

ṇ ṇ   a   bal   Ḷha n ma   khom   n-puar-tak   a bak   a   nuam a,
they ate that his   belly   it-full-rery   to eat   he   wished,

ṇ ṇ ṇ ṇ ṇ   ṇ   pe noh a   A   harh nùk-phung-le,
an ḷh ṇ   they   gave not   He   became sensible again-when,

'Ka   pa   kuam ṇ   sum lhầ hu   bu   bak sheu-lo ṣa   nei   an   tam-thin
'My father   with   serrants   rice to eat-finish-cannot   got   they many very

leh ṣ ṣ l h lu   bu lu-hin   ṣon tam in   ka thi-ṣang-ṣang a   Tho ka-ta
even this here this in   hunger from   I   die-shall   Arise I-will-and

ḷ ṇ   pa   ḷuam a   ṣa rhil ka tih,   "Ka   pa   ṣan-a   mi   chung a   leh
my father   to   go-tell I-will,   "My father   sky of   man   before   and

ṣ ṇ ṇ   mit-mhu in   ṇang tin   ka thầ dual,   ka   mlung   i   nao-pasal a-ring
your   eye sight in   something   I did wrong,   my   name   thy   son   to-bear

thầ   ḷa m noh,   i   kuam a   sum-lhầh pa-khat   ang-in   mi   sham-ṣo roh,"
worthy   I   am not,   thee   with   serrant   one   like   me   make-also,"

tang-ka-tih.'   Chuang chun   a   tho-va   a   pa   kuam-a   a   fe tah a   Chuang-chun
say-I-will '   *Thereupon   he   arose   his   father   to   he   went   Thereupon*

lha-tak-a   a-la-om-lai-in   a   pan   a   lo mhu-a   a   khâ-ngai-a   a   tlan-a   a   ir
far-very   he-yet-was-time-at   his   father   he   saw   he   pitied   he   ran   his chest

a   shuk-tua   a   fâp-a   A   kuam-a   a   nao-pasal-in,   'Ka   pa   van a   mi   kuam-a
he   embraced   he   kissed   Him   to   his   son,   'My father   shy of man   to

leh   nang-a   mit-mhu-in   iang-tin   ka   thâ-shual.   Ka   mhing   i   nao-pasal
and   thy   eye sight-in   something   I   did-wrong   My   name   thy   son

a-ring   tlak   ka   ni-noh,'   a   ta   Ni-khom-sian   a   pan   a   suak-hai
to-bear   worthy   I   am-not,'   he   said   Nevertheless   his   father   his   slaves

kuam-a,   'Puan   tha   tak   kha   hang-la-un-la   hang-choi-tir-roh,   a
to,   'Cloth   good   very   that   here bringing you   here-put-on cause,   his

kut-a   kut sebi-hai,   a   khe-a   phei khok   hang-bun-tir-roh,   se-bâng   te
hands-on   hand-rings,   his   feet-on   boots   here-put-on-cause,   cow   young

a-thao-tak   ha   hang-la un-lan   that-ro,   lhum-tak-in   bak-oi-tih,   hi
fat-very   that   here-bringing-you   kill,   joy-great-in   eat-us-let,   this

ka   nao pasal   hi   a   thi   a   hong-rhing-nok   a   ni,   an mhang nhu   kan
my   son   this   he   dead-was   he   came-alive-again   it   is,   he lost after   we

mhu-nok-ta   a   nih,'   a   ta   Chuang chun   lhum-tak-in   an
saw again   it   is,'   he   said   Thereupon   joy-great-in   they

om-tan-nok-ta-a
to-be commenced-again

A   nao pasal   a-len-lem   lo-va   om   In-a   hong-tlung-tâm-in
His   son   the-big-more   fields-in   was   House-to   come-arrive about-being

iang-tin   shut ri   le   an   lam-thâm   a   hong-rhuat-a   Chuang-chun
some   music-sound   and   their   dance-noise   he   heard.   Thereupon

suak tu-ma-nih   a   sham-a,   'Chu   ia-ma   ni-ta-leh ?'   a   ta   a   zât-a
slave a-certain   he   called,   'That   what   happened?'   he   said   he   asked

'I   shang   a   hong-tlung-tah-a,   him-tak-in   a-mhu-lei-in   i
'Thy   younger-brother   he   came-arrived,   safely   his-seeing-time-at   thy

pan   se-bâng-te   thao   tak   kha   a   that,'   a   ta   Chuang-chun   a
father   calf   fat   very   that   he   killed,'   he   said   Thereupon   his

lung   a   shen-a   in-a   an   loi-nuam-noh a,   a   pa   a   hong shuak-a
heart   he   heated   house-in   he   to-enter-wished-not,   his   father   he came looked-out

an   thlem-a   Nih-man   a   pa   kuam-a,   'Rhe roh,   kum-khâ
he   persuaded   Nevertheless   his   father   to,   'Listen,   always

hi-ang-chen-hi   i   shin   ka   thoh a,   i   thu lakhi   ka   nhial ngai noh-a,
now-till-now   thy   work   I   did,   thy   word even   I   to-disobey-considered-not

ka   rual-hai   kuam-a   lâm-na-ding   kel   hai-khom   ini   pek-ngai noh
my   friends   with   rejoicing-for   goat   any   thou   to-give-consideredst-not

Chuang-chun   i   nao pasal   hi   nâ-chi-zuai   kuam-a   i   sum bak ral-vong-tu
Thereupon   thy   son   this   harlots   with   thy   goods ate-up-all-who

... long-fe phan-sïeh   a-mï dïng-m   se-bâng-te   tïmo   tak   kha   ı

... for   calf   fat   very   that   thou

...   tï lo-don ...   'Ka   nao pïsïl   kn

... he   sa tï-bach-answered   'My   son   me

... an   roh   kï-tï   poh   chu   ı-tı   ıong   an

... this   property   rua ...   also   that   thine   all   this

... lïm   tïk ı   om   n   tïn   an-nâ

... appears   great-ın   to-be   ıt   good ıs   this-for

... ın   n   thı   hong-rïung nok   n   nıh,   an

this   he   died   came alıve-again   ıt   ıs,   he

... nıh,'   n   ïn

... ıt ıs,'   he said.

CHOTE, MUNTUK, AND KARUM

Of these tribes only a few remnants are said to exist in the hills in and around the valley of Manipur   There are no specimens of the dialects available, but they are stated to belong to the Old Kuki stock

AUTHORITIES—

McCulloch, Major W ,—*Account of the Valley of Munnipore and of the Hill Tribes, with a comparative Vocabulary of the Munnipore and other Languages   Selections from the Records of the Government of India (Foreign Department)*   No xxvii   Calcutta, 1859, pp 64 and f.

Damant, G H ,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*   Journal of the Royal Asiatic Society, New Series, Vol. xii, 1880, pp 228 and ff   Note on Chohte, Muntuk and Karum on p 238

PŪRŪM

The Pūrūms are a small tribe in the hills around the valley of Manipur There is also a small village in the valley, in the neighbourhood of Aimol. Their number is estimated to be between 500 and 1,000   Short notes on the tribe are found in the following —

AUTHORITIES—

McCULLOCH, MAJOR W ,—*Account of the Valley of Munipore and of the Hill Tribes , with a Comparative Vocabulary of the Munipore and other Languages Selections from the Records of the Government of India (Foreign Department)* No xxvii   Calcutta, 1859   Short note on the Poorooms on p 65

DAMANT G H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*   Journal of the Royal Asiatic Society, New Series, Vol. xii, 1880, pp 228 and ff. Short note on Pooroom on p 238

Two specimens and a list of standard words and phrases have been prepared by Babu Bisharup Singh in the Pūrūm village in the valley of Manipur   The dialect spoken in that village shows many traces of Meithei influence, especially in the vocabulary It is, however, more closely connected with such languages as Hallām, Langrong, Rāngkhōl, etc

The remarks on the Pūrūm dialect which follow are entirely based on the forms occurring in the specimens and in the list of words and are given with every reserve

Pronunciation.—It is often almost impossible to state whether a vowel is long or short   *U* is always marked as long, and *o* as short, but both may certainly be either long or short   An accented final vowel is probably long, but is shortened when the stress is transferred to another syllable   This much may be inferred from forms such as *arr hā*, good , but *ha-no*, bad , *bak-ā* and *bāk-a*, eating, etc   We have, however, no information as to where the stress should come, and the marking of long vowels by the original writer being rather inconsistent, it is impossible to state the rules for the shortening   I have, therefore, left forms such as *bak-ā* and *bāk-a*, eating, as I found them without making any attempt to introduce a consistent spelling throughout   Diphthongs occur very frequently, but they are, in most cases, interchangeable with single vowels   Thus, we find *ma nū̆* and *ma-ni*, they , *ngā̆i* and *ngĕ*, to wish , *yaū̆*, *yo*, and *yū̆i*, a suffix of the past tense , *amoi* and *amo*, the interrogative particle, etc   It is possible that some of these various spellings are attempts to denote the sounds *ō* and *ū̆*, but we are not able to make a definite statement   *Y* and *w* are euphonic after *i*, *ē* and *ū̆*, respectively   Thus, *in tē-y-ā*, house small in , *thaū̆-w-ā*, arising, etc   Hard and soft consonants are sometimes interchangeable   Thus, *sa-naū̆-pā* and *sa-naū̆-bā*, son , *pi-nū̆* and *bi-nū̆*, a female suffix , *kai-chū̆*,'I , *mo-yū̆*, he, etc Compare the corresponding change in Meithei   *S* and *y* are apparently used alternatively in the suffix of the past tense, *yaū̆*, *yo*, and *saū̆*, *so*   The same suffix is once also written *cho*   *S* is perhaps, in this case, written for *z*, *y* and *z* being interchangeable in many connected languages   *L* and *r* are sometimes interchangeable   Thus, *rūpā* silver, *lūpā*, rupee , *lal*, property, *na-ral*, thy property , *arr-hā* and *kol-hā*, good   Compare Meithei, where *r* is substituted for *l* after a vowel   A final *k* is often silent , thus, *sūk* and *sū̆*, slave , *ā-nok*, no, but *ha-no*, good-not, bad , *tik-ti*, probably for *tik-tik*, most, etc   *Kh* and *h* are apparently interchangeable in the numeral *a-khā*, one Compare *riyā-hā*, hundred   The same interchange occurs in *ar-hong-pā*, cock, and *nā-hū̆*, this village, as compared with Kolrēn *arr-khong*, cock, and *khū̆o*, village   Final *r* is'

sometimes doubled, thus, *kŭrr*, ear, *a-sarr-nŭ*, sister, *arr-hā* and *ar-hā*, good, etc   A final *ng* seems often only to mark a nasal pronunciation of the preceding vowel   Thus, we find *no* and *nong*, not, *chŭ* and *chŭng*, that.

We have no information with regard to tones in this dialect

Prefixes and Suffixes.—There are apparently only few prefixes, and no suffixes used in the same otiose way as in the Nāgā languages   *A* is prefixed to nouns and adjectives, thus, *a-pā*, a man, *a-pā-o*, O father, *a-hong*, neck, *a-lā*, far, *a-nāy-ā*, near; *a-tam*, many   In *arr-hā*, good, *arr* seems to be used in the same way   This prefix is sometimes the possessive pronoun of the third person, thus, *a-kŭt-ā*, his-hand-on, but has usually been superseded as such by *ma*   A prefix beginning with *k* occurs in forms such as *ka-don*, whatever, *ko-tā*, saying, and *kolhā* in *kai ka-wēl kolhā*, I may strike   *Ma* is usually the possessive pronoun of the third person, but is also used in a wider sense, thus, *ma-khai*, whatever, *ma-tik*, worthy, etc

Articles.—There are no articles   The numeral *a-khā*, one, is used as an Indefinite article, while relative clauses, pronominal prefixes, and demonstrative pronouns supply the place of a Definite article

Nouns.—The prefixes *a* and *ma* which occur in the list of words before nouns of relationship are the possessive pronoun of the third person   Thus, *a-sarr-nŭ*, sister, *lit* his sister, *ma-namai*, wife, *lit* his woman. Compare, however, Prefixes and Suffixes, above

Gender is only apparent in the case of animate beings and is only marked when it does not appear from the context   It is distinguished by means of suffixes, and, in the case of human beings, also by the use of different words   Thus, *ma-pā*, his father, *ma-nŭ*, his mother . *a-pā*, a man, *namai*, a woman   *a-pā tē*, a man young, a boy, *namai tē*, a girl   The usual suffixes, in the case of human beings, are *pā*, male, and *nŭ*, female   Thus, *sa-nāŭ-pā*, son, *sa-nāŭ-nŭ*, daughter   In *mi a-khā-pā*, a man, the suffix *pā* is added to the numeral *a-khā*, one   The gender of animals is distinguished by the suffixes *pā*, *a-pā*, *chal-pā*, and *tang-pā*, for males, and *namai*, *a-mai*, *pi-nŭ*, and *bi-nŭ*, for females   Thus, *ār-hong-pā*, a cock, *sa-korr apā*, a horse, *sa-korr namai*, a mare   *sil chal-pā*, a bull, *sil a-mai*, a cow   *ŭi tang-pā*, a dog, *ŭi bi-nŭ*, a bitch   *kēl chal-pā*, a he-goat; *kēl pi-nŭ*, a she-goat   The suffixes *chal-pā*, *tang-pā*, and *pi-nŭ* or *bi-nŭ*, are compound suffixes   *Chal* is a male suffix in Hallām, Langrong, and other dialects, *tang* is used alone in Kolrēn, and is probably identical with *tong* in *haŭ-tong*, a cat, *pi* or *pŭ* is a very common female suffix in Meithei, Kolrēn, Sivin, Hallām, Langrong, etc   To these are added the suffixes *pā* and *nŭ* respectively.

Number—There are two numbers, the singular and the plural   When it is necessary to denote the plural some word meaning 'all,' 'many,' etc, is added   Thus, *ŭi tang-pā a-tam*, dog male many, dogs, *ma-sŭk ngāi*, his-slave many, his slaves

Case—The *Nominative* and *Accusative* do not require any suffix   *Ta* or *dā* is sometimes added to the object   Thus *mo-ta ri-yā*, him seeing, *chŭ-ta ril-ā*, this saying. It marks the personal object with causative verbs, thus, *kai-ta sē-lo na-sŭk a-khā chang-pi*, me hired thy-servant one to-be-cause, *a-pā a-khā-dā ron-pi-so*, man one to-wear-he-caused   *Ning-ā*, to, is used in the same way, thus, *pūn arrhā choi-yā-fāw-ā sa-nāŭ ning-ā pāi-pi*, cloth good carrying-coming son to to-wear-cause   *Ta* is also used with the meaning 'with', thus, *nang-chŭ kai-ta am-hā-sāimē*, thou me-with art-together, *ka-than-i ŭ-lē-ta thēng-hā-ā*, my friends with being-together   It seems to mean 'concerning,' 'towards,' 'for'   Compare Meithei *dā*, in, at, to

The suffix of the agent is *nā*, thus, *ma-pā-nā ma-ral sam-sū-so*, his father his-property divided. *Nā* is often added to the subject of an intransitive verb. Thus, *ka-pā-nā in tē-yā am*, my father house small-in is. This *nā* is perhaps different word, and is probably the demonstrative pronoun *nā*, this

The *Genitive* is expressed by putting the governed before the governing noun, without any suffix. Thus, *sa-korr hi kūm*, horse this years, the years of this horse, *na-pā in-ā na-sa-nāū i-yā am amo*, thy father's house-in sons how-many are? how many sons are there in thy father's house?

The stem alone, or with an *o* added, is used as a *Vocative*, thus *ka-sa-nāū*, my son, *a-pā-o*, O father. Other relations are expressed by means of postpositions. Such are —*ā*, in, to, with, *hanā*, in, *kārā*, from among, *mā*, before, *mng-ā*, to, from, *nū-wā* and *nū ting-ā*, behind, *nūng-ā*, after, *tā*, with, *thūyā*, under, etc

Adjectives —Adjectives are often preceded by the prefix *a*, thus, *a-lā*, far, *a-ngaū-pā*, white. The suffix *pā*, forming relative participles, is often added. Thus, *nāū-pang-pā*, the younger, *pŭm-nā-pā*, all. When the adjectives are used as verbs the ordinary verbal suffixes are added. Thus, *sāng-ē*, he is high, *kai-ko ka-chang ai-hā*, I my-being good is, I may be, *chŭm-so*, it is proper. Adjectives usually follow, but sometimes also precede the noun they qualify. The postpositions *kārā*, from among, and *ta*, concerning, are used as particles of comparison, and *tik* or *tik ti* may be added to the adjective. Thus, *a-mo-nā arr-hā-tik-ti*, he good-much-much, better, *a-ni kārā nā-pai sāng-tik*, two from-among he high-much, higher, *a-tam kārā mo-nā sāng-tik-ti*, many from-among he high-much-much, highest, *ma-nāū-nū ta-ju ma-nāū-pā-nā sāng-tik*, his-sister concerning his-brother tall-much, his brother is taller than his sister

The **Numerals** are given in the list of words. They follow the noun they qualify. There are no traces in the specimens of the use of generic prefixes

Pronouns —The following are the *Personal pronouns* —

Singular,—

kai, I.	*nang*, thou	*amo, mo*, he.
ka, my	*na*, thy	*a, ma*, his
ka-ta, mine	*nang-tā, na-tā*, thine	*ma-tā*, his

Plural,—

ka-ni, we	*nang-ai*, you.	*ma-ni*, they
ka-ni-tā, our	*nang-ai-lā*, your	*ma-ni*, their

Words such as *chū* or *ju*, that, *ko*, that, also, are often added to the pronouns in order to emphasise them, thus, *kai-chū*, I, *mo-ju*, he, *kai-ko*, I, etc. A suffix *in* is added to the nominative in a few instances in the list. Thus, *kai-in chang fūring*, I was, *mo-n thēng-song*, he went. The possessive pronouns *ka*, my, *na*, thy, *a* and *ma*, his, are used in the genitive, but also the fuller forms. Thus, *ka-tong*, my word, of me, *nang-tong*, of thee. The forms ending in *tā* are apparently used in the same way, thus, *ma-tā laū-wā*, his fields-to. The plural of the second person is *nangai*, i.e. *nang-ngai*. *Ma-nūi*, they, occurs in the specimen, but also *ma-ni*

Demonstrative pronouns —*Hi* and *hi-ta*, this, *nā*, this, that, *hā*, *ha-nā*, *hāo*, and *nā-hā*, that, *chū* and *chū-ta*, that, *mo-ta*, that, *mā-nā*, that

There are no *Relative pronouns* The suffix *pā*, which often is added to adjectives, belongs to a relative participle. But in most cases no suffix is added. Thus, *nā ram-ā*

2 x

am mi a-lhā-pā, that country-in being man one, *wok bāl sa-wāi*, pigs eating husks, the husks which the pigs ate, *na-ral na-mai ning-ā pē-yā māng-pi na-sa-nāū*, thy-property women to giving wasting thy son, thy son who gave thy property to women and wasted it.

Interrogative pronouns —*A-tū*, who? *i*, what? *iyē ajē*, why? *iyā*, how much? how many? Thus, *a-tū sa-nāū-tē*, whose boy? *na-pā in-ā na-sa-nāū i-yā am-amo*, thy-father's house-in sons how-many are? *nā i-yā am-amoi*, that how-much is? Another interrogative pronoun occurs in *na-ming alo tiyāmē*, what is thy name? but I cannot analyse this sentence. The base of the interrogative pronoun *tū* is also used as an indefinite pronoun. Thus, *tū akā*, anyone.

Verbs —Verbs are not conjugated in person and number. *Ka*, my, and *a*, his, are in a few instances used before the verb in order to denote the person of the subject. Thus, *ka-bal-ang*, my-eating-for, in order that I should eat, *l a-ma-til-ni-yo*, I-worthy am-not; *a-thiyang-sā*, he was dead, *a-māng-sā*, he was lost. But such instances are very few.

The root alone, without any suffix, is freely used to denote present and past times. Thus, *nā i-yā am-amoi*, this how-much is? *nāū-pang-pā ril*, the younger said. The suffix *ā*, which usually forms adverbial clauses and conjunctive participles, may be added, apparently without changing the meaning. Thus, *l ai-nā wēl-ā*, I strike, *chūp-ā*, he kissed. *É* is used in the same way, thus, *nang-chū kai-ta am-hā-sāim-ē*, thou me-with art-together-always; *lhēm-ē*, he entreated. *Yang* and *yēng* are sometimes inserted before this *ē*, thus, *piyang-ē*, he is giving, *thaiyēng-ē*, he heard. A suffix *sā* occurs in forms such as *chang-sā*, it is, *a-thiyang-sā*, he was dead, *a-māng-sā*, he was lost. It is perhaps identical with the suffix of the past tense. *Sē* or *chē* is added in a few instances; thus, *nang thēng-song-sē*, thou goest, *bāk-pē-saū-sē*, thou gavest a feast; *nang-nā wēl-piyaū-chē*, thou didst strike. It seems to be an assertive suffix, compare Burmese *chhē* (pronounced *s'ā*)

The usual suffix of the past is *yaū*, *yo*, or *yūi*. Thus, *ngāi-ni-yaū* and *ngāi-ni-yo*, he-refused, *tūng-yūi(-yā)*, he-arrived(-when). In *ka-ma-til-ni-yo*, I am no more worthy, it is used to denote the present time, the action being considered as an established fact. We often find *saū* and *so* instead of *yaū* and *yo*. Thus, *sū-lāl-saū*, they began to quarrel, *thēng-eo*, he went. *Soi* in one instance is substituted for *so*; thus, *tūla-am-soi*, he joined. *Cho* in *thēng-pi-sū-cho*, they drove him away, seems to be identical with *so*. All these suffixes seem to be derived from a common source, probably a verb *yaū* or *zaū*, to finish, to complete. Compare Rāngkhōl *jōi*. It is worth noting, however, that *soi* or *sūi* is a sign of the past tense in Bodo languages. The *s*-suffix is, therefore, perhaps different from the *y*-suffix, and should be compared with the suffix *sang* in Lai, and *song* in Tibetan. Compare also Compound verbs, below. Other suffixes of the past are *pi-yaū*, *pi-yo*, *pi-yang*, *si-yang*, *si-yā* and *sēng*. Thus *mo-na wēl-pi-yaū*, he struck, *ril-pi-yo*, he said, *ol-pi-yo*, he fell in want, *lāl-pi-yang-ē*, I sinned; *l ai-nā wēl-pi-yang*, I struck, *tūl-sēr-si-yang*, he was found again, *thēng-si-yā*, I have walked; *l ai thēng-sēng-ē*, I went. *Siyang*, *siyā* and *sēng* seem to contain a verb *si*, perhaps meaning 'to be'. Compare Banjōgi *si* and *shi*, to be. *Piyaū*, *piyo*, and *piyang* seem to contain a verb *pi*. *Pi* means 'to give,' and is also used to form causatives. All these forms are, therefore, probably no real past tenses, but compound verbs. The same is probably the case with *fūring* in *l ai-in chang-fūring*, I was, etc.

A *Present Definite* seems to be formed by adding *ang* or *ing*; thus, *pi-yang-ē*, he is giving, *l ai-nā wēl-song-ing*, I am striking, and probably also *l ai thēng-song-ing*, I

so This tense may also be formed, in a periphrastic way, by means of the verb *am*, to be to remain Thus, *sil sēl-a am*, cattle tending he-is, *sa-kon chong-a am*, horse-on sitting he-is A corresponding *Imperfect* is *kai-nā wēl am-song*, I was striking

The usual suffix of the *Future* is *ang*, as in Lushēi and partly in Khongzāi Thus, *pē-geng*, I will give, *thi-yang-si-yang*, I am dying, *lit* perhaps, die-will-be-will Another suffix is *tik*, in *ril-tling-tik-ē*, I will say, *sa-wāi lūko bak-ā won hop-tik-ē tā ning-ting-a-chaū*, 'husks even eating belly fill-will' saving wishing-after-even, though he wished to fill his belly even with husks *Chaū* in this last instance is probably the demonstrative pronoun *chū*

The root alone is often used as an *Imperative*, thus, *an*, look, *thēng*, go, *si-si*, put *A* is sometimes prefixed, thus, *a-bāl*, eat, *a-hū*, bind A suffix *o*, perhaps identical with the vocative suffix, is added in *pi yo*, give, *nūngāi-ya woi-yo*, happy let-us-be, etc. *Tik* in *ra-til*, come, seems to be identical with the future suffix

The root alone is also used as an *Infinitive* or *Verbal noun*, thus, *na-sa-naū chang la-ria-til-m-wo*, the son to be I-worthy-not, *la-m nūngāi hāraū chūm-so*, we to-be-merry to-be-glad has-become proper A suffix *a* or *ā* is added in *hūng-sū-wā lām-a*, drum-beating (and) dancing The form ending in *yaū* is treated as a verbal noun of the past or completed action The verbal nouns are treated as ordinary nouns, and may be combined with postpositions, etc, in order to form adverbial clauses Thus, *rūng-ni li-tē am-ā*, days few remaining-in, after few days, *ma-pot nē-no-wā*, his-load managing-not-in, being unable to carry his load, *sāū-yaū-lē-chū*, coming-finishing-time-just, as soon as he came, *ria sa-naū wi-no-sā-no-wi lē-yaū-lē-chū*, his-son safely returning-finishing-time-just, when his son returned safely (compare *yaū-lē-chū*, if, in the list), *a-lā am-lēyā*, far being-time-at, when he was still far off, *hāū-sū-nūng-ā*, wasting-after, after he had wasted

The suffix of the *Infinitive of purpose* is *ang*, compare Future Thus, *chang-ang*, to be, *a-wel-ang*, to strike, *la-bal ang*, my-eating-for, in order that I might eat. The purpose may also be expressed in other ways Thus, *wok sel-o tā sē-pi-so*, 'pigs tend,' saying he-sent, in *lūt-o tā ngāi-m-yaū*, 'house enter,' saying he-wished-not, *won hop-til-ē tā ning ting-a-chaū* 'belly I-fill-will' saying though-he-wished

Participles —The *Relative participles* have been mentioned in connection with Relative pronouns The suffix *pā* is also used to form a noun of agency, thus, *yāo-sēl-bā*, sheep-tender, shepherd, *laū-i-bā*, cultivator The verbal noun with the suffix *ā* is used as an *Adverbial* and a *Conjunctive participle* Thus, *nūngāi-ya woi-yo*, happily let us-remain, *wēl-ā a-hū*, beating bind, beat and bind The form *tā*, saying, is perhaps a contraction from *tā-ā* or *ti-ā* The list of words furnishes *chang-aug-nong*, being, having been, and *thēng-sū-so*, gone The latter form seems to be the past tense, perhaps used as a relative participle

There is no *Passive voice* *Kai-ta wēl-ē*, I am struck, literally means 'me-concerning striking-takes-place' *I-ti* in *kai-ta wēl-ang-i-ti*, I shall be struck, seems to be connected with the *ti* which is used in the formation of the future in Hallām and connected dialects

Compound verbs are freely formed in order to modify the meaning of the principal verb Both verbs are sometimes inflected Thus, *tān-a-lūt-a*, running-entering, running towards, *choi-yā-fāwā*, carrying-coming, bringing, *hiyā-kē-yā*, doing In most cases, however, only one suffix is added Thus, *wā-kat-so*, they-went-complained, *lā-tin-pi-so*, to-take-bring-caused, caused to be brought, etc The verb *pi*, to give, forms *Causatives*

2 M 2

Thus, *chang-pi*, to-be-cause, appoint, *ron-pi-so*, he caused to be carried, *mäng-pi*, he wasted, etc. *Ngē*, which seems to be identical with *ngāi*, forms *Desideratives* Thus, *läimä lā-ngē-tä am-hä a-pä hä*, a little take-wishing-with being-together man that, that man in the presence of him who claimed a little. Other words added in order to form compound verbs are *hä*, together, *läk*, begin, *sēr*, back, again. I cannot ascertain the meaning of *sü*, *sük*, *süng*, and *song*, in forms such as.—*sam-sü-so*, he divided, *laü-sing-sül-so*, his-mind-wise-became, *am-süng*, it remains, *mo thēng-song*, he goes, he went, etc. Compare, however, the suffix of the past tense.

The *Negative particle* is *ni*, thus, *ngäi-ni-yo*, he wished-not. It is used as a verb in *läimä ni-yaü-wē*, a-little is-not, it is not sufficient. *Ni* seems always to be followed by the suffix *yaü* or *yo*, and the forms *no*, *nok*, and *nong*, are used when this suffix is wanting. They seem to contain a negative prefix *n*, which is identical with *ni*, and a verb substantive *o*, *ok*, or *ong*. Compare Introduction, p 19, and the Tibetan affirmative suffix *o* No, *nok*, *nong*, occur in words such as —*pē-no*, thou gavest-not, *ä-nok*, no, *yoi-no-ē-nong*, I disobeyed not, etc

The *Interrogative participle* is *a-moi*, *a-mo*, or *mo*

Order of Words.—The usual order of words is subject, direct object, indirect object, verb

[No 30]

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP

PŪRŪM

SPECIMEN I

(Babu Bisharup Singh, 1899)

Mi   akhī-pā sa-nāū-pī ani am-ī   Ma-nū   ani   kārā   nāū-pang-pā
Men   one   sons   two   were   Them   two   from-amongst   younger

ma-pā   ningā   rıl,   'apī-o,   ka-chang-ang-ma-khai   lal-thūm
his-father   to   said,   'father-O,   my-share-for-all   property

hīo   kaı-ta   pēvo'   Ma-pā-nā   mı-ral   pūm-nā-pā   ma-nū   ani   ningā
that   to-me   give'   His-father   his wealth   all   them   two   to

ɛɪm-sū-so   Rūng-nı   tıtī   am-ā   ma-sa-nāū-pā   nāū-pang-pā-nā   ma-ral   pūm-nā-pā
divided   Days   some   remaining   his-son   younger   his-wealth   all

ronī   ram   a-lā   akhā   thēng-so;   nā   ram-hanā   oknūwā   ma-ral
carrying   place   distant   one-(to)   went,   that   place in   wickedly   his-wealth

pūm-nā-pā   hūū-sū-so   Lal   pūm-nā-pā   hāū-sū-nūngā   nā   ram
all   flung   Wealth   all   having been-thrown-away   that   place

hanā   bū   a-tam   tānga,   nānā   mo   ol-pı-yo   Mo-nā   nā
in   rice   very   became dear,   and   he   became-wretched.   He   that

ram-ā   am   mı   akhā-pā   ningā   thēng-ā   tūla-am-soı   Nānā
place-in   living   man   one   to   going   was-joined-with   That

mı-nā   wok   sēlo   tā   mo-ta   ma-tā   laū-wā   sē-pı-so   Mo-nā   wak
man-by   swine   tend   saying   him   his   field-to   sent.   He   (by)swine

bāk   sawāı   lūko   bak-ā   won   hop-tık-ē   tā   nıng-tıng-achaū
which-was-eaten   husks   even-that   eating   belly   will-fill   saying   although-wished

tū-a-khā-nā   pō-nı-yo   Tūn-chaū   laū-sıng   sūk-so   mo-nā
any one-by   it-was-not-given.   Now   sense   having-come   he

rıl-pı-yo,   'ka-pā   sūk   ngāı-na   lūko lēm-bong-pā-bong   bāk-so,   kaı-chū
said,   'my-father   servants   many   even   in-abundance   are-eating, I-whereas

ka-won   tām-ā   thı-yang-sı-yang.   Kaı   ka-pā   ningā   thēng-ā   rıl-thıng-tık-ē,
my-belly   hunger-in   am-dying   I   my father   to   going   will-say,

"apā-o,   kaı   Thāırū   ningā   lāl-pıyang-ē,   na-nıngā-ko   lāl-pıyang-ē;
"father-O,   I   God   to   have-done-wrong,   you-to-also   have-done-wrong,

kaı   na-sa-nāū   chang   ka-ma-tık-nı-yo,   kaı-ta sēlo   na-sūk   akhā   chang-pı'''
I   your-child   to-be   worthy-am-not,   me hired   your-servant   one   be-let'''

Mo-nā   thaūwā   ma-pā   ningā   fāū-so,   a-lā   am-lēy-ā   ma-pā-na   mo-ta   rıyā,
He   arising   his-father   to   came,   far   being-time-at   his-father   him   seeing,

a-lūng-sı-yū,   tān-a-lūt-a,   a-hong   kol-ā,   chūp-ā   Ma-sa-nāū-pā-nā   ma-pā
having-compassion,   running,   neck   embracing,   kissed   His-son   his father

nɪngā rɪl-so, 'apā-o, kai Thāɪrū-nɪngā lāl-pɪyang-ē, na mā-ko
to *said,* *'father-O,* *I* *God-to* *have-done-wrong,* *you-before-too*

lāl-pɪyang-ē. Kaɪ na-sa-nāū chang ka-ma-tɪk-nɪ-yo' Nā-nā ma-pā-nā
have-done-wrong *I* *your-child* *to-be* *worthy-am-not'* *Thereupon* *his-father*

ma-sūk ngāɪ nɪngā rɪl-so, 'pūn arrhā choɪyā-fāwā sa-nāū nɪngā
his-servants *all* *to* *said,* *'garments* *best* *bringing* *child* *to*

pāɪ-pɪ, a-kūt-ā kūt-sabɪk a-khā naɪ-pɪ, ma-kē-yā khongūp būr-pɪ,
put-on, *his-hand-on* *ring* *one* *put,* *his-feet-on* *shoes* *put,*

ka-sa-nāū ha-nā a-thɪyang-sā, thaɪbak rɪng-sēr-ā-so-chaū; a-māng-sā,
my-child *this* *had-been-dead,* *again* *has-been-alive-as;* *had-been-lost,*

tūk-sēr-sɪyang, ka-nɪ bāk-a ɪn-ā nūngāɪya-woɪ-yo' Hɪ-ta rɪl-ā
has-been-found, *we* *eating* *drinking* *merry-let-us-remain'* *This* *saying*

ma-nɪ nūngāɪ-so-wē.
they *rejoiced.*

Nārɪyā kālā ma-sa-nāū ū-lēn-pā laū-wā am. Ma-ɪn-ā hɪ-ta
That *time-at* *his-child* *elder* *field-in* *was* *His-house-to* *this*

hongā hūng-sūwā lām-a tarā thaɪ-yēng-ē Mo-nā ma-sūk akhā
coming *drum-beating* *dancing* *sound* *heard.* *He* *his-servant* *one*

kokā, 'ɪ-yē-amoɪ?' rɪl-ā sāyā. Nā-nā ma-sūk-nā sang-ē,
calling, *'what-is-the-matter?'* *saying* *asked* *Thereupon* *his-servant-by* *replied,*

'na-nāū-pā lē-so-wē Ma-sa-nāū nā-no-sā-no-wā lē-yaū-lē-chū na-pā-nā
'your-brother *has-returned* *His-child* *illness-without* *on-returning* *your-father*

bū pɪyang-ē' Nā-chū thaɪ-yā mo-nā a-lūng-sā ɪn-lūto tā
feast *is-giving'* *This* *hearing* *he* *being-angry* *house-enter* *saying*

ngāɪ-nɪ-yaū. Nā-chū-sērūk-ā ma-pā-nā sūk-ā mo-ta lhēm-ē Nā-nā
wished-not *Therefore* *his-father* *coming-out* *him* *entreated* *Thereupon*

mo-nā ma-pā nɪngā sang-ē, 'an, kūm hɪchan na-sɪpā hɪyākēyā
he *his-father* *to* *answered,* *'look,* *years* *so-long* *your-service* *in-doing*

kaɪ-nā na-tong khak yoɪ-no-ē-nong; chū-ma-hakan ka-ton-pɪ ka-than-rūlē-tā
I *your-words* *ever* *have-not-disobeyed;* *nevertheless* *my-friends* *companions*

thēng-hā-ā nūng-āɪyē ka-bak-ang nang-nā kēl tē akhā lūko bāk ko-ta
together-with *merrily* *to-eat* *you* *goat* *young* *one* *even* *eat* *saying*

pē-no. na-ral na-thūm pūm-nā-pā namaɪ nɪngā pē-yā māng-pɪ,
have-not-given *your-goods* *your-property* *all* *woman* *to* *by-giving* *wasted,*

na-sa-nāū nā-hā fāū-yaū-lē-chū pāntrā bāk-pē-saū-sē' Nā-nā ma-pā-nā
your-child *this* *on-coming* *feast* *to-eat-you-gave'* *Thereupon* *his-father*

rɪl-ā, 'ka-sa-nāū, nang-chū kaɪ-ta nɪtɪyā am-hā-sāɪmē, ka-tā ka-don
said, *'my child,* *you-indeed* *me-with* *always* *live-together,* *mine* *whatever-is*

pūm-nā-pā na-tā chak. Na-nāū-pā ha-nā thɪ-thēng-ā, thaɪ-bak rɪng-sēr-ā,
all *yours* *is* *Your-brother* *this* *having-died,* *again* *being-alive,*

māng-thēng-ā, tūk-ā; ka-nɪ nūngāɪ hāraū chūm-so'
having-been-lost, *being-found,* *we* *to-be-merry* *to-be-glad* *it is proper'*

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

PŪRŪM

SPECIMEN II

FOLK-TALE TAKEN FROM THE LIPS OF A PŪRŪM

(STATE, MANIPUR)

(Babu Bisharup Singh, 1899.)

A-pā   akhā   ma-pot   nē-no-wā,   'sāng   lāimā'   pēy-ang
Man   a certain   his-load   being-unable-to-carry,   'paddy   some (or a little)   will-give

ka-pot   san,'   rīl-ā   a-pā   a-khā-dā   ron-pɪ-so   Ma ɪn
my-load   assist,'   saying   man   (another)-one   made-to-carry (ɪt)   His-house

tūng-yūɪ-ya   sāng   kaɪthɪlūk   a-khā   pē-yā,   'lāɪmā   nɪ-yaū-wē,'
on-arriving-at   paddy   basket   one   on-giving,   'some (or a-little)   ɪt-ɪs-not,'

rɪlā   ngāɪ-nɪ-yo   Nā-nā-chū   ma-nūɪ   sū-lāk-saū.   Rūɪsang-ā   wā-kat-so
saying   refused.   Therefrom   they   began-to-quarrel   Court ɪn   went-complained

Nā-nā   rūɪ-sang-ā   nā   sāng   lā-tɪn-pɪ-so   Lāɪ-mā   lā-ngē-tā
Thereupon   court   that   paddy   ordered-to-be-brought   A-little   who claimed

amhā   a-pā   hā   sāng   chūng   haū   a-khā   thāl-pɪ-yā   thaɪ-bak
ɪn-continuance   man   that   paddy   that   bag   one (ɪn)   putting-ɪn   again

sūng-sēr-ā   Tɪ-tē-tē   chak-ā   rūɪ-sangaɪ,   'nā   ɪyā   am-amoɪ,'
took-out   A-little   when-remained (ɪn the bag)   court,   'that   what   ɪs-remaining,'

tā   sāyā   Nā-nā   apā   chū-nā   'lāɪmā   am-sūng,'   rɪl-so,   'na-dɪt
saying   asked   Thereupon   man   that   'a-little   ɪs-remaining,'   said,   'you-want

lāɪmā   hā   nang   chang-sā',   chū-tā   rɪl-ā   'thēng-o,'   tā
a-little   thɪs   yours   ɪs',   thɪs   saying,   'go-away,'   saying

rūɪsangaɪ-nā   mo-tā   thēng-pɪ-sū-cho
court   hɪm   drove-away

FREE TRANSLATION OF THE FOREGOING

Once upon a time there was a man who was not able to carry his load So he got another to carry it, having promised to give him some paddy ɪn return On coming home he then gave him a basket The other, however, refused to accept ɪt saying that it was nothing. They began to quarrel, and went to complaɪn ɪn Court The Court ordered the paddy to be brought, and the man who claɪmed some paddy was asked to put it ɪn a bag, and then to take it out again When only a little was left ɪn the bag, the Court asked hɪm what was left. He answered, 'something ɪs left' The Court then said, 'the something you claɪm ɪs here, and you may take it,' and then turned hɪm out

ANĀL

The Anāls are a small tribe living in the hills on the east of the Manipur valley Their chief village is Anal in the south-east   It is stated that they belong to a set of tribes whose populations vary between 500 and 1,000 souls each   Major McCulloch has given the following account of the tribe —

'The whole of the people in a large tract in the south-east have received the name of Anal-Namfau from the two largest villages amongst them   These people say they came from a position south of their present one, and they celebrate in their songs the beauties of the land of their origin. In personal appearance they are much like Khongjais, with whom, though they are at deadly feud, they appear to have affinity   The Anals, in more immediate connection with Munnipore, have been corrupted so far as to have given up many of their former customs   They have now no longer amongst them hereditary chiefs, but the villages in the interior retain their old habits and hereditary heads   Their houses are made like those of the Khongjais, and in their social usages there is but little difference   From its birth every male child is called "moté," and every female one "keenoo," their ears are pierced at the annual festival for this purpose, and a distinguishing name is added to the moté or keenoo, but for this there does not appear to be any fixed time, or particularity as to the name to be given Their marriages are effected much in the same way as those of the Khongjais   After the first application for their daughter, if the parents consent and drink of the wine brought, the young man goes to the girl's father's house as accepted husband   After this the young man, four different times, feasts the bride's family   At the fourth time they settle what is to be given finally for the girl, the rich giving according to their means, and the poorer according to theirs, not less however than a pig and a piece of iron one cubit long   The want of eye-brows and eye-lashes is amongst this people admired, and the young men to render themselves attractive carefully extract them '

AUTHORITIES—

McCulloch, Major W ,—*Account of the Valley of Munnipore and of the Hill Tribes , with a Comparative Vocabulary of the Munnipore and other Languages   Selections* from the Records of the Government of India. (Foreign Department.)   No xxvii. Calcutta 1859   Account of the Anal-Namfau tribe on p 64 , Vocabularies, Anal Namfau, etc , Appendix, pp vii. and ff

Damant, G H ,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers   Journal* of the Royal Asiatic Society, Vol. xii, 1880, pp 228 and ff. Note on Anal Namfau on p 279

The name of the tribe, Anāl, is that under which it is known to the Manipuris. Major McCulloch states that the hill tribes have also distinctive names of their own, but we have no information about these names

Two specimens and a list of standard words and phrases have been received from Manipur   They are all due to Babu Bisharup Singh   The first specimen, a translation of the Parable of the Prodigal Son, is to a great extent mixed up with Meithei forms, and this latter language seems to have largely influenced the Anāl dialect   The second specimen, a war-song, exhibits a much purer language   But there are several mistakes in the translation, and it has not, therefore, been possible to analyse it throughout   The remarks on Anāl grammar which follow are entirely based on the texts just mentioned and are given with every reserve

Pronunciation.—The marking of long vowels is not consistent   Thus, we find *fū nū*, has been found , but *fa-rang*, to be found , *ka-pē-mā-nū*, gave not , but *rho-ma-nū*, wished not   *Ā* is interchangeable with *i* in the negative particle , thus, *tha-mi*, good-not, bad , but *ikopi-nā-mā-nū*, ill-not-being   We find *ē* and *ā* in *chērā* and *chārā*, small The word *chārā*, child, probably represents a third form of the same word   Compare *ka-da-bē* and *di-nū*, saving   *Ai* and *ē* are interchanged in *ma-khai* and *ma-khē*, whatever *I* seems to be written for *ē* in *iconichā*, the two brothers for   This compound seems to contain the words *ico*, elder brother, and *nē*, younger brother   McCulloch gives *o* for *ico*

There are several instances of interchange between hard and soft consonants, thus, *ha rău-bă-kă*, to rejoice, *nang-pa-kă*, fell in want, *kung-gi* and *kung-ki*, from, *dē* and *thē*, to say, etc. *R* and *l* are interchangeable in *rŭpă* or *lŭpă*, rupee, silver. *B* is perhaps written for *w* in *a thŭ-bă*, be, compare *a-shŭ-wă*, see, etc. *Shi* and *thi* are both used in the meaning 'field'. *M* and *n* are sometimes interchanged, thus, *chon-thŭ-nŭ* and *wăng-chom-nŭ*, having gone, *ēm* and *in*, house. The form *ēm*, house, seems to be due to the influence of Meithei. There is also some uncertainty in the writing of aspirated letters. For instance, in the suffix *rang* and *rhang* both are used in exactly the same way, thus, *ni la-nă fa-rang mēm*, me with to-be-had property, the property which I shall get, *wă chā-rhang chē wĕ*, pigs-by to-eaten husks, the husks which the pigs got to eat. *Ng* has apparently often a very faint sound, and is occasionally dropped; thus, *wăng*, *wăn*, and *wă*, come, *ang-gă* and *an-ka*, was, *a-nŭ*, being, *thŭ-ga-ning* and *thŭng-ga-m*, I shall be, etc. It is often difficult to state which sound is meant when *w* is written. Thus, we find *wanĕ*, and *a-nĕ*, the younger brother. These inconsistencies are perhaps partly due to inaccuracy, but it is also possible that the pronunciation is rather indistinct.

Articles.—There are no articles. The numeral *khē*, one, is often used as an indefinite article, while definiteness is marked by using relative clauses or demonstrative pronouns.

Nouns.—Nouns denoting relationship and parts of the body are usually preceded by a possessive pronoun. Thus, *la-nĕ*, brother, *lit* my brother, *la-kŭ*, hand, *lit* my hand. The pronoun *ma*, his, seems to have a wider use. Thus, we find *ma-rŭp ma-păng*, my friends my companions, in the Parable. *Ma* is also used as a prefix in adjectives and nouns, just as in Meithei. Thus, *ma-tam*, time, *ma-tombă*, young, etc. The prefix *a* is also often used, thus, *a-nĕ* and *wa-nĭ*, thy-younger brother, *a-pă*, thy father, *a-bē-nŭ*, sound, *a-chĕră*, young, *a-mi-nai*, slave, *a-m*, day, etc. In one place we find *la* used in a similar way, in *la-pă long-ki sēl-li-nŭ la-mi-nai*, my-father with-from wages-taking servants, my father's hired servants.

Gender.—Gender is only apparent in the case of animate beings. The gender of human beings is often distinguished by means of different words. Thus, *pă*, father, *no*, mother *nĕ*, brother, *achalo*, sister. In *sēn-pă*, man, *sē-nŭ*, woman, we find the suffixes *pă*, male, and *nŭ*, female, well known from most Kuki-Chin languages. *Sēn-pă* and *sē-nŭ* are also used in order to distinguish the gender of human beings. Thus, *sēn-pă chară*, son, boy, *sĭ-nŭ chară*, daughter, girl. The gender of animals is denoted by adding *patal*, male, and *anŭ* or *nŭ*, female, thus, *sakol patal*, a horse, *sakol anŭ*, a cow *wi patal*, a dog, *wi nŭ*, a bitch.

Number.—The usual suffix of the plural is *hing*, thus, *mi nai hing*, servants. Other words meaning 'many', 'all', etc., can also be used in the same way, thus, *kel nhim-lă*, goat many, goats.

Case.—There is apparently no suffix denoting the agent. The suffix *to* is sometimes added to the subject as well as to the object. Thus, *a-mă-to ma-pă kŭng-hă pa-thang-nŭ*, he his father to answered, *ma-pă ma chară-to panhēn-nŭ*, his father his son entreated. Compare the corresponding suffix *ta* in Pŭrŭm. The Genitive is sometimes denoted by putting the governed before the governing noun, thus *a-pă in-thŭng*, thy (?) father's house-in, *sakol hai-bē lŭm*, horse this year, the years of this horse. But more generally the suffix *gi* or *ki*, from, which is common in Meithei, is added. Thus, *a-mă khŭ-gi tŭkal*, that village of a shopkeeper, a shopkeeper of the village. Sometimes a demonstrative

2 N

pronoun is also prefixed to the governing noun. Thus, *mi khē-gi ma-charā*, man one-of his-sons, *mēm-gi ma-khai*, property of whatever The suffix *hi* or *gi* seems also to mean 'from', thus, *a-si-ni-ki*, this-day-from The Vocative is generally expressed without adding any prefix or suffix Thus, *ka-pā*, my father But we also find the suffix or interjection *o* added, thus, *ka-charā-o*, my son Other relations are indicated by means of postpositions Such are —*hā*, to, in, *ka-dū-hā*, before (me), *ka-thal-hā*, behind (me), *kūng*, to, *kūng-hā*, towards, to, *lē*, in, *hīni*, under, *thūng*, in, *thūng-gi*, from, *wā*, with, by means of, etc

Adjectives.—Adjectives sometimes precede and sometimes follow the word they qualify, thus, *i-thā sēn-pā khē*, good man one, *kēl achēiā*, goat young, *ma-charā ma-ihēm*, his son the elder The ordinary verbal suffixes are often added, thus, *bū tha-tang-nū*, cloth best being, the best cloth *ama-nhi chā-kē amā-hi tha-kā*, these-two among-from he good-is, better The word *ma-tom-bā*, younger, is perhaps borrowed from Meithei *a-tom-bā* The suffix *hā* seems to form adverbs of place or time, thus, *hūlā-hā*, near, *hai-so-hā* and *han-so-hā*, far off, at a distance, but *hai-so-wā-hā*, far The suffix *mā* seems to be used in a similar way, thus *ma-lang-mā*, wickedly, *ido-mā*, very, *in-tē-tē-mā*, always I cannot properly analyse the clauses illustrating the use of the Comparative and the Superlative In *ama-nhi chākē amā-hi sāng-gā*, higher, *chā-kē* seems to contain the postposition *kē*, for *ki*, from *Chā* seems to mean 'among,' 'between', compare *wo-ni-chā*, between the two brothers The whole clause, therefore, perhaps means 'them-two from-among he tall-is' In *a-mā chai hēlē wa-nē amān-chīlē sāng-kā*, his younger-sister than his-younger-brother taller, I cannot analyse the words *hēlē* and *amān-chēlē* In the superlative we find *bū tha-tang-nū*, the best cloth, lit probably 'cloth good-very-being', *hūyā-pāng kālhi sāng-gā*, highest, lit probably 'those-many among high' The word *kālhi* does not, however, occur in other places so that its meaning is uncertain.

Numerals.—The numerals are given in the list of words They follow the noun they qualify McCulloch gives *aya-khet* instead of *ayā-khē*, one hundred, and *hsing khet* thousand From these forms we infer that the numeral *khē*, one, is derived from *khet* There are no instances of the use of *āto*, one

Pronouns.—The following are the *Personal pronouns* —
Singular,—

ni, I	*nang*, thou	*a-mā*, he
ni, ka, my	*nang, na*, thy	*a-mā, a*, his
ni ka, mine	*nang*, thine	

Plural,—

ni-hing, we	*nang-hing*, you	*a-mā-hing*, they

Several suffixes seem to be added in order to emphasise Thus, *ni-bē*, I, *nang-bē*, thou, *ma-dā*, he, *ni-hing-to*, we, *amā-hi* and *amā-hē*, he, etc The list of words furnishes forms such as *ni ka pē*, of me The literal translation is probably 'my word.' McCulloch gives the forms *ni-ga*, mine, *nang-ga*, thine, *amā-ga*, his, *ni-rū*, we, *nang-iū*, you, *ma-rū*, they *Ni-rū* seems to mean 'me-with' in the parable, thus, *nang-bē ni-rū amhā-yā-sē-nū*, thou me-with together-art. The pronoun of the third person consists of two elements, *a* and *mā* Both can be used alone, thus, *a-nē*, his-brother, *ma-pā*, his father It has already been stated that the use of the prefixes *a* and *ma*, which

are probably identical with these pronominal stems, is a rather wide one, *a* for instance being used instead of *na*, thy

Demonstrative pronouns —*Hai*, *hē*, and *hi*, this, *hū*, that, *tū*, that Most of these forms are inferred from other words such as *hi yā-bang*, so many, *hū-yā pāng*, those-many, *a mā hi*, he, *tū-hā*, that-in, then, etc The word *bē*, which occurs in forms such as *in bē*, I, *hai-bē*, this, etc, is perhaps also originally a demonstrative pronoun It is still such in Bodo The pronoun *a mā*, he, also occurs in the sense 'that' *Hē* generally means 'this,' but occasionally also 'that' It is probably identical with *hai* and *hi* *Tū* seems to correspond to Meithei *adu*, and the Meithei pronoun *asi*, this, also occurs in the parable, thus, *asi in*, this-day, to-day

There are no *Relative pronouns* The common suffix of the relative participle is apparently *nū*, thus, *lipi hē lūng a-nū in khi*, country that in living man one, *sēl-li-nū la in-nai*, wages getting servants Another suffix *mā* seems to occur in *yāo shil-mā in*, a shepherd A suffix *rang* or *thang* is also used to form relative sentences, thus, *in lē-nī fa-rang mēm*, me with to be got property, the property which I shall get, *wā chā-rhang chi ici*, pigs by to-be eaten husks *Rang* seems to correspond to the postposition *rang*, for, in Hillam and other languages, where it is also used to form the future and an infinitive of purpose 'All that I have is thine' is rendered *in hanā tho li ma-khē nang thimpi* The *li* seems to be the genitive of *tho*, *i e thū*, to be, and *thimpū* probably mean 'property' The whole sentence, therefore, must apparently word for word be translated as follows —me-with being of all thy property Compare *mēm-gi ma khai*, property-of everything all his property

The following *Interrogative pronouns* occur —*a-l ū* or *a-l ū li*, who? *dā-pā* or *dā-bā*, what? *da ica-ica di*, why? *yā-thū-cha*, how many? *a-yāng-kā*, how many are?

The *Indefinite pronoun a-l ū-rāmhin*, any-one, is derived from the interrogative *a-l ū*, who?

Verbs —*Ka* is often prefixed to various forms of the verbs, thus, *ka-pī wā*, give, *la pī-mā*, givest-not, *la da bē*, saying I cannot see what meaning this prefix has The list of words is so arranged that it seems as if there were a regular conjugation with different forms for the three persons But a closer examination of the forms shows that there is no such conjugation On the other hand, there are some traces of the use of pronominal prefixes in order to distinguish the person of the subject Thus we find *in ka-bon-ical*, I strike, *nang ū chī wā*, thou goest, *a-ioāng nū*, he came, *ma yēl bē-ical*, he divided-gave The prefix *a* seems also to be used in the second person indicative and imperative Thus, *nang a-bon-ical*, thou strikest, *a-shū-wā*, see, etc In most instances, however, no prefix is used

There is apparently no essential difference between present and past times. Some suffixes, however, seem to be regularly used to convey the meaning of the past. Sometimes no suffix is added, thus, *a mā ica-chā*, he goes, *a mā-hing ica-chā*, they go, *lēl a-chi-rā Ihi rā ka-pi-mā*, goat young one-even given-was-not A reduplication seems to occur in *a mā-hing chi-chē*, they go In the second specimen the suffix *ē* is generally added, thus, *rāl-ē*, enemy is, there are enemies, *ka-thā-yē*, it is good, *lū lām-ē*, head is taken The commonest suffixes in the parable are *kā* or *gā*, and *nū* *Kā* seems to be used indifferently to denote the present and past times, thus, *amā thiū-kā*, he is, *ma-charā a-nhi ang-gā*, children two were, *nang-pa kā*, he became wretched. *Kē* seems to be

identical with *kā* in *a-mā-hing nūngāi-kē*, they rejoiced   It probably contains the suffix
ē   According to the list *ni* may be added to *kā*, thus, *ni thīū-ga-ni*, I am, *ni chi-ka-ni*,
I go   This form occurs as a future in the parable

The suffix *nū* seems to have a wider use   We have found it added in order to form
relative participles, and we will find it hereafter as a suffix of the verbal noun.   But
generally it seems to be used in forming the historic tenses of the verb   Thus, *ni chē-
nu*, I went, *lē-dē-nū*, I disobeyed not, *som-nū*, he asked, *thi-nū*, he said   In *ni-bē thi-
ē-nū*, I am dying, it seems to be added to the suffix *ē*   It is also added to several other
suffixes   Thus, *thē-cha-nū*, he said, *khāng-cha-ka-nū*, thou hast given, *ni-hing chi-hē-
nū*, we went, *nang ki-ta-nū*, thou struckest, *pa-mā-ta-nū*, he wasted, *a-mā chi-yē-nū*,
he went   *Hē-nū* and *yē-nū* are probably identical with *ē-nū*, see above   *Ta-nū* or *tā-
nū* seems to contain a suffix *tā*, probably identical with *tā* in Lushei and many other
connected languages where it is used as a suffix of the past   *Cha-nū* probably contains
some independent verb   *Chā*, to go, occurs in the list of words

The suffix *tā* just mentioned seems to be connected with another suffix, *ti* or *thi*
which seems to be used in the past tense   Thus, *ni hing kē-ti*, we struck, *kamhā thi*, I
sinned, *ka bon-thi*, I have struck, *nang-hing wā-cha-ti*, you went   Compare *hang-thi-nū*
having arisen, and perhaps *chon thū nū*, having gone, etc   The list of words furnishes
nang thiū-ga-ti, thou art.

Tā seems also to be connected with *dā* or *dēn-dā* in *ni thiūndā*, I was, *nang-bē
thiūndēndā*, thou wast

A suffix *wā*, perhaps related to Meithei *bā*, occurs in *ka-ma-ti-ma wā*, I-worthy-not-
am, *nang ū-chē-wā*, thou goest

The suffix *wal* seems to convey the idea of past time   Thus, *ni kē-wal*, I struck,
ka-thē-wal, he said, *ma-yēl-bē-wal*, he divided-gave

Present definite —The root alone, without any suffix, seems to be used as a present
definite   Thus, *ni kē*, I am striking   Other forms of the same tense are *chā-nā-nū*, they
are eating, *ma-chā-mang*, he is giving (a feast), *wa-pūng-hān-mang*, he is grazing

Perfect —The form *ni cha-lē*, I have walked, is perhaps Meithei.

The suffix of the *Future* seems to be *ni* or *ning*, to which *ga* or *fo* may be prefixed.
Thus, *ni thūng-ga ni* or *ni thiū-ga-ning*, I shall be, *thē-ka-ni*, I will say, *ni a-būm-fo-ni*,
I will strike.

The root alone, without any suffix, but generally with a prefix, seems to be used as
an *Imperative*   Thus, *i-chē*, go, *ka-pē*, give   The root is apparently reduplicated in
cha chā, go, walk   A suffix *o* occurs in the second specimen and in several of the verbs
in McCulloch's list, thus, *khūng-bi pāng-ō*, war-song raise, *kā-di-yo*, be strong   In
other instances we find a suffix *ā*, generally preceded by a consonant, *b*, *w*, or *m*   Thus,
tūng-ā, bind, *i-bon-bā*, strike, *wang-wā*, walk, *ah-wā*, take, *a-bu-mā*, strike   The forms
thalā, die, and *ka-chā-mang*, eat, look like finite tenses   The suffix of the first person
is *sē* or *sih*, thus, *wa-sē* (McCulloch), let us go, *an-yā-sikā*, let us all be   McCulloch
furnishes the form *wa me othi*, do not go   *Wa-me* is perhaps a negative participle,
compare *tha-mi*, good-not-being, bad.   *Othi* is perhaps the imperative of *thiū*, to be,
thus, *wa-me o-thi*, going-not be

The root alone is also used as an *Infinitive* or *Verbal noun*   Thus *lū-lām*, head-
taking, *ni ithiū pangam*, I be can, I may be, *ni ka nā tho-hi ma khē*, me with being-
of all, all that I have, *wān-thūng*, remaining in, when he remained   I have already

mentioned that the forms *fa-rang*, to-be got, and *chā-rhang*, to be-eaten, perhaps contain this verbal noun *plus* a postposition *rang* or *rhang*, for It seems probable that we have to explain the forms *ka da-bē*, on saying, and *ka-wāng bē*, on coming, in the same way Thus, *in-thūng hā a-wāng-rhū-wā ka-da-bē rho-ma-nū*, house-into enter on-saying he-refused, when (the servant) said ' enter' he refused, *na-charā hē ka-wāng-bē*, thy son this coming-on, when this thy son came A verbal noun is also formed by adding the suffixes *nū* and *bā* Thus, *a-bī nū*, sound, *a dā-nū*, dancing, *pūng-yai-bā*, drum-beating The root alone is also used as an *Infinitive of purpose*, thus, *wā rhong*, pigs to-tend, in order to-tend pigs. The suffix *nū* seems also to be used, thus, *ma-pāng-hā nūngāi-nā chā-hā-hang-nū*, my companions-with in-happiness feasting-for, in order to make merry with my friends The forms *nūngāi-bāka harāu-bāka*, to make merry and be glad (is proper), are apparently Meithei. The forms *ithū na-rā*, to be, *ibon-na-rā*, to strike, are probably infinitives of purpose, *i-thū-kā ka-ma-ti-ma-wā*, to-be (thy son) I-worthy-not-am, is perhaps identical with the Meithei future in *gē*

Participles—The Relative participle has been mentioned under Relative pronouns An Adverbial participle may be formed by adding the suffix *nā*, as in Meithei. Thus, *in-lam-nā*, in plenty, *nūngāi-nā*, happily Compare the form *chā-nā-nū*, they are eating Another suffix of this participle seems to be *mā*, thus, *ma-lang mā*, wickedly *Nā* seems also to be used in order to form a Conjunctive participle, thus, *amā-hē kanā bū nā shū-wī tūng-ā*, him well beating ropes-with bind *Dī* may be added to *nā*, thus, *ka-bū-nā-dē*, striking, having struck It is, however, possible that *n* belongs to the root, in which case the suffix would be *ā* The suffix *nū* is the most common in forming this participle Thus, *ma pā chom-nū ma dā-to pa-yo-nū*, his-father running him kissed, *ma-dā hang-thi-nū ma-pā lūng a-wāng nū*, he arising his-father to he-went, *ma-pā a wāng-thū-nū ma-charā-to pa-nhin-nū*, his-father having-come-out his son entreated This form is, as already stated, also used to denote the finite tenses, or, in other words, the sentences are simply put together, without any connecting participle

There is no *Passive voice* Thus, *m-do mi ki nū*, I am struck, seems to mean ' me man strikes' I cannot satisfactorily explain the form *m do mi-kai-ko-thi-ma*, I shall be struck In the parable we find forms such as *dū-nū*, he has been found, *fā-nū*, he has been recovered.

Compound verbs are freely formed Thus, *yēl*, divide, *pē*, give, *yēl bē*, divide-give, allot *wāng*, walk, *chom*, go, *wāng-chom*, go *wāng*, walk, *rhū*, enter, *wāng-rhū*, go in The prefix *hā* seems to denote motion towards, thus, *m bē ka-pā kūng hā-wā m*, I my-father to go will The prefix *pa* has apparently a transitive force Thus, *pa-thang-nū*, answered, *pa-mā-tā-nū*, wasted, *pa sol nū*, was lost, *pa-yo nū*, kissed There are apparently several verbs *yo* Compare the sentence *wā chā-rhang chē wē yo nā pa-yo nū* pigs food husks even although-he-wished-to-eat *Yo-na* perhaps corresponds to Meithei *yām-nā*, much, and *pa-yō-nū* may mean ' wanted.' Thus, *yo-nā pa-yo-nū*, he wanted much A causative prefix *ma* seems to occur in forms such as *ma-pūm-hā-wal*, he wasted, *ma-shi-wal*, he sent, *ma-chā-māng*, he is giving a feast

The *Negative particle* is *mā*, or, in adjectives, *mi* Thus, *ka-pē-mā-nū*, gave not, *ilopi-nā-mā nū*, ill was not, *tha-mi*, good-not, bad In one instance we find the Meithei negative *dē* thus, *ki-de-nū*, disobeyed not

Order of Words.—The usual order of words is subject, object, verb The indirect object sometimes precedes, but generally follows, the direct one

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP

ANĀL

SPECIMEN I.

(Babu Bisharup Singh, 1899.)   (STATE, MANIPUR)

Mi   khē-gi   ma-charā anhi ang-gā   Anhiki   manūng ma-charā ma-tom-bā
Man   a-certain-of   his-sons two   were   Two of from amongst his-son   younger

ma-pā   kūng ka-thē-wal,   'ka-pā,   nang   asi-ni-ki   makhai   ni   kanā   fa-rang
his-father   to   said,   'my-father,   you   to-day-from   whatever   me   with   to-be-had

mēm   hē   ka-pē-wā'   Ma-pā   woni-chā   mēm   ma-yēl-bē-wal   Ani
wealth   that   give'   His-father the-two brothers-for   wealth   divided   Days

chirēm   hāthē   ma-charā ma-tom-bā   mīm-gi-ma-khai   honnū   hai-so-hā
a-few   remaining   his-son   younger   wealth-of-as-much-as   carrying   far

lipā   khē-hā chon-thū-nū ma-lang-mā   ma-mīm-ki-ma-khai   ma-pūm-hā-wal
country   a-to   having-gone   wickedly   his-wealth-of-as-much as   wasted

Mēm-ki-ma-khai   pūma-thū-nū   ma-chonā-bā   bū   ido-mā
Wealth-of-as-much-as   having-been-wasted   that-place-in   rice   very

tāng-lam-nū   Ma-dā   nang-pakā   Ma-dā   lipā   hē   kūng   a-nū   mi
dear-became   He   wretched-became.   He   country   that   in   living   man

khē   kūng wāng-chom-nū   ambāi-nū   Mi   a-mā-to   wā   rhong   shi-hā
a   to   having-gone   joined-together   Man   that   wine   to-pasture   field-to

ma-shi-wal   Wā   chā-rhang   chēwē   yonā   payonū
sent-(him)   Swine-(by)   to-be eaten   husks   even   although-wished-to-eat

akū-rāmhēn ka-pē-mā-nū   Tū-thāl   tē-sing-nū   ma-dā manūmrā thē-cha-nū,
any-one   gave-not   Afterwards sense-having-come   he   to-himself   said,

'ka-pā-kong-ki   sēl-li-nū   ka-mi-nai   nikam-nā   chā-nā-nū,   ni-bē   ka-poi
'my-father's   money-taking   servants   in plenty   are-eating,   I   belly

   tham   thiē-nū •   Ni-bē   ka-pā   kūng hā-wā-ni   thē-ka-ni,   "ka-pā,
being-hungry am nearly-dying   I my-father   to   going   will-say, "my-father,

ni-bē   Lē   kūng-hā   ka-mbā-thi,   nang   kūng-hā   khē   pa-mbā-nū,   ni-bē
I   God   to   have-done-wrong,   you   to   also   have-done-wrong,   I

nang   charā   ithiū-kā   ka-ma-ti-ma-wā,   ni-bē   a-mi-nai   khē   thiū-ga-ning"'   Ma-dā
your   son   to-be   worthy-am-not,   I   servant   one   will-be"'   He

hang-thi-nū   ma-pā   kūng   a-wāng-nū   Han-so-hā   wān-thūng   ma-pā
getting-up   his-father   to   came   At-distance   coming-in   his father

thi-nū,   woam-sā-nū,   chom-nū,   ma-dā-to   pa-yo-nū.   Ma-charā   ma-pā
seeing,   being-compassionate,   running,   him   kissed   His-son   his-father

kūng kṇ-thē-wal, 'ka-pī nṇ-bō Lō kūng-hā ka-mhā-thṇ nang kūng-hā
to said, 'my-father I God to have-done wrong, you to

khī pṇ-mhā-nū, nṇng charā ṇthū-kā ka-ma-tṇ-ma-wā' Tū-hā ma-pā
also have done-wrong, your son to be worthy-am-not' Thereupon his-father

mṇ-nṇṇ lung kūng-hā ma-thē-wal, 'bū tha-tang-nū a-hol-nū ka-charā
servants many to said, 'garments best bringing my-son

a-pṇ-hīl-wī, ma-kū-hā kūpīl khī abnā-wā, ma-khū-hā khongūp abnā-wā
let wear, his hand on ring a put, his feet-on shoes put

A-charī hī thṇ-nū, athā a-vīl-nū, pa-sol-nū, dū-nū,
My-son this had died, again came-alive, he-was lost, he was-found,

nṇ-hṇng chā-nū nṇ-nū nūngṇ-nā auyā-sṇk-ī' A-mā-to dī-nū a-mā-hṇng nūngaṇ-kē
we eating drinking merrily let-us-remain' This saying they rejoiced

Ma-tṇm tūng mṇ-charā mṇ-rhēm thṇ-lō ang-kā Ma-dā ma-ṇn-hā
Time that-at his-son elder field-in was He his-house-towards

a-wṇng-nū pūng vṇ-hā ṇ-bī-nū a-dā-nū wā-nā-tā-nū Ma-dā mṇ-naṇ khē on-nū,
coming drum beating sound dancing heard He servant a calling,

'mṇ-nṇ-o-lung dā-bī?' mṇ-nṇ kūng som-nū Tū-hā mṇ-naṇ hō
'things-these what-are?' servant to asked. Thereupon servant that

pṇ-thṇng-nū, 'wṇ-nṇ a-wṇng-nū, ṇkopṇ-nā-ma-nū ma-charā a-wāng-nū
replied, 'brother has come, ill-not being his-son having come

nṇ-pī pīntrī ma-chī-mang' Tū-hā ma-dā ma-long-thṇ-nū ṇn-thūng-hā
your father feast is giving' Thereupon he getting-angry house-into

ṇ-wāng-rhū-wī kṇ-dṇ-hī rho-mṇ-nū Ma-pī a-wāng-thū-nū ma-charā-to pa-nhīn-nū.
enter on saying refused His father having-come-out his-son entreated

A-mā-to ma-pī kūng-hā pa-thṇng-nū, 'a-shū-wā, kūm hṇyā-bang hō nṇ-bō ka-pā
He his-father to answered, 'behold, years so-many these I my-father

nṇng a-sṇpī to nū tokhṇ-rā ka-pā nang a-pē nṇ lē-dī-nū,
your service in-doing even-once my-father your words I did-not-disobey,

tū-lhān-tūng ma-rūp ma-pīng hā nūngaṇ-nā chā-hā-hang-nū kēl a-chērā
nevertheless my friends companions-with in-happiness to-eat goat young

khē-rī ka-pī-mā Nang a-mṇm som-bang sē-nū kūng-hā pē-ta-nū
one-even has-not-been-given Your substance all-that woman to giving

pṇ-mā-ta-nū na-charā hō ka-wāng-bō nang pāntrā khāng-chaka-nū' Tū-hā
who-wasted your-son this on-coming you feast have-given' Thereupon

ma-pī ka-thē-wal, 'ka-charā-o, nang-bō nṇ-rū ṇn-tē-tē-mā ambāyā-sē-nū,
his-father said, 'my-child O, you me-with at-all-times live together,

nṇ kanā tho-kṇ-makhī nang thṇm-pā a-nē hō thṇ-nū, a-thā
me with whatever-is yours is your-brother this had-died, again

a-yīl-nū, pa-sol-nū, fā-nū, nṇ-hṇng-to nūngaṇ-bā-ka harāū-bā-ka
he-came-alive, he-was lost, he-was-found, we merrily-to-remain gladly-to-remain

chūm-kā'
it-is-proper'

[No. 33]

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

ANĀL

SPECIMEN II.

(STATE, MANIPUR)

(Babu Bisharup Singh, 1899.)

SONGS SUNG AT THE TIME OF WAR AND ON THE OCCASION OF KILLING
A TIGER RESPECTIVELY

Rālē	rālē,	kādiyē,	hĭngŭn	rālĕ	kādivo.
Thei e-is-war	*there-is-war,*	*(the-enemy-)is-strong,*	*here*	*is-war*	*be-strong*

Rālē	rālē,	kādiyē,	hĭngŭn	rālē,	kādiyo
Thei e-is-war,	*there-is-war,*	*the-enemy-is-strong,*	*here*	*is-war,*	*be-strong.*

Shā-rhāng-pāngtē	ma-yēlbata	dĕndūnŭ ,	Sēmbū-pāngtē	mhi	bhĭng-kēng-kŭng
Tiger	*its skin*	*is-striped ,*	*Sēmbū* [1]	*eye*	*wide-opened*

Changhāl-pātē	ma-yēlbata	dĕndūnŭ	Sēmbū-pāngtē	mhi	bhĭng-kēng-kŭng
Wild-cat	*its-skin*	*is-striped*	*Sēmbū*	*eye*	*wide-opened*

Lū-lāmē	lū-lāmē,	khŭngbi	pāngo,	lū-lāmĕ,	tarāng,	lū-lām
Head-is-taken	*head-is-taken,*	*war-song*	*raise,*	*head-is-taken,*	*sing,*	*head-taking*

ka-thāyē	Khŭngbi	pāngo,	lū-lāmē.	Lū-lāmē,	lū-lāmē
good-is	*War-song*	*raise,*	*head-is-taken*	*Head-is-taken,*	*head-is-taken,*

khŭngbi	pāngo,	lū-lāmē,	tarāng,	lū-lām	ka-thāvē,	khŭngbi	pāngo,
war-song	*raise,*	*head-is-taken,*	*sing,*	*head-taking*	*good-is,*	*war-song*	*raise,*

lū-lāmē,	tarāng,	lū-lām	kathāyē.
head-is-taken,	*sing,*	*head-taking*	*good-is*

FREE TRANSLATION OF THE FOREGOING

The war has broken out, the enemy is strong.   He is here, be you strong
The tiger's skin is striped , the Sembu's eye is wide-open.
The wild cat's skin is striped , the Sembu's eye is wide-open.
A head is taken, a head is taken, raise the war-song   A head is taken, sing a song.
Good it is to take a head.   Raise the war-song, for a head is taken, and so forth

---

[1] A kind of bird having large eyes.

HIRŌI LAMGĀNG

The Hirōi Lamgāng dialect is spoken by a small tribe in Manipur   Their total number is estimated to lie between 500 and 1,000   We have no information regarding their villages in the hills, but they are found in the plains at Lamgāng, in the southern part of the valley

Mr Damant mentions the Lumyang Kukis as a powerful and warlike tribe to the south of the Anāls   He states that they are gradually being driven north-wards by the Soktēs, and that they claim to be the oldest branch of the whole Kuki family   This tribe is probably identical with the Hirōi Lamgāng tribe

AUTHORITY—

DAMANT, G H —*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*   Journal of the Royal Asiatic Society, New Series, Vol xii, 1880, p 228   Note on Lumyang Kuki on p 239

I have not come across any other authority dealing with this tribe

Two specimens and a list of standard words and phrases have been received from Lamgāng, all prepared by Babu Bisharup Singh   The list of words abounds in verbal forms, the exact meaning of which cannot be ascertained.   There are also some doubtful points in the specimens   The remarks on Lamgāng grammar which follow, and which are entirely based on these texts, must accordingly be used with caution

Pronunciation.—The vowels of the prefixes seem to be indistinctly sounded   They are sometimes entirely dropped, and their colour is apparently influenced by the following vowel   Thus, we find —*la-chēn ā*, run , *ki-di yā*, die , *kū dūt*, to find pleasure at , *nai-k pāū-thē*, of me, *lit* I my (*la*) word , *pa-rai-dā*, striking , *a-prai*, strike , *ta kū*, nine , *ti-ksi-yū*, seven , *tū rūk*, six, etc   *Ka-lā* and *llā*, far, and several other instances of the same kind can only be accounted for through the supposition that the *a* in *ka* has a very faint sound   We find a similar contraction in cases such as *awā* and *āo*, that , *ha-wā*, *hau* and *hāo*, this   It is often difficult to decide whether a vowel is long or short   U is always marked as long, but this is the case in all texts prepared by Babu Bisharup Singh, and we can never know whether a *u* is really long or short.   We often find the same word written sometimes with a long, and sometimes with a short, vowel.   Thus, *thang* and *thāng*, in , *awā* and *āwa*, that   The use of the short vowel seems to be due to the adding of an accentuated suffix in *ta-ki*, what-from? why? from *tā*, what?   *Ai* is sometimes interchangeable with *ē* , thus, *nai*, I , *nēmbē*, with me , *nang-ai*, thou , *nai yē*, I   *Lāi*, God , *lē ka-long*, devil.   In the same way *au* and *o* are sometimes interchanged , thus, *alau*, take , *klo*, taking   O and *ū* often seem to denote the same sound , thus, *lū* and *lo*, who ?   *E* and *i* are sometimes interchangeable , thus, *pi* and *pē*, give , *hin-ki* and *hin-kē* from, etc   The sound of final *ng* is apparently rather faint.   Thus, we find *wāng*, *wān*, and *wā*, to come , *a-dū-thāng*, behind , *kū-dū-thā*, behind me, etc   Hard and soft consonants are sometimes interchangeable   Thus, we occasionally find the common prefix *la* written *ga*, etc   R is a common sound, but *l* is substituted, for it in *lūpā*, silver   We often find *rr* as final consonant , thus, *thirr*, iron , *horr*, bring, etc   The doubling of the *r* seems in some cases to be due to the elision of a following short vowel, thus, *la-ra-wā*, he comes , *karr-bāng dā*, he has come   It will be seen that *b* is substituted for the initial *w* in *wāng*, *wā*, to come, after this double *r*

We have no information about accentuation and tones

Prefixes and Suffixes.—There are in Lamgāng, as in the Nāgā languages, many prefixes and suffixes, which have originally had a definite meaning of their own, but are now apparently used without adding anything to the meaning   Most of the suffixes, however, seem to be used as postpositions in the inflection of nouns and verbs, and will be mentioned below   The vowels of the prefixes are often, as already stated, of uncertain colour, partly assimilating themselves to the vowel of the following syllable   They are also sometimes dropped altogether so that only the initial consonant of the prefix remains   Thus, *lam-klā*, distant, seems to consist of two words, *lam*, way, and *klā*, far   *Klā* must be compared with *lā* or *lhā*, far, in connected languages and certainly contains a prefix *ka*, compare Kōm *ka-lhā*, far   The form *klā* apparently represents an intermediate stage between *ka-lā* and *lhā*   Compare Tibetan, where the prefixes are still written, but have long since ceased to be pronounced   The most usual prefixes in Lamgāng will be mentioned in alphabetical arrangement.   The *a* which will be given as their final vowel is, in many cases at least, an indistinct sound

A —The prefix *a* or *ā* is very often used before nouns   Thus, *a-khūt*, hand , *a-poi*, belly , *a-ka-nā*, ear   It is often prefixed to the governing noun after the genitive of a personal pronoun.   Thus, *nai a-kāng-rūp*, my companions , *nang a-chā-pā*, thy son, etc   It is sometimes translated 'thy'   Thus, *a-hin-rūko*, thy-presence-in-also   It also occurs before verbs, especially in the imperative , thus, *a-yā-dā*, he heard , *a-rūng*, pasture ; *a-son*, listen   In *a-rāngō*, formerly, it is apparently prefixed to an adverb   We sometimes find *arr* instead of *a*, thus *arrbāng-dā*, came , *arrpom-dā*, embraced   This *arr* is perhaps a contraction of two suffixes *a* and *ra*,   Compare *ka-ra-wā*, comes   In *i-sāng*, high, the prefix *i* seems to be identical with *a*   The original meaning of the prefix *a* cannot be ascertained   In some places it may be compared with the Burmese prefix *a* which forms nouns from verbal roots , thus *a-kā*, the side of a building, from *kā*, to cover on the side   But it is also possible to compare the possessive pronoun or, more correctly, pronominal prefix *a*, his, which is used in most Kuki-Chin and Nāgā languages   It must then be supposed to have lost the special meaning of a pronoun of the third person and to have become merely a definite article   We find a corresponding phenomenon in Rāngkhōl where *ā* seems gradually to supersede the pronominal prefixes of the first and second persons in the conjugation of verbs,

Ka —The prefix *ka* is often a pronominal prefix of the first person   Thus, *ka-pā*, my father , *nai ka-hin-thā*, I my-presence-in, to me , *nai-k pāūthē*, i e *nai ka-pāūthē*, of me, *lit* I my word   This meaning is probably, in many cases, the original one   But the use of this prefix is so wide that we must probably infer that more than one word are the origin of it   Thus *ka-poi*, belly , *ka-tham*, hunger, *ki-ni*, sun , *lo-mo*, child , *ka-thā*, good , *ka-sāng*, high , *ka-lā* and *klā*, far , *llō*, taking, receiving , *ki-ni*, two , *ka-dūm*, three , *ka māng-thok*, he was lost, *ka-tik-mē*, I am unworthy , *ka-am*, was, etc   This prefix is occasionally also written *ga*, thus, *ga-dūm* (drum-)beating , *ga-mā*, without,   The prefix *karr* seems to contain *ka* and another prefix *ra*   Thus, *karr-bāng-ā*, he has come , *karr-dām-dā*, dancing.   In the Nāgā languages *ka* or *ke* and in Bodo *ga*, are the regular adjectival prefixes,   Compare Introduction, p 15.

Ma —The prefix *ma* is often the possessive pronoun of the third person   Thus, *ma-chā-pā*, his son   It is, however, used in many words where such a meaning can no more

be found Thus, *ma-sa teã*, husks, *ma-don*, branch; *ma shon*, young, *ma-pŭm*, all, *ma-hĩe* up, *ma'th m*, I will say, *ma-pi-mĩ*, thou gavest not, *ma-to lũn*, doing, etc In *rarr-ican ũ i*, coming, *riarracean-thũng-tā*, when he came, *ma* seems to be combined with another prefix *ra*

Na, which generally is the pronominal prefix of the second person, is used in a wider sense in *na-na chã* his son, etc

Pa — A prefix *pa* occurs in words such as *plũng*, mind, *aplai*, tongue, *pa teã*, bird, *pa'li*, four, *pa ra nga*, five, *pa-then-dā*, entreated, *a-pa-hil*, put on, etc In *ka'l Ia pirè ra na mã*, illness without, a prefix *ra* is apparently added after *pa* The prefix *pa* in *pa-riang*, to waste, seems to be different, and to impart a causative meaning to the verb It is connected with the Mikir *pi* and the Bodo *fi*, Tibetan *b*.

Ra — A prefix *ra* has been mentioned above as added to the prefixes *a, ka, ma*, and *pa* It is perhaps connected with the prefix *ro* in *nai la-ro prai ma ro-teã*, I may be. I do not, however, understand this form

Sa — seems to be a prefix in words such as *sa chai*, stripes, *ma-sa teã*, husks, etc In *sa lel*, however, etc, it is no prefix, but means 'animal'

Ta — A prefix *ta* occurs in a few words Thus, *ta-rũl*, six, *taksiyũ*, seven, *ti-rĕt*, eight, *ta ka i*, nine, *ta-am*, to be, *ta prai-na-ra*, to strike, *ta fãl*, till

Articles — There are no articles The numeral *khat*, one, may be used as an indefinite article, and definiteness is indicated by the use of relative clauses, prefixes, and demonstrative pronouns

Nouns — Gender is only apparent in the case of animate beings It is distinguished, in the case of human beings, by the use of different words Thus, *a pā*, father, *a-nŭ*, mother, *a ra'o*, brother, *a charr*, sister Or the suffixes *pā*, male, and *nŭ*, female, are added Thus *a-cha pā*, child male, son, *a cha-nŭ*, child female, daughter The same suffixes are also used in order to distinguish the gender of animals Thus, *sa-kol-pā*, a horse *sa kol-nŭ*, a mare

Number — There are two numbers, the singular and the plural When it is necessary to mark the plural, some word meaning 'many,' 'all,' etc, is added Thus, *a pa la-nem lat*, father many, fathers, *a pa la-nem hin li*, father many presence from, from fathers, *pa sel-pa la tha-rel*, man good-many, good men, *ma-sarăwor-rĕt*, servants, etc

Case — The Nominative and the Accusative do not, as a rule, take any suffix An *ā* is sometimes added to the nominative Thus, *sa-kol ka-ngaũ-ki sāpal ā ra-thũng-hā ka am*, horse white-of saddle house place-in is, in the house is the saddle of the white horse This *a* is probably identical with the *ā* which is added to the personal pronouns, where it also takes the forms *ai* and *ī* It is probably originally a demonstrative pronoun The suffix *nā*, denoting the agent, is once, in the second specimen, added to the subject of a transitive verb Thus, *saugar-nā khel-dā*, the wild cat asked *Nā* is once added to the subject of *teã da*, went, thus, *sangār nā teã-dā*, the wild cat having-gone, lit wild-cat that going-was This latter *nā* is perhaps a demonstrative pronoun Another suffix of the agent, corresponding to *in* in Lushĕi and connected languages, perhaps occurs in forms such as *cha pāng ma-pā himyũ the-dā*, the son his-father to said. The *ng* in *chã pãng* is perhaps the suffix *ing* or *in* Other instances are *ma-pāng dai-da*, his father saw (him), *ma mung ā-raũ ma-pŭm po-mũng dā*, he his-property all

having-wasted, etc   It is, however, also possible that this *ng* only marks a slight nasal pronunciation of the preceding vowel

The Genitive is often expressed by putting the governed before the governing word, without any suffix   Thus, *a-pā in-thā*, thy-father's house-in   In *rū ma-don-thā*, tree its-branch-on, on the branch of the tree, the possessive pronoun *ma*, its, seems to denote the genitive   The suffix *hi*, from,' is often added to the governed word, thus, *sa-hol ha ngaū-hi sāpal-ā*, horse white of saddle   Other relations are indicated by means of postpositions   Such are   *ā*, with, by means of, *a-dū-thāng*, before, *a-dil-thā*, behind, *hin*, with, *hiniyā*, to, *hin hi* or *hin-hē*, from, *hin-thā*, to, *i*, *ē*, and *ing*, in, at, to, *hi*, from, *lēn* and *lēng-thā*, on, *mbē*, with, *ngin*, for, *thā*, in, to, *thang*, towards, to, *thū* and *thūng*, in, on, with, *thūng-hi* and *thūng-ti*, from   Many of these postpositions are probably individual nouns   Thus, *thūng* occurs in the sense 'village' in sentence No 241, and it probably means 'place'   But in most cases we do not know these words otherwise than as postpositions

Adjectives.—Adjectives usually follow, but occasionally also precede the noun they qualify   Thus, *ma-chā-pā thom-pū* and *thom-pū chā pāng*, the younger son   The suffix *pū* in *thom-pū* is probably a suffix of the relative participle   In other cases the ordinary verbal suffixes are added, thus, *bū tāng-dā*, food became dear   The comparative degree is sometimes only indicated by the position of the compared nouns, thus, *ma-charr nū ma-nāo isāng-ā*, his-sister his-brother tall-is, his brother is taller than his sister   The suffix *sēt* may be added in order to form comparatives and superlatives   Thus, *hhat ha-sāng-sēt*, one high-much, higher, *ma-mā ha-sāng-sēt*, he high-much, highest   The superlative is formed by adding *lang-lang* in *ha-thā-lang-lang*, best

Numerals.—The numerals are given in the list of words   They follow the noun they qualify   There are no traces in the specimens of the use of generic prefixes or suffixes

Pronouns.—The following are the *Personal pronouns* —
Singular,—

nai, I.	*nang*, thou	*ma-mā*, he
nai-hi, nai-a, ha, my	*nang-a, na*, thy	*ma-mā-hi, ma-mā, ma*, his

Plural,—

nain, we	*nangin*, you	*ma-mān*, they.
nai-hi-hi, our	*nanga-na-hi*, your	*ma-mān-ā, mān-a*, their

A suffix *ai*, *ē*, or *ā* is often added in the nominative of the two first persons   Thus, *nai-yē* and *nai-yā*, I, *nang-ai*, and *nang-ā*, thou.   In the Genitive the short form *ha* is often added to the nominative of the first person   Thus, *naih pāūthē*, that is *nai ha-pāūthē*, I my word, of me, *nai ha-hin-thā*, I my-presence-in, to me   In the second person *a* or *ā* is added instead of *na*, thus, *nang-ā pāūthē*, thy word, of thee, *nang a-chā-pā*, thy son.   *Nai-ha-ti*, mine, seems to mean 'I my property' or something like that   *Nang-i-hin*, thine, probably means 'thee-with'   Compare *nai-ha-hin ha-am-hi-ma-hhai*, I-my-presence in being-of-all, all that I have   The stem of the third person is *ma*, thus, *ma-hi-m*, they-two   The plural is formed by adding *n*   In sentence No 198 we find *nai-n*, we, and in No 200 *ma-mā-m*, they, with a suffix *m*, corresponding to the forms in Kōm, Hallām, and Langrong   The form *nangin*, you, seems to be derived from *nangin*, i e *nangē* and *in*   In No 160 we find *nangan-jū*, you, apparently derived

from *nangā*, thou   The addition *jŭ* is probably an emphasising demonstrative pronoun. The forms *nai-ki-ki*, our, and *nanga-na-ki*, your, have no plural suffix   The final *ki* is the common genitive suffix, but the forms *ki* (*i e ka*), and *na* before *ki* seem to indicate that *ki* is treated as a noun

Demonstrative pronouns —Ha-wā or *hāo*, this, *a-wā* or *ā-o*, that.   The simple stems of these pronouns are apparently *ha* or *hā*, and *a* or *ā*   Compare Kōm *hi* and *hi-wa*, this   Another stem *si*, corresponding to Meithei *asi*, this, occurs in *si ni*, this-day, to-day   The word *jŭ* in *nangan-jŭ*, you, is probably the same as Rāngkhōl *jŭ*, that

*Relative pronouns —*There are no relative pronouns, their place being supplied by relative participles   The usual form of these participles is the root with the prefix *ka* without any suffix   Thus, *laŭ ka-nŭm mi*, jhum cutting man, cultivator, *yāo ka-sēl mi*, a shepherd, *nai ka-tŭm ā-raŭ*, I getting property, the property which I shall get, *lai-pāk a-wā-thā ka-am mi khat*, country that-in living man one.   The suffix *nā* is added to the verb in *wak ro-chāk-nā ma-sa-wāi a-wā*, pigs eaten husks that, the husks which the pigs ate   The suffix *pŭ* in *thom-pŭ chā-pāng*, the younger son, is apparently also a suffix of the relative participle   In *nanga-ki ā-raŭ ma-pŭm ka-sŭ-bi hin-thā pi-dā po-mang-dā na-chā-pā ha-wā*, thy property all harlots to giving wasting thy-son this, this thy son who wasted and gave away all thy property to harlots, the forms ending in *dā* may be con-sidered as relative participles   The suffix *dā* is very common in the inflection of the verbs, and it generally denotes the past time

Interrogative pronouns —Kŭ and *ko*, who? *tā*, what? *ta-ki*, why? *ta-yām*, how much? *ta-yā*, how many?

*Indefinite pronouns —*The only indefinite pronoun which occurs in the specimens is *kŭ-khat-son*, any-one, composed of the interrogative pronoun *kŭ*, the numeral *khat*, one, and the indefinite particle *son*

Verbs —The root alone, without any suffix, is often used to denote present and past times   Thus, *nai ka-prai*, I strike, I am striking, *ka-am*, he is, *ka-ra-wā*, he comes, *ka-chŭm*, it is proper, *a-rēn*, thou boughtest, *mamā ka-wā*, he went   The commonest suffixes which are used in the same times are —

Ā, thus, *chā-dā ka-an-ā*, (they) are eating, *ka-di-rak thi-yā*, I am about to die, *ka-am-ā*, they were, *kŭ-dŭ-yā*, he found (it) sweet   Some of these forms perhaps contain a suffix *yā*, which belongs to the past tense   Thus, *naiyā ka-prai-yā*, I struck

Cha seems to convey the idea of past time   Thus, *nŭngāi-chē*, they made merry, *thē-cha-dā*, he said, *pāp cho-cha-nŭ*, sin I committed.

Dā is a very common suffix, and denotes the past   Thus, *bŭ tāng-dā*, rice dear became, *ma-pā liniyā thē-dā*, his father to (he) said, *ka-pā komo a-nā-chā ma-charr laŭ-dā*, my uncle's son his sister has-taken, the son of my uncle has married his sister

Kā only occurs in one or two places   Thus, *sa-kol ā-kŭm ta-yām sŭ-kā*, (this) horse's years how-much amount?   how old is this horse?   and perhaps *ha-li lon-thā ma-māng sil sa-jik ma-pē-gā*, this-hill's top-on he cattle grass giving-is.   The *g* in *ma-pēgā*, however, is perhaps the final consonant of the root, in which case the suffix would be *ā*

*Nŭ —*This suffix is apparently also added to the present as well as to the past tenses Thus, *nai ka-thok-nŭ*, I am, I was, *nai-yā chē-nŭ*, I have walked, *nai-yā pa-rai-nŭ*, I have struck

The list of words contains many other suffixes, so arranged as to give the idea that there is a regular conjugation. We have no instances of their use, and I can therefore only reproduce the forms given These suffixes are —

Aping, in *nai ka-ioā aping*, I go, I went, *nang ka-ioā aping*, thou wentest

Ampin, in *nain ka-ioāng ampin*, we go, *nain ka-ioā ampin*, we went

Ampati, in *nang ka-ioāng ampati*, thou goest, *nang-in ka-ioā ampati*, you went

In, in *nain ka-prai-in*, we struck

Lom, in *ma-mān ka-ioā-lom*, they went

Nā, in *ma-mā ka-thok-nā*, he is

Ngan, in *nang-an-jū ka-thok-ngan*, you are

Ngan-ti-nū, in *nang-in ka-thok-ngan-ti-nū*, you were

Ni, in *nang ka-thok-ni*, thou art

No and *no-mā*, in *nang-in*, *ma-mān*, *a-prai-no*, you, they, struck, *ma-mān ka-ioāng-no-mā*, they go No is probably identical with *nū*

Paltē, in *nang ka-thok-pal-tē*, thou wast

Riyaū, in *nai ka-prai-riyaū*, I had struck

Most of these additions are certainly separate words with a meaning of their own. Thus is also the case with the elements *jāk*, *lam*, and *thi*, which occur in the specimens in forms such as —*ka-do-fan-jāk*, he has been found again, *ioā-kari-do-lam-dā*, he went and joined, *ma-mān ka-thok-lam-dā*, they are, they were, *ka-di-rak-thi-yā*, I am dying But I am unable to see the real meaning of these words

A *Present definite* and an *Imperfect* are formed by adding the verb *am*, to remain, to the root or to the participle in *dā* Thus, *tong-dā ka-am*, he is sitting, *chā-dā ka-am-ā*, they are eating, *nai ka-prai ka-am*, I was striking.

A kind of *Perfect* is effected by adding the verb *thok*, to be, thus, *ka-māng-thok*, he has been lost

The suffix of the *Future* is *ni* thus, *nai ka-pā hin-thā ioā-ni ma-thē-ni*, I my father to go-will (and) say-will The list of words furnishes the following forms *nai ka-thūk-ni-ka-di*, I shall be, *nai pa-rai-ningdi*, I shall strike, *nang a-prai-nā*, thou wilt strike, *ma-māng ka-prai-rā*, he will strike, *nai-ni a-prai-ni-kān*, we shall strike, *nang-in a-prai-nān*, you will strike, *ma-mā-ni ka-prai-rang*, they will strike I do not understand all these forms, *nai ka-thūk-ni-ka-di*, I shall be, must be compared with forms such as Hallam *kei om-kā-ti*, I shall be Compare p 196 above The suffix *rā* of the third person singular and *rang* of the third person plural is probably a postposition meaning 'for', 'in order to' Compare Infinitive The other suffixes have probably a similar meaning

The root alone, or with one of the prefixes *a* and *ka*, is often used as an *Imperative* Thus, *ioā*, go, *a-laū*, take, *ka-thok*, be. We also find imperatives formed by means of the suffixes *ā*, *nā*, and *pā* Thus, *ka-chēn-ā*, run, *ap-nā*, put, *chēt-pā*, go I cannot analyse the forms *yū-koong*, sit, and *ma-kai-pā-thūt-chā*, cause me to be The first person plural is formed by adding *anchē* or *inchē*, thus, *chānchē nēanchē nūngāi-in-chē*, let us eat, drink, and make merry

The root alone, without any suffix, is often used as an *Infinitive* or *Verbal noun* Thus, *nain nūng-āi-nā kampā-dā ta-am ka-chūm*, we merrily gladly to remain proper-is Adverbial sentences are formed by adding postpositions to this form Thus, *ma-di-thūng-ki*, dying from, after he had died, *marra-ioān-thūng-tā*, his-coming-at, as soon as he came,

ma-plüng sıng-dā, his mind-wise-becoming-in, when he came to senses, *ma-aṃ-lā-nı*, his being-in, while he was, *ma hān sūt-nā*, up-looking-at, when he looked up, etc The suffixes *dā*, *nū*, and *pā* are sometimes added to the verbal noun Thus, *kaı r-dām-dā*, dancing, *ka-thok nū*, to be, *yē-pā*, to fill The suffix of the *Infinitive of puı pose* seems to be *rang* Thus, *a-kāng-rūp thüng nüng-āı-nā ka-do-chāng-rang*, my-friends with merrily together-eating-for, in order to make merry with my friends, *ta-yā pang kü-düı rang*, how-much nice-being-for, how nice would it have been The suffix *ı ā* in *ka thok-rā*, to be, *ta-praı-na-rā*, to strike, is probably identical with *rang* The purpose of an action is also denoted by adding an imperative in connection with the participle *ē dā*, saying Thus, *wak a-rüng ē-dā ma-mā laü thā sı-dā*, 'pigs tend,' saying his fields-to (he) sent, he sent him to his fields in order to tend pigs

*Paı tıcıples —*The Relative participles have been dealt with under Relative pronouns The usual suffixes of the *Adverbıal paı tıcıple* are *dā* and *nā* Thus, *kanı-pā-dā*, gladly, *nüng āı-nā*, merrily A suffix *lā* or *lān* occurs in *ma-sa-wāı chā-mı-lā ka-poı yē pā sūk-nā*, husks eating belly to-fill wishing, *nang-a sēpā ma-to-lān nang a-pāüthē naı ma-ka-toı-ka-mā-to-mē*, thy service doing thy word I transgress-did-not These forms may also be considered as conjunctive participles They are originally probably verbal nouns with a postposition. The same is the case with forms such as *mao-ma-kı*, wickedly, *ta-dı*, on saying, etc The common form in *dā* may often be considered as a *Conjunctıve paı tıcıple* Thus, *bū horr-dā ka-chā-pā a-pa-hıl*, cloth bringing my-son cause-to-wear The suffix *lā* is used in the same way in *ma-mā ka-düngē a-praı-lā rüı-yā a-ktü*, him well beating ropes-with bind

There is no *Passıve voıce Fā-dā*, he has been found, literally means ' his finding (took place)', *naı ma-praı-dā*, I am struck, *lıt* me he strikes, etc

Compound verbs are freely used in order to modify the meaning of the verbs Thus, *wāng*, come, *chēn*, run, *wāng-chēn*, run towards, *thēm*, divide, *pı*, give, *ka-thēm-pı*, he divided and gave, *wā*, go, *karr-do*, join, *wā-karı-do-lam-dā*, he went and joined In most cases we have no materials for deciding which meaning the members of a compound have Thus, *ma-haı-pı*, give, *hāı-sok*, draw, *won-pı-sā-dā*, he pitied, *pa-thēn-dā*, he entreated, etc *Po* seems to give a transitive force to the verb, thus, *po-māng*, to waste *Hān* or *hang* seems to denote motion upwards, thus, *ma-hān-sūt-nā*, looking up; *hang-yong*, to jump up The suffix *rak* seems to mean ' to begin,' ' to be about', thus, *ka-dı-rak-thı-yā*, I am about to die *Thok* probably corresponds to Lushēı *chhuak*, to go out, thus, *ma-pāng wāng-thok-dā*, his father came-went-out, etc

The *Negatıve partıcle* is *mā* or *māng* Thus, *ka-thā-ka-mā*, good-not, bad, *pı-māng*, gave not When it is added to verbs it generally occurs in the form *mē* Thus, *ma-pı-mē*, thou gavest not The prefix *ka* in *ka-mā* seems to show that the negative particle is still felt as a verbal root In *a-ma-dā*, was not, the negative is apparently used as an ordinary verb

I have not found any *Interrogatıve* particle

Order of Words —The usual order of words is subject, object, verb The indirect object sometimes precedes and sometimes follows the direct one

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP

HIRŌI-LAMGĀNG

SPECIMEN I.

(STATE, MANIPUR)

(Babu Bisharup Singh, 1899)

Mı khat-kı ma-chā-pā kını ka-am.   Māna   la-kı   thom-pū
Man one-of his-sons two were   Them from-amongst younger

chā-pāng   ma-pā   hınıyā   thē-dā,   'a-pā   naı-ka-tūm   ā-raū a-wā
son his-father to said, 'father to-me-to be-allotted goods that

naı-ka   hınthā   mahaı-pı'   A-pā   ā-raū   ma-kı-nı ngın ka-thẽm-pı
me towards give' His-father goods them-two for divided

Nı   kı-nı   khat   am-thırā   ma-chā-pā   thom-pū   ā-raū   ma-pūm pū-dā
Days two one remaining his son younger wealth all carrying

lam-klā laıpāk khat thā wā-da   mao-ma-kı   ā-raū ma-pūm po-māng-dā
distant country one to having-gone wickedly wealth all wasted.

Ma-māng   ā-raū   ma-pūm   po-māng-dā   laıpāk   awā   kūm-ı   bū
He wealth all wasted country that year-ın rice

tāng-dā,   āwa-thūng ma-māng manūkadaı naong-dā Ma-māng laıpāk
became-dear, thereupon he very became-wretched He country

awā-thā   ka-am   mı   khat   hın-thā wā-karrdo-lam-dā Awā mı   wak
that-ın residing man one to went-and-joıned That man swine

a-rūng   ē-dā   ma-mā   laū-thā   sı-dā   Wak   ro-chāk-nā
pasture saying his field-to sent (him) Swıne (by) which-was-eaten

ma-sa-wāı   awā   yaūnā   chāmı-lā   ka-poı   yēpā   sūk-nā   kū-khat-son
husks that even by-eating belly to-fill wished-although any-one

pı-māng   Ma-plūng   sıng-dā   ma-māng ma-thaınā thē-cha-dā, 'ka-pā
gave-not His-mind became-sensible he to-himself said, 'my-father's

ā-raū   klo   ma-sarāwor-rēt ka-wāt   ka-mā   bū   chā-dā   ka-amā
money taking servants deficiency without rice eating are-living.

Naı-yā   ka-poı   ka-tham   ka-dı-rak-thı-yā   Naı   ka-pā hın-thā   wā-nı
I-whereas my-belly of-hunger am about-to-die I my-father to will-go

ma-thē-nı,   "a-pā,   naı-yā Lāı hın-thā pāp cho-cha-nū ahın-rūko   pāp
will-say, "father, I God to sın committed you-before-too sın

cho-cha-nū. Naı-yē   nang a-chā-pā ka-thok-nū   ka-tık-mē A-sarāwor sēn-klo
committed I your son to-be fit-am-not. Servant hired

khat   mahaı-pā-thūt-chā"'   Ma-māng   rıp-dā   ma-pā   hın-thā
one cause-me-to-be"' He got-up his father to

arrbāngdā.   Lam-klā   ma-am-lāni   ma-pāng   dai-dā,   won-pi-sā-dā,
came   *Place-far*   *when-he was-yet*   *his-father*   *saw,*   *was-compassionate,*

wang chen-dā,   ma-lolō   arrpom-dā,   yon-dā   Āo-thū   ma-nā-chā   thē-dā,
ran,   *his-neck*   *embraced,*   *kissed*   *Thereupon*   *his-son*   *said,*

'a-pā,   nai-yō   Lāi   hin-thā   pāp   cho-cha-nū   ahin-rūko   pāp   cho-cha-nū
'father,   *I*   *God*   *to*   *sin*   *committed*   *you-before-too*   *sin*   *committed*

Nai-yō   nang   a-chā-pā   ka-thok-nū   ka-tik-mē'   Ma-pāng   ma-sarāwor-rēt
I   *your*   *son*   *to-be*   *worthy-am-not'*   *His-father*   *his servants*

hin-thā   thī dā,   'bū   ka-thā-lang-lang   horr-dā   ka-chā-pā   a-pa-hil,
to   *said,*   *'clothes*   *best*   *bringing*   *my-son*   *cause-to wear,*

ma-khūt   lēn   khūtpārr   ap-nā,   ma-khū   lēn   khongūp   ap-nā,   ka-chā-pā
his hand   *on*   *ring*   *put-on,*   *his-feet*   *on*   *shoes*   *put-on,*   *my-son*

hawā   ka-di-karrhē-lā,   woi-khat   ka-kin-jērrpa-dā,   ka-māng-thok,
this   *from-being-dead,*   *again*   *has-become alive-because,*   *he-was-lost,*

ka-do-fan-jāk,   nain   chān-chō   nēan-chē   nūngāi-in-chē'   Awā-to-nū
has-been-found-because,   *we*   *eating*   *drinking*   *let-us-be-merry'*   *Thus*

ma-mān   nūngāi-chī
they   *rejoiced*

Han-thū-dīm-pang   ma-chā-pā   ka-wērr   laū-thā   ka-am.   Ma-māng   ma-in-thang
At-that-time   *his-son*   *elder*   *field to*   *was*   *He*   *his-house-towards*

marr-wannā   khong   ga-dūm   karrdām-dā   a-jā-dā   Ma-māng   ma-sarāworr   khat
in-coming   *drum*   *beating*   *dancing*   *heard.*   *He*   *his-servant*   *one*

on-dā,   'ta-plī-dā?'   khōl-dā   Ma-sarāworr   arrthāng-dā,   'a-nāo-pā
calling,   *'what-is this?'*   *asked*   *His-servant*   *answered,*   *'your-brother*

karrbāng-dā   Ma-māng   ka-koi-ka-parrnā-ga-mā   karrbāng-ā   ō-dā
has-come   *He*   *illness-without*   *has-come*   *saying*

na-pāng   pāntrā   khāng-dā'   Āo-thū   ma-māng   ma-plūng   pa-thi-dā
your-father   *feast*   *has-given'*   *Thereupon*   *he*   *his-mind*   *being-angry*

arrbāng-lūt   ta-di   ro-mō   Awā-kē   ma-ramē   ma-pāng   wāng-thok-dā
enter   *on-saying*   *refused.*   *This*   *reason-for*   *his-father*   *came-out*

ma-mā   pa-thēm-dā   Āo-thū   ma-māng   ma-pā   hin-thā   arrthāng-dā,   'a-son,
him   *entreated*   *Thereupon*   *he*   *his-father*   *to*   *answered,*   *'look,*

kūm   haū-rak-pang   nanga   sēpā   ma-to-lān   woi-khat-son   nang   a-pāū-thē   nai
years   *so-many*   *your*   *service*   *in-doing*   *once-even*   *your*   *commandment*   *I*

ma-ka-toi-ka-mā-to mē,   hāo-thū-kāk   nangai   nai   a-kāng-rūp   thūng   nūngāi-nā
disobey-did-not,   *nevertheless*   *you*   *my*   *companions*   *with*   *merrily*

ka do-chāng-rang   kēl   ma-son   khat   ma-pi-mē   An-to-ma-nā   nanga-ki   ā-raū
together-to-eat   *goat*   *young*   *one*   *have-not-given*   *Whereas*   *your*   *wealth*

ma-pūm   kasū-bi   hin-thā   pi-dā   po-māng-dā,   na-chā-pā   hawā   marra-wān-thūng-tā,
all   *harlot*   *to*   *by-giving*   *wasted,*   *your-son*   *this*   *his-returning-on,*

nang pāntrā khāng-dā.'   Āo-thū   ma-pāng thē-dā, 'ka-chā-pā, nang nēmbĕ
you   feast have-given' Thereupon his-father   said,   ' my-son,   you   me-with

ka-dēt-ka-mā   ka-am-pamēn,   nai-ka-hin ka-am-kī-makhai nanga-ki.   Na-nāo-pā
ceaselessly   are-in-company, me-to(with)   whatever-is   yours-is   Your-brother

hawā   ma-di-thūng-ki,   woi-khat   ring-dā;   ka-māng-ka-rahēl-dā,   fā-dā,   nāin
this from-being-dead,   again came-alive,   from-being-lost,   was-found;   we

nūngāi-nā   kampā-dā   ta-am   ka-chūm '
merrily   gladly   to-remain   it-is-proper '

[No. 35.]

TIBETO-BURMAN FAMILY.   KUKI-CHIN GROUP.

HIROI-LAMGANG

SPECIMEN II.

(STATE, MANIPUR.)

(Babu Bisharup Singh.)

A PIECE OF FOLKLORE TAKEN FROM THE LIPS OF A LAMGANG

Aringo	sangār-lē	pa-wā	khat-lo	ka-thok-dā	Sangār-nā	pa-wā
Formerly	*wild-cat-with*	*bird*	*one-friendship*	*was*	*Wild-cat*	*bird*

hin-thī, 'in	tong-ph-dā?'	ē-dā	khōl-dā	Āo-thū	pa-wā	hawā,	'nai-ki
to	*'house where-is?'*	*saying*	*asked*	*Thereupon*	*bird*	*that,*	*'my*

in	rū-būl	ka-am,'	ī-dā	arrthāng-dā	Harakhūn	sangār-nā	wā-dā
house	*bamboo-root*	*is,'*	*saying*	*replied*	*In-morning*	*wild-cat*	*went*

pṣ-wā	hawā	a-ma-dā	Ma-māng	ma-hān-sūt-nā	pa-wā	hawā	rū
bird	*that*	*was-not*	*He*	*on-looking-up*	*bird*	*that*	*bamboo*

ma-don-thī	am-dā	Āo-thū	ma-māng	ma-plūng	pa-thi-dā,	hang-yong-dā,
the-branch-on	*was*	*Thereupon*	*he*	*his-mind*	*being-angry,*	*on-jumping-up,*

ma-shon	khat	ka-yong-dā,	aichāni-dā	ma-khūt-thū	mēēk	ēdā	wāng-yong-dā.
young	*one*	*caught,*	*on-his-going-to-eat*	*his-hand-on*	*dung*	*voiding*	*flew-away*

Sangīr	hawā	mēēk	ma-chāk-nā	kū-dūi-yā	'Ma-dak	ngālbi	chā-bā-ni
Wild-cat	*that*	*dung*	*on-eating*	*found-it-nice*	*'Flesh*	*very*	*if-eaten*

ta-yā-pang	kū-dūi-rang,'	ē-dā	sangār	hawā	ngo-dā	sūn-cha-dā
how-much	*(it)-would-be-nice,'*	*saying*	*wild-cat*	*that*	*angrily*	*departed*

FREE TRANSLATION OF THE FOREGOING

Once upon a time a wild cat made friends with a bird. One day he asked the bird where it lived and learnt that it was at the root of a bamboo. The next morning the wild cat went there, but the bird was gone. The cat then looked up and saw the bird on the branch of the bamboo. He got angry, jumped up, and seized a young bird. When he was going to eat it, the bird voided dung on his paw and flew away. The wild cat ate the dung and found it very good. 'How nice it would have been to eat the flesh,' he thought, and went angrily away.

English	Rangkhol (Cachar)	Hallam (Sylhet)	Langrong (Hill Tipperah).
1 One	In kāt	In khāt	Khāt ku, *or* pā-l at
2 Two	In nī	In-ni	In-ni kā, *or* pa ni
3 Three	In tum	In-thūm	In-thūm ka, *or* pā tūm
4 Four	Min-li (mi-li)	Man li	In lik-kā, *or* pa li
5 Five	Ringā	Ra-ngū	Re-ngā-kū, *or* pā ngā
6 Six	Rnŏk (ga-rūk)	Ā-rūk	Rūk-kā, *or* pā rūk
7 Seven	Sari	Sa-ri	Sarri-kā, *or* pā sarri
8 Eight	Girut (ga-rit)	Ā riet	Riet-kā, *or* pā-riet
9 Nine	Gūŏk	Ā kūŏk	Ū-kā, *or* pā kūŏe
10 Ten	Shŏm	Sām	Sâm kā, *or* pā shŏom
11 Twenty	Shŏm-nī	Sâm inni	Shâm an ni-kū, *or* shâm ni
12 Fifty	Shŏm ringā	Sâm rang	Shom-rungā
13 Hundred	Ra jā kāt	Rān khāt (*or* rā-jā khāt-tā)	Rā-ja kā
14 I	Gĕ-mā	Kei, kei-mā	Kai mā
15 Of me	Gēni	Kā	Kai mā tā
16 Mine	Gēni	Kei-mā-tā, *or* kā-tā	Kai mā tā
17 We	Gēmā-hai	Kei-ni (*or* kei-mā-ni)	Kai mā-ni, *or* kai ni
18 Of us	Gĕmā hai-nī	Kān	Kai-mā ni tā, *or* kai ni tā
19 Our	Gĕmā-hai ni	Kei-ni kān-tā	Kai mā-ni tā, *or* kai-ni tā
20 Thou	Nang	Nang-mā, *or* nang	Nang mā
21 Of thee	Nangmā	Nā	Nang mā-tā
22 Thine	Nangmā	Nang-mā-tā, *or* nā-tā	Nang mā tā
23 You	Nangmā-hai	Nang-m-ngāi (*or* nang-mā-m)	Nang mā-ni
24 Of you	Nangmā-hai-ni	Nān	Nang mā ni tā
25 Your	Nangmā-hai-nī	Nang-ni nān-tā (*or* nang-mā-ni-tā)	Nang-mā-m-tā

Aimol (Manipur)	Chiru (Manipur)	Hirōi Lamgāng (Manipur)	English
An khat	A khat	Khat	1 One.
An ni	A-di	Ki-ni	2 Two.
An-thūm	A thūm	Ka-dūm	3 Three
Man li	Mi li	Pilli	4 Four
Rā ngā	Ra ngā	Pa ra ngā	5 Five
Ka rūk	Ū ruk	Tū rūk	6 Six.
San	S-ik	Tik siyā	7 Seven.
Ka ret	Arre'	Ti rēt	8 Eight.
Kūo	A ko	Ta kū	9 Nine
Som	Som	Som	10 Ten.
Som ni	Som-di	Som ki-ni	11. Twenty
Som rangā	Som ra ngā	Som pa ra ngā	12. Fifty
Rēkhat	Arja khat	Arja khat	13 Hundred.
Kai	Kai	Nai	14 I.
Kai-ka-chaūng	Kai ka-chong, ka-	Naik pāūthō, ka-	15 Of me
Kai ka ni	Kai	Nai ka ti	16 Mine
Kai ni	Kai ki ni (ka ni)	Nain	17 We
Kai ni-ka-chaūng	Kai ni ka chong	Nain pāūthō	18 Of us.
Kai ni	Kai ni	Nai ki ki	19 Our
Nang	Nang	Nangā	20 Thou
Nang na-chaūng	Nang chong na-	Nanga pāūthō, na-	21 Of thee
Nang na-ni	Nang	Nangi hin	22. Thine
Nang-ni	Nang ni	Nangin	23 You.
Nang-ni na-chaung	Nang ni chong.	Nanga nā pāūthō	24. Of you.
Nang-ni	Nang ni .	Nanganaki	25 Your

SOUTHERN CHIN SUB-GROUP

To the south of the Chin Hills there are several tribes which are related to the Northern Chins Two of them are relatively well known, *viz*, the Khyangs or Shōs and the Khamis Both will be dealt with separately below Many southern tribes, such as Anu, Kun, Pallaing, and Sak or That, are mentioned in the Census reports and gazetteers, but we do not know anything about their dialects [1] Major R. M Rainey has drawn up the following notes regarding the most important tribes bordering on the Yaw country in the Pakōkku district —

'The Welaung Chins inhabit the villages at the headwaters of the Myittha river They are bounded on the north and west by Baungshe Chins, on the south by Chinbōks, and on the east by Taungthas of the villages round Wethet which is distant four days journey

'The Chinboks live in the hills from the Maw river down to the Sawchaung They are bounded on the north by Welaung and Baungshe Chins on the east by the Burmans, on the west by the Arakan Yomas, and on the south by the Yindu Chins.

'The Yindus inhabit the valleys of the Salinchaung and the northern end of the Mōn valley, bounded on the south by the Chinbōns, otherwise the same as Chinbōks.

'The Chinbōns inhabit the southern end of the Mōnchaung and stretch across the Arakan Yomas into the valley of the Pichaung They are bounded on the south by the Chinbōns on the Minbu frontier, on the east by the Burmans, and on the west by the Arakanese

'The Welaung Chins are stated to be of Baungshe origin The Chinbōks claim a similar origin. The Yindus state that their origin is similar to that of the Taungthas, an industrious race who inhabit the Yaw and Myittha valleys in Burman territory, and who claim to have come from Popa hill The Chinbōns, further south, point out a rock which they state is the body of a Min or official who was killed in a quarrel with his brother when they were emigrating from Popa, and was turned into a stone The brother returned to Popa The Chinbōns claim Barman origin Further than this the Chins appear to have no history In appearance they resemble Burmans though some have better features.

'There appears to have been no attempt at government farther than an incomplete village system. Each village has a *thugyi* The title is hereditary and does not necessarily indicate a man of influence .

'There is no religion farther than propitiating and consulting nats or spirits

'The system of cultivation carried on by the different sections or tribes on the South Yaw frontier is similar, and the crops produced vary but slightly It is all *taungya* cultivation

'The houses resemble those of Barmans except that they are stronger and better built During the cultivating season the villages are abandoned and temporary huts are built in the fields as well as sheds for storing grain

'Men, women, and even small children are never without their pipes and tobacco, and smoke constantly The most remarkable custom of these people is their habit of getting drunk on every possible occasion

'All women have their faces tattooed The process is commenced when they are small children and gradually completed, the operation extending over several years'

We have very little information with regard to the dialects spoken by these tribes. There are said to be two dialects spoken by the tribes on the headwaters of the Myittha

The Chinbōks speak three distinct dialects, the northern from the Mōn to the north bank of the Chē, the central, spoken on the south bank of Chē and the Kyauksitchaung, the southern, spoken by the Kadin and Sawchaung Chins

The Yindus and the Chinbōns are also said to speak separate languages The Chinbōn dialect is identical with that spoken in the Laungshē township

The Chinmes, who inhabit the sources of the eastern Mōn, are said to be a sort of connecting link between the Baungshēs and the Chinbōks

Messrs. Scott and Hardiman have printed vocabularies of Chinbōk, Taungtha, and the dialect spoken in Yawdwin, *i e*, probably, the northern Chinbōk dialect The pronominal prefixes, which are so characteristic of the Kuki-Chin languages, seem to

---

[1] Daingnet, which has formerly been considered as a Chin dialect, turns out to be a corrupt form of Bengali

occur in all these dialects   Chinbōk and Taungtha seem to be akin to Sho   Chinbōk *che*, I, *kye-mi*, we, and Taungtha *kye*, I, *kye-bu*, we, seem to correspond to *kyē*, I, *kyē-me*, we, in Shö   Yawdwin is also apparently a southern dialect   Here we find the prefixed negative *m* in *ambean*, bad, from *a-bean*, good   But the materials at my disposal are not sufficient for entering upon these questions   The vocabularies apparently contain many misprints, and I am therefore obliged to leave the question about these dialects open

The first numerals in these dialects, compared with those occurring in Lai and Shö, are —

	Lai	Taungtha	Yawdwin	Chinbōk.	Shö
One .	pö hat	pa khat	tu mat	tu mat	mat
Two .	pö-nī	pa nīp	nhi	nhi	nhi
Three	pö-thum	pa thum	tum	thum	thum
Four .	pö li	pa li	pyi	phi	lhi
Five	pö-nga	pa nga	mha	mha	ngha
Six .	pö-ruk	pa ru	kreak	khruk	sop
Seven	pö-sĕrī	pa-rari	khri	serr	shēy
Eight	pö ryefh	pa rip	khret	shit	shet.
Nine	pö-kwa	pa kwa	ko	ko	ko
Ten . .	pö-ra	pa rhā	rhar	shrā	ha.
Twenty	pö-kül	rui nīp	ma kön	um ku	kül
Hundred	za kat	tayā	pra	phya	phyś

AUTHORITIES—

ELLES, COLONEL E R,—*Military Report on the Chin Lushai Country*   Simla, 1893   Major R M Raincy's account of Chinbōks, Chinbōns, and Yindus, on pp 99 and ff.

Scott, J GEORGE, assisted by J P HARDIMAN,—*Gazetteer of Upper Burma and the Shan States*   Part I, Vol 1, Rangoon, 1900   Major R M Raincy's account abridged on pp 459 and ff, Vocabularies on pp 682 and ff

SHO OR KHYANG

The Khyengs or Khyangs inhabit the country on both sides of the Arakan Yomas According to Major Fryer their geographical limits are comprised within the 18th and 21st degrees of North latitude   In the Chittagong Hill Tracts Captain Lewin found them chiefly on the spurs of the great hill range which separates that district from Arakan.   There are now about 100 Khyangs in the Boh Mong Chief's circle   The territory inhabited by the Khyangs in the north is rugged and inaccessible   In the south they dwell on the fertile banks of streams, and can procure the necessaries of life without difficulty, moreover, though still retaining their individuality, they are gradually adopting the more civilized manners and the mode of agriculture of the Arakanese   Mr Houghton remarks —

' The Southern or tame Chins, as they are sometimes called to distinguish them from the Northern or wild Chins, inhabit both sides of the Arakan Yomas and are found in the Akyab, Kyaukpyu, and Sandoway districts on the west, and the Minbu, Thayetmyo, Prome, and Henzada districts on the east   They are very closely related to the wild Chins, Mros, Kamis, etc , for though the languages of these are mutually unintelligible, a comparison of their vocabularies shows the difference to be merely one of dialect, and philologically of no great importance   The tame Chins are in fact merely a tribe which formerly inhabited the present Lushai or wild Chin country, and which has been forced south by a vis a tergo at probably no very distant epoch   This movement to the southward is still going on, though slowly, for tribes and clans must be very hard pushed indeed before they definitely abandon their ancestral hills and valleys   There is a tendency amongst the southernmost Chins to merge into the Burman race, and this is also the case amongst those who have gone farthest from the Yoma to the eastward   One reason however which prevents the Chins from assimilating rapidly with the Burmans is their practice of keeping pigs, which are used both as an article of diet and for offering to the nâts and the " Khun "   These pigs are destructive of any kind of garden in or near the village, and hence to avoid disputes Chin houses must always be by themselves and not intermixed with Burman ones.'

The people call themselves *A-shō* (Houghton), *Hiou* or *Shou* (Fryer), *Shyŭ* or *Shoa* (Hodgson)   They are called Chins by the Burmans, and *Khyang* or *Khyeng* is the Arakanese pronunciation of this same word   According to a tradition they have come down from the sources of the river Chindwin   Others claim to be of the same lineage as the Burmese and Arakanese, descendants of Burmese refugees, or remnants of an army lost on its way westwards   The number of Chins in Burma at the census of 1891 was 95,499

While the most northerly Shōs have not been much influenced by the civilisation of the surrounding tribes, the more southerly gradually assimilate themselves to the customs and manners of their neighbours

A translation of the Parable of the Prodigal Son and a list of words has been received from the Chittagong Hills Tracts   It is however almost impossible to form a fair idea of the dialect from these texts   I have therefore also used the grammars by Messrs Fryer and Houghton, mentioned under authorities below, for the compilation of the grammatical sketch   The language described in both is practically identical   With regard to the dialect spoken in the Chittagong Hill Tracts our oldest information about it is the vocabulary furnished by Captain Lewin.   This is, however, with two or three alterations, reprinted from the vocabulary prepared by Captain Phayre in Arakan, and published by Hodgson.   Another vocabulary published by Captain Phayre in 1841 differs only slightly   Captain Phayre remarks that there is some difference between the

dialects spoken by the Northern and the Southern tribes   The words published by Hodgson were taken from a man belonging to the Northern tribes

In the grammatical sketch I have throughout compared the statements given by Messrs   Fryer and   Houghton with the forms occurring in the specimen and list of words received from Chittagong   It will be seen that there are many instances of disagreement, not more however than might be expected between dialects spoken in such relatively distant countries

AUTHORITIES—

BUCHANAN, FRANCIS,—*A Comparative Vocabulary of some of the Languages spoken in the Burma Empire   Asiatic Researches*, Vol v, 1799, pp 219 and ff   The ' Kmyn' are mentioned on pp 231 and ff   They are said to call themselves Koloun   The language of the vocabulary is the same as that described by Messrs Fryer and Houghton

LEYDEN, J ,—*On the Languages and Literature of the Indo-Chinese Nations   Asiatic Researches*, Vol x, 1808, pp 158 and ff   Mention of Khéng on p 231

CRAWFURD, J ,—*Journal of an Embassy to the Court of Ava*   Second edition   London, 1834   Contains in Appendix 9 a Khyen vocabulary

PHAYRE, LIEUT —*Account of Arakan*   Journal of the Asiatic Society of Bengal, Vol x, 1841, pp 679 and ff   Note on the Khyeng, on the Lc-myo river, on p 683, Vocabularies, Lamyó Kyung, etc., on p 712

HODGSON, B H ,—*On the Indo-Chinese Borderers and their connection with the Himalayans and Tibetans*   Journal of the Asiatic Society of Bengal Vol xxii, 1854, pp 1 and ff   Reprinted in *Miscellaneous Essays relating to Indian subjects*   Vol ii, pp 27 and ff , London, 1880   Contains a Khyeng vocabulary by Captain Phayre on pp 8 and ff , and a note on the Khyengs by the same on pp 14 and f

YULE, H ,—*A Narrative of the Mission to the Court of Ava in 1855   With notices of the country, government, and people*   London 1858   Contains in Appendix M a Khyen vocabulary after Hedgson-Phayre

HUNTER, W W ,—*A Comparative Dictionary of the Languages of India and High Asia*   London, 1868   Khyeng or Shou after Hodgson-Phayre

LEWIN, CAPT T H ,—*The Hill Tracts of Chittagong and the Dwellers therein with Comparative Vocabularies of the Hill Dialects*   Calcutta, 1869   Short note on the Khyengs on p 94, Vocabulary, Khyeng, etc., on pp 147 and ff   Reprinted, with slight alterations, from Hodgson

DALTON, EDWARD TUITE,—*Descriptive Ethnology of Bengal*   Calcutta, 1872   Note on the Khyengs on p 114, and a Khyeng vocabulary after Hodgson on p 121

FRYER, MAJOR G E ,—*On the Khyeng People of the Sandoway District, Arakan*   Journal of the Asiatic Society of Bengal, Vol xliv, Part i, 1875, pp 39 and ff   Contains an account of the people, a grammatical sketch, a short text, and vocabularies

HUNTER, W W ,—*A Statistical Account of Bengal*   Vol vi, London, 1876   Contains a note on the Khyangs, after Lewin, on p 57

FORBES, C J F S ,—*On Tibeto Burman Languages*   Journal of the Royal Asiatic Society   New Series, Vol x, 1878, pp 210 and ff   Contains a Khyeng vocabulary on p 219

SPEARMAN, H R.,—*The British Burma Gazetteer*   Vol. i, Rangoon, 1880   Account of the Khyengs on pp 184 and f

HUGHES, MAJOR W GWYNNE,—*The Hill Tracts of Arakan*   Rangoon, 1881   Account of Chins on pp 12 and ff , summary of Chin laws on pp 28 and ff , vocabulary, Chin, etc , Appendix, pp iii and ff   The words seem to be derived from more than one dialect

EALES, H L.,—*Report on the Census of Burma*   Rangoon, 1892   Account of the Chin language by Mr Houghton on pp 162 and ff , Note on the Chins on pp 199 and f

HOUGHTON, BERNARD,—*Essay on the Language of the Southern Chins and its Affinities*   Rangoon, 1892

HOUGHTON, BERNARD,—*Southern Chin Vocabulary (Minbu District)*   Journal of the Royal Asiatic Society   New Series, Vol xxvii, 1895, pp 727 and ff.   The vocabulary has been taken down by Major B A N Parrott, I.S C , and the dialect is different from that described in the preceding work.

Pronunciation.—The spelling is very inconsistent, both in the specimen and in the list of words received from Chittagong, and it is impossible to form an exact idea of the pronunciation   The short forms of the personal pronouns which are generally prefixed to

verbs are a good instance of the great variety in the spelling. Thus we find *ka mai*, I am, *ka-chet-ai*, I will go; *ko-bun-āl*, I found (him) again; *ku-du-āhe*, I am about to die. It is probable that these pronominal forms are pronounced without a marked stress when prefixed to other words. Their vowel is then probably much reduced and indistinct, its colour being influenced by the vowel of the following, accented, syllable. But there is also in other places great inconsistency. The word *kēi*, I, is for instance also written *kai*, *kāi*, *khe*, and *ke*. The pronominal stem *ai*, he, that, has also the forms *oi*, or *o*, and *e*. *E* is interchangeable with *ei* and *i*; thus, *shēl* and *sheil*, cow; *chengā* and *singā*, to. The word for 'son' occurs as *chāu*, *chau*, *cho*, and *cha*. In the same way we find *pau* and *po*, father. The sound intended is probably *o* or *ā*, the *a* in English 'all.' The verb *chon*, to run, is also written *chan*. Mr. Houghton gives *sān* for Southern Chin, and the same sound is probably also meant in the specimen. In the Chittagong list *a* is apparently very often written for *ā*. The personal pronoun of the second person is given as *nung* in the list, and as *nāng* in the specimen. Houghton gives *naung* and Fryer *naun*. In the same way we find *a-khal* and *ai-kūl*, they, etc. Houghton states that the Southern Chins do not pronounce their vowels distinctly, and this fact accounts for many of the inconsistencies mentioned above. We must, however, also remember that the preparation of the specimens has been attended by extraordinary difficulties.

An *h* is sometimes added after a vowel at the end of a word. Thus especially after the postposition *ā*, in, to, which is then occasionally written *ah*. Houghton mentions this *h* which he calls *spiritus lenis*, and says that the breath must be expelled after pronouncing the vowel, the breathing being of various strength. He transliterates it *h*. Thus, *ā lhom-lo-wā*, at a distance; but *oi pi e-āh*, that country in; *ā-ngā-ah*, the servants to.

The *w* in *ā-lhom lo-w-ā* is euphonic. In the same way a euphonic *y* is inserted before *ā*, when an *i* precedes; thus, *lāi-y-ā*, in the fields.

The consonants *j* and *ch* seem to be interchangeable; thus *ai-na-lache*, eating; *thoong-ba-lājeh*, arising. *J*, however, occurs very rarely. *Ch* is also interchanged with *s* or *sh*; thus, *chengā* and *singa*, to, with; *ā-thon-āi-cho* and *ā-thon-āi-sho*, to be. In other words *ch* corresponds to *s* in the dialects described by Houghton and Fryer; thus, in *cho*, son; *chet*, go; *chon*, run, etc. In all such cases the real sound seems to be *s*.

An *r* occurs in some words after *k*, *kh*, and *p*. Instead of *khra*, moon, Lewin has *khlau*, and *l* is probably the real sound. Houghton remarks that the Southern Chins are unable to pronounce *r*, and substitute *l* for it in Burmese words. In the parable, *r* occurs in the following words *khrong*, man, Houghton and Fryer *khlaung*; *mutho krak*, a harlot; *krau*, to fall, Houghton *klauk*, Fryer *klū*, Burmese *krā*; *kro*, time, Houghton *khyin*, Fryer *khoa*, *kro* and *keong*, to tend, Houghton and Fryer *klong*, Burmese *kyaung*; *ki ok*, lost, Houghton *klūk*; *pi angā*, out, Houghton and Fryer *plaung*, Burmese *pi angā*; *pre*, country, Houghton *plē*, Burmese *prañ*. It is probable that *r* in such words is due to the Burmese orthography, and that *l* is spoken.

The writing of aspirated letters is very inconsistent. Thus we find *khrong* and *krong*, man; *mhai* and *mai*, to be; *nha* and *na*, thou; *ni* and *nhi*, two, etc. The aspirated *s* has been transliterated *'s*. The consonants *gn* are often written instead of *ng*; thus, *āgnā* for *ā-ngā*, servant. Compare Houghton *ngho*, Burmese *ngā*, to hire. In *singnā*, to, *ngn* is written instead of *ng*. *K* seems to be softened before a vowel in *ai-peg-ah*, to-eat-gave-not.

We have no information regarding tones in the Chittagong dialect. But it is probable that it has the same three tones which Houghton and Fryer mention. Houghton describes them as the short acute, the heavy grave, and the rising tones; Fryer as rising tone, falling tone, and emphatic stress.

These descriptions are not sufficient to form a clear idea of the tones. Houghton further remarks that the Chins speak habitually in a lower tone than the Burmans.

Articles —There are no articles. The numeral *māth* or *ngāt*, one, is used as an indefinite article, and definiteness is expressed by means of demonstrative pronouns or relative clauses.

Nouns —The prefix *ā* often occurs before nouns, thus, *ā-po*, father, *ā cho*, son. It is in many cases perhaps originally the pronominal prefix of the third person.' We find, however, *ā-po* used in the sense of 'my father.' In *ā-ngā*, a servant, the *ā* seems to be a formative prefix. Compare Burmese *ngā*, to hire. Fryer mentions another prefix *ka* or *kh*, in *ka-nhi*, sun; *khlo*, moon. The list of words gives *kha-ni*, sun, and *khra*, moon.

Gender —Gender is only apparent in the case of animate beings. The gender of human beings is generally distinguished by the use of different words. Thus, *pá*, father, *nū*, mother *tā*, (elder) brother, *bē*, sister; *pata*, i.e., *pa-tho*, man, *mata* or *mutho*, woman. *pata chá*, man young, son; *mata chá*, daughter. Instead of *mata* Houghton gives *natho*, and Fryer *nhato*, and the form beginning with *ma* is perhaps due to the influence of the Burmese *ma*. Another word for 'male' is *pa-chung* or *pu-chung*. It is used as a suffix. Thus, *ā-chau pu-chung*, child male, son. The corresponding female suffix is *nū*, thus, *chúnnū*, i.e., *chá nū*, daughter.

Several male suffixes are used in order to distinguish the gender of animals. A suffix *ei* occurs in *shēl-ei*, an ox. Houghton gives *thi* or, after sonants *dhi*. Fryer says that this suffix is borrowed from the Burmese. Another male suffix is *hē* or *hē-o*, thus, *mā-hē*, a he goat, *sa-khi-hē-o*, a male deer. Houghton gives *nsa*, and Fryer *thsa*. The latter remarks that this suffix is used for quadrupeds and reptiles. Houghton and Fryer give *lhu* as the male suffix for birds, thus, *ā-lhu*, a cock. The list of words gives *a-li-pha*, a cock. This word seems to contain two male suffixes, *li*, corresponding to *lhu*, and *pha*. This latter suffix corresponds to Houghton's *pā* and *po*. Houghton and Fryer give still another male suffix *han*, according to Fryer the suffix for the dog kind; thus, *ui-han*, a dog. The Chittagong list of words gives *ūi*, without any suffix. There seems to be only one female suffix, *nū*, thus, *shēl-nū*, a cow, *mā-nū*, a she goat. Houghton and Fryer give *nū*.

Number —According to Houghton and Fryer there are three numbers, singular, dual, and plural. Both give *hoi* as the suffix of the dual, but add that the numeral 'two' is generally used instead, except in a few compounds such as *ta-nau-hoi*, elder brother younger brother both, the elder and younger brothers. The suffix *hoi* is sometimes added to the verb; thus, *on-u-hoi*, were. It seems to be identical with the plural suffix *hai* in Rūngkhöl and connected dialects. The list of words always uses *ni*, two. The only instance in the parable is *ā-chau pu-chung ni*, two sons. Houghton gives the following suffixes of the plural, *hyá*, *dū*, and *di*; Fryer *hio*, *loi*, *tak*, and *ni*. In the parable there is no instance of a plural suffix, the number always appearing from the context. The list of words contains two plural suffixes, *nūng*, apparently corresponding to Fryer's *nū*, to abound, and *ti*, corresponding to Houghton's *di* and Lushēi *tī*. Thus, *pá nūng*, fathers; *chá-nū ti*, daughters.

Case.—The *Nominative* and the *Accusative* do not take any suffix   Houghton mentions a suffix *m* in the accusative, but he gives no instances   It seems to occur in *kai-m*, me *ainghal-m*, him, etc   The suffix of the subject of transitive verbs is *lā* Thus *ā-ngā-lā hopel* the servant said   In the second specimen we find *na*   Houghton gives *vā, lā* and *nā* as the suffixes of the instrumental   The *Genitive* is expressed by putting the governed before the governing noun , thus, *pá im-ā,* (my) father's house in The list of words gives a genitive suffix *kheo*, thus, *khrong pai kheo,* of a good man   In *nāng-ko* thine the same suffix is written *ko*   Compare Fryer's *kū* and *gū*   Houghton calls this suffix in ablative suffix, and compares Burmese *ka*   The suffix *tha* is apparently used in a similar sense , thus, *chá-nū ngat tha,* from a daughter   Compare Comparative, below   The nominative is often used as a *Vocative* , thus, *paū,* O father   Sometimes *o* is prefixed , thus, *o-pīu,* O father   Houghton mentions *o* as a suffix , thus, *bhoi-yo,* O chief   Other relations are expressed by means of postpositions   Such are *ā,* in, to , *chenqā* to, from , *nāng* and *ong,* with , *tha* or *thak,* from, etc

Adjectives.— Adjectives usually follow the noun they qualify, and suffixes and postpositions are then added to them and not to the qualified noun   Houghton states that adjectives with the suffixes *kū* or *gū,* and *di,* that is to say as relative participles, often precede the noun they qualify   In the parable the superlative always is placed before the noun and, according to Houghton, every adjective which is modified by an adverb is put in the same position

The particle of Comparison is *tha,* from , thus, *ā-bē tha ka kling,* his sister than I tall, I am taller than his sister , *ā ling tha ā-ling,* tall than tall, taller   Mr Fryer gives *lon* as the particle of comparison   Words meaning 'much,' 'very,' 'great,' may be added to the adjective , thus *a-tha ka pai-tu,* him-than I good-very, I am better than he. Fryer gives *san,* great , thus *san aphoi,* great good, better   He and Houghton state that *hek* may be added to denote the highest degree   Thus, *a-bhoi-hēk,* the best.   *No-lek,* younger, seems to mean 'young small '   Compare No 233 in the list of words

Numerals.—The numerals are given in the list of words   The form for 'one' is given is *mat* in the Chittagong list, and as *māth* in the specimen   Compare Fryer's *pum-hot,* one, and Chinbok *tu-mat,* one   In No 101 and following we find another form *ngat,* which corresponds to the forms *hā* and *hot* given by Houghton and Fryer   Buchanan gives *moo*   These forms of the first numeral are apparently connected with the forms in the Mon-Khmēr group of languages   Compare Mōn *mwoi,* Anam *mōt,* one   The form *mi* for 'two' which occurs in No 117 is perhaps a mishearing for *m* or *nhi*   In Buchanan's list, however, we find *palmee,* two   The numerals *sok,* six, and *shet,* eight, correspond to the Burmese forms *khyauk* and *shit,* or *shē,* as against the other Chin languages   *Kūl,* twenty, in the Chittagong list is identical with the forms in some Central Chin dialects   Lewin gives *kur,* and Houghton's *go* and Fryer's *goi* are clearly identical   The numerals are adjectives and follow the noun they qualify

There are several generic prefixes   The Chittagong list occasionally uses the prefix *pai* before numerals applying to human beings , thus, *pá pāi-m,* two fathers   Fryer has *pun,* which before *k* and *m* becomes *pum,* thus, *pumhot,* one   Houghton gives *pūn,* or, before the two first numerals, *pa*   In the specimen we find *mācho hu-māth,* goat young one, where *hu* is a generic prefix   Houghton gives *zūn* for animals and birds , *thēk* for fishes, arrows, etc , *bá* for reptiles , *lun* for long things , and *lo* for flat things   Fryer has *zum* for quadrupeds , *thēk* for fish, and *yum* for reptiles

Pronouns —The following *Personal pronouns* are given by Houghton (H) and Frier (F) —

Singular,—

Iyē, I.	*naung*, (H), *naun* (F), thou	*ayā*, he, she, it
Kyē, *Ia*, my	*naun(g)*, *na* (F), thy	*ayā*, his
Kyē gu (H), mine.	*naung-gu* (H), thine	*ayā-gu*, his

Dual,—

Iyē-nhı, we two	*naun(g)-nhı*, you two	*na-hoı pa nhı*, *yahoı* (H), *ya-nhı* (F), they two

Plural,—

kyē-me, we	*naun(g)-me*, you.	*na-hyā*, *yā-tı*, *ayā-hyā* (H), *ayatlı*, *ya-tı* (F), they

Houghton also adds *pa-nhı*, two, in the first and second persons dual In the specimen and the list of words received from Chittagong the personal pronouns are represented as follows —

There is no mention of a dual, but forms ending in *nı* are given as plural forms, in addition to such ending in *mı* They are probably duals

First person —Instead of *Iyē*, I, we find *Icāı*, *Iēı*, *Ihē*, and *Ie*, all probably representing *Iıē* or *Iyē* Instead of *Iyē-gu*, mine, the list gives *Icı Iheo*, and the specimen *Iāı-ko* in *kāı-ko Ie Ion*, my share, *lıt* probably 'me-of my share' The form *Iaı-nı* occurs thrice, and is translated 'me' *Kāy-ā* is 'me-to' In the plural we find *Iēı-mı*, we, but in the conjugation of verbs *khē-m* and *Ieı-m*, which seem to be duals I cannot analyse the form *Iūt-Ia*, our

Second person —For 'thou' the specimen gives *nāng*, the list of words *nung*, and also *nung-nı*, in *nung-nı nı-mai*, thou art *Nung-nı* is perhaps 'you two' *Nung-Iheo* in the list, and *nāng-Io* in the specimen, correspond to Houghton's *naung-gu*, thine 'You' is translated by *nung* in the list, but we also find *nung-nya mai*, you were, and *nung-nı mal*, you strike *Nung-nı* and *nung-nya* are probably the dual Compare *nāng-nı-ā* in the parable

Third person —The stem of the personal pronoun of the third person seems to be *aı* or *oı* Thus, *aı-lā mal-shā*, he strikes, *aı-Iheo*, his The form *ayā* occurs in *ayā mai*, he is We also find the form *ā-nı* which is the usual form in Chinbōk Other forms for 'he' are formed by adding some noun meaning 'man.' Thus, *oı-krong-ong* and *oı-Ihrong-ya*, that man, he, *aı-nghāt-nı*, he I cannot analyse this latter word, which is also written *enghāt* in *enghāt mai*, he was *Oı* seems also to be the first component of *ochıngah*, he, which occurs thrice in the specimen. The list of words furnishes *choı-khrong*, he *Choı* is probably a demonstrative pronoun, corresponding to Lushei *chu*, that, thus, *choı-khrong*, that man. *Nāng ıcon* is translated 'his property' in the parable. *Nāng* is probably written for *nā*, from the demonstrative base *nā*, that, he The pronoun *nā*, that, also occurs in some old Kuki dialects, such as Pūrūm, etc Compare also the plural *na-hyā*, they The whole sentence *nāng ıcon nāng-nı-āh o-chıngah ka-nı faı-pek* must therefore be translated 'his property them-to he dividing gave' In the plural we find *ā-nhı*, they, or perhaps 'they two,' in the parable, and the following forms in the list *aı-Iūl*, *a-khal*, and *a-kal*, they *Kūl* means 'twenty', and is perhaps used to denote an indefinite number *Aı-ā pek*, their, in No 31, seems to mean 'he gave.'

Demonstrative pronouns —*Nı*, this, *tho*, that   Instead of *tho* Fryer gives *to* and *to-nı*, and the parable and the Chittagong list *aı* or *oı*, *aı-nı* and *aı—nı*   *Nı*, this, may also be added to other pronouns, apparently in order to emphasise, thus, *kaı-nı*, me ; *aınghāt-nı* he , and perhaps *nung-nı*, thou   See Personal pronouns, above   A pronoun *maı*, this, seems to occur in *maı-uhı-la-ye*, them of, or perhaps ' and '

Relative pronouns —There are only a few instances of relative clauses in the parable   *nāng chau mutho krak māth-ong khom-ıong wān-thong āı-kungām paı māth-ā nā-pek-nāng*, the son woman bad-conducted one-with joining property-threw-away (compare Houghton's *tong*, to throw away), him-for feast one thou-gavest, thou gavest a feast for thy son who lost his property in company with a harlot   Here the two clauses are simply put together without any word denoting the relation between them   Another instance is *kcı-ā ımhaı on c-kha-nı nāng-ko*, me to being all-this thine, all that I have is thine   A participle here supplies the place of a relative pronoun.   *E-kha-nı* probably corresponds to Fryer's *kho-kho*, all   Fryer and Houghton state that the suffixes of the relative participle are *gu* (Fryer), *gū*, *kū*, and *dı* (Houghton)   Compare *lāı-tan-dı*, cultivator , *mā-kcong-dı*, a shepherd, in the list   Houghton remarks that the ordinary tense termination may also be used to form relative participles, thus *tū-ā lō-wō khlaung*, now came man, the man who has now come, compare *ānı ā-khom-lo-wā ā-mı-kho-ā*, he far-off he-was-time-at

Interrogative pronouns —Several forms occur, but I can do little more than to enumerate them

Who ?—The list of words gives *nung-woong*, but in 240 we find *u—yam* , thus *nı wan nı u kha ā-lē yam*, this thing this whom from you bought?   This form corresponds to Captain Lewin's *u-ām* and Hodgson's *u-kıam*   Houghton and Fryer give *am* and *anı-nū*

What ?—The list of words gives *youm*, Captain Lewin *ımaın*, which seems to be a misprint for Hodgson's *ımhām*   In the parable we find *ethomıyam*, what is the matter ?   The interrogative pronoun seems to be *e—yam*, and *thou-ı* apparently corresponds to *tān-ē* to be suitable, to be the matter with, to be, in Houghton's vocabulary   Another form *ya* or *ya—om* occurs in *nung mı ya*, thy name what ? *nı-thak Kashmır prē ya lam-la*, here-from Kashmır country how far ? *pá ım-ā chá pa-chung ya maı om*, father's house-in child male how many are ? *nı chey e-ya achak maı dākā*, this horse-of which age is ?   *E-ya* in the last instance seems to mean 'how much'   *Dā-kā* is probably an interrogative particle , compare Laı *dako*   *Ya* in *e ya* is perhaps written for *yo*, compare *hyau-ŭm*, how much ? given by Hodgson and Lewin   Houghton gives *pa-hyō*, and Fryer *pı-hıo*, how many ?   *Pa* and *pı* in these forms must be compared with the generic prefix with numerals   Compare however *pı*, which, what ? in Fryer's sketch   The parable seems to give an instance of this pronoun in the sentence *kāı-po ku āgnā-chegnā pā hobong omı*, for which I think we must read *kāı-po ku āngā-chengā pā-ho bong omı* (or *ā-maı*), my-father's many servants-to how-much bread is ?   Compare *phong*, to bake, in Houghton's vocabulary   *Baung*, what ? is mentioned by Houghton and Fryer   Compare Sıyın *ā-bāng*, what ?

Indefinite pronouns —Indefinite pronouns seem to be formed from the same stems as the interrogative ones   Houghton gives *anı-pa sīsī*, anybody, and *baung-pa sīsī*, anything   In the parable we find *u—hı*, anybody , thus, *u-lā-hı ānı-ā aı-pegah*, anyone him to food-gave not

2 x

Verbs.—Abbreviated forms of the personal pronouns are prefixed to the verbs in order to indicate the person and number of the subject   These prefixes are as follows *ka*, I, *na*, thou, *a*, he, she, it, they, *na*, we two, you two, *ma*, we, you   The vowels of these prefixes are sometimes long and sometimes short in the parable, and their quality also varies, apparently after the quality of the following vowel   The dual and plural forms *na* and *ma* are taken from Houghton and Fryer   The former remarks that the prefixes cannot be dropped in the first and second persons, while *a* can be prefixed at pleasure to the third person, and also to the imperative   The practice in the parable and in the Chittagong list is very inconsistent   We find *kā*, *ka*, *ke*, *ko*, and *ku*, I, *nā*, *ni*, and *ngē*, thou, *khi-m*, we, *nya*, you   Very often the prefixes are dropped

The root alone, without any suffix, is freely used to denote present and past times; thus, *nung ni mal*, thou strikest , *no-lel chá-lā ā-po-ā hopek*, the youngest son his-father-to said , *khe ke mal*, I am striking, I have struck , *pū chū-nū ka-nak*, (my) uncle's daughter I-have-taken, etc   This form is also used as a kind of relative participle, thus, *āni ālhom-lo-wā ā-mi-khoā*, he way-far-at he was-time at, when he was still far off   For *khoā* the specimen gives *khoāk* and *khoyā*, and Houghton *khwā* for *khoā*   Some suffixes are apparently added without altering the meaning   In the parable we find a few instances of the suffix *ai* or *āi* used in this way   Thus, *no-khom-ai*, joined , *pān-āt*, called. In the Chittagong list we find *khe ke chet-āi*, I go   In *lhē ke ka ta nēi*, I am, we have perhaps the same suffix   *Ei* in *tan-ēi* may, however, represent *ē*, see Compound verbs, below   A verb *thon*, to be proper, to be, seems to occur in the parable   Compare *tán-ē*, to be suitable, to be the matter with, to become, to be, in Houghton's vocabulary   In *om-i*, there is, *i* seems to be used in the same way as *ai*   Houghton gives *ū*, and Fryer *u* as the suffix of the present tense, and *ai* is perhaps an attempt to denote the sound *ū*   Houghton remarks that *ō* is substituted for *ū* when the final vowel of the verb is *ō*, thus, *kyē ka lō-w-ō*, I come   According to the same authority the more northerly Chins use *hū* instead of *ō*   Compare Siyin *hi*   Another suffix which seems no more to have a distinct meaning is *shā*, also written *cho* and *cha*   Thus, *ai-lā mal-shā*, he strikes , *ai chet-cha*, he goes , *khe ke chet-cha*, I went   In *khe ke mal-ai-shā*, I strike, *ai* and *shā* are both added

A *Present definite* is, according to Houghton, formed by combining the participle ending in *nā* with the verb *án*, to be , thus, *baung saih-nā na án-ū*, what doing you are? The Chittagong list uses the root as a present definite , thus, *ai-ni chak pek-ā ka keong*, that hill-of top-on I tending-am

An *Imperfect* seems to occur in *khe ke mal-hā-a*, I was striking   Houghton and Fryer have no corresponding form.

Past tense —Houghton gives *ni-ū* and Fryer *ni-u* as the suffix[1] of the past   The former states that the Northern Chins use *ni-hū* instead of *ni-ū*   There is apparently no corresponding form in the parable   *Ai-kungām poi māth-ā nā-pek-nāng*, him-for feast one thou gavest, may perhaps contain this suffix in the form *nāng*, but it is more probable that *nāng* is the personal pronoun of the second person, the order of words being apparently false throughout the specimen   In *nāng aiyung ngē chet*, thou wentest, *aiyung* or *aiyung ngē* means 'formerly.'   Compare *ayang-gyi-gyi* in Houghton's vocabulary.   *Ngē* is, however, probably a miswriting for *nē* or *na*, the pronominal prefix of the second person.

The suffix of the *Future* is *ai*   Houghton gives *aih* and Fryer *ei*   The *h* in *aih* is the 'spiritus lenis'   See Pronunciation, above.   Thus, *ka chet-ai*, I will go , *ko*

hopel-ai, I will say. *Shá* may be added, thus, *khē ka būp āt*, or *būp-āt-shá*, I should beat   The latter form seems to be properly used as an infinitive of purpose   In *khe ke tan-ē-at*, I may be, we have the same suffix   With regard to *ē* see Compound verbs, below   The future suffix *at* is different from the ordinary affirmative suffix *at*, *t*, or *ŭ*, mentioned above

The suffix of the *Imperative* is, according to Fryer, *e*   Houghton gives *e* and *we*, *bhoi*, *tl aung e*, and *nhaung-bhoi* in the singular, *bhoi-zŭ* and *zŭ-he* in the plural   He also mentions the imperatives *án-baih-t* and *án-t*, be thou   The suffix *e* is also found in the vocabularies of Hodgson and Lewin   In the Chittagong list it occurs in *lawē*, *t e*, *lá-w-ē*, take, and probably also in *chet-īi*, walk, and *tan-ei*, *t e*, *thou-ē*, be   A form corresponding to Houghton's *nhaung-e* seems to occur in the corrupt passage *chewang-kei āïai oi aïo áuillaje lapao*, let us eat and be merry   I understand this passage as follows   *el e-nang-e ā-hat-ong-lo aïmlhāje kā-pyā-ong*, come to-be-merry and to-feast   The imperative is usually formed without any suffix in the list, thus, *che*, go, *mal*, strike, *pel*, give   Sometimes *a* or *ā* is prefixed, thus, *a-ēi*, eat, *ā lau*, bring   I have not been able to analyse the passage *nāng lai-m opong ā-tho-āi*, you me servant make   *Ā-tho āi* is the imperative of a verb which occurs in many connected forms of speech, and means 'to do'   *Opong* may correspond to Burmese *a-phaung*, companion

The suffixes of the negative imperative are *ne* and *di* (Houghton) or *ti* (Fryer)   There are no instances in the parable

Infinitive—Houghton states that verbal nouns are formed by means of the prefix *a*; thus, *a lo*, the coming   By suffixing the postposition *ā* an infinitive of purpose is effected, *e a*, *avi a-ikán-ā*, in order to seize him   The same idea may also be expressed by adding the suffix *ong*, thus, *ayā mán-ong*, in order to seize him   Fryer says that the future is used as an infinitive   The suffix *ā*, without any prefix, seems to occur in the parable in *oi aïnolāth-m oicol kro-ah na-thch*, he him swine to-tend sent, perhaps also in *oet*naūh thī cahmeah*, he was in want, if *cahmeah* can be explained as *ai-ā mai-ah*, 'to eat was not', compare however *eyaih-yan*, food, in Mr Houghton's dictionary   The suffix *oi a* seems to occur in *ā-hat-ong-lo*, to be merry   The form ending in *āt* or *āt-sho*, probably identical with the future, is used in several places   Thus, *ko-hon lui-yāi ting-khin-at*, the stomach to fill he wished, *nāng chau ā-thou-āt-cho heyā*, thy son to-be is-unfit, *l ei-m pyā-tcai-sho thomai*, our feasting good is, it is good that we should feast.   In the list of words we find another infinitive ending in *na*, thus, *tan-ci-na*, to be

Participles—Fryer mentions the relative participle ending in *gu*, for which Houghton gives the suffixes *gŭ* or *kŭ* and *di*   The latter further mentions a present participle ending in *tŭ*, an adverbial participle ending in *nā* and having the meaning of a conditional, and a conjunctive participle ending in *na*, *aih-gŭ*, or *aih-gŭ-pli-dá*   Before this *na* a suffix *pa* is inserted, or *hā* is prefixed to *na* if the participle refers to the first person, and *di* if it refers to the second or third person   A conjunctive participle ending in *agu*, after, also occurs in the fable given by Fryer and reprinted below

In the parable and the Chittagong list we find the following forms   A suffix *ong* or *iong* seems to form Adverbial participles, thus, *khom-iong*, joining   Compare the postposition *ong*, with   In *keiah imhaion ekham nāng-ko*, me to being all thine is, a similar suffix *on* seems to form a Relative participle   Conjunctive participles are formed by adding a suffix *nā* or *nāk*, thus, *mal-nā*, beating, *khed-nāk*, pitying   Often *la-che* or *lāche* is added, thus, *ai na-la-che*, eating, *thognā lā-che*, *t e*, probably *thong-nā-lā che*,

2 X 2

arising Another suffix of the conjunctive participle ends in *ba-lă* or *be-lă*, and seems to correspond to Mr Houghton's participle in *pa-na* Thus, *thoong-ba-lă-ych*, having arisen ; *chon ung-be-lă*, having run The form *mal-del-shă*, having struck, seems also to be a conjunctive participle. *Chetŭ-lachē*, going, apparently corresponds to the participle ending in *tŭ* mentioned by Mr Houghton In *ochingah kanifai-pel*, he dividing gave, there is probably no participle, but *kanifai pel* is a compound verb I am also uncertain about *chet-cha*, gone, in No 219 The same suffix seems to occur in *owol-lă ai-cho*, swine by eaten, and in *anila ălolo cho-poiwoi*, which perhaps should be corrected to *ăni-la ă-lolo-cho-po-woi*, he having come to senses said, but I am unable to analyse the single words

A *Noun of agency* seems to be formed by means of the suffix *di* , thus, *lăi-tan-di*, a cultivator , *mă-keong-di*, goat-tender, shepherd

There is no *Passive voice* Instead of 'I am struck ' we find ' he strikes me ', or 'I suffer a striking ' Houghton gives *l hán* and Fryer *sun-ey* as the verb used to form compounds with the meaning of a passive The Chittagong list gives *khe mal l he l e mē*, I am struck , *yă khē mal khē mē*, I was struck , *l hel mal l hamei shă*, I shall be struck These forms perhaps contain a verb *l hám* corresponding to Mr Houghton's *khán* , thus, *kyē mal-khám-ai-shă*, I beating-suffer-shall In the parable we find *ăni l rol pungdung ko-bun-ăl*, he was lost, now he is found again, *lit* I found him again.

Compound verbs are freely formed in order to modify the meaning , thus, *ho-pel*, said, perhaps corresponding to *hau*, say, and *pel*, give, in the vocabularies of Houghton and Fryer , *ka-ni-fai-pel*, divided and gave , compare *phē*, divide, in Houghton's vocabulary Fryer remarks that the letter *n* frequently precedes verbal roots To this *n* corresponds a prefix beginning with *n* in the parable, thus, *na-thel*, send , *ni-honjal*, wasted all , *no-khom-ai*, joined Another prefix *po* seems to occur in *nolăi l o-pohuth*, sin I did Houghton and Fryer mention several verbs which are added in order to form compounds with a modified meaning, thus, *bo*, to return , *dai* or *dhăl*, to dare , *l ho* or *thē*, to be able , *la*, to get, to must , *sē*, to cause , *woi*, to wish, etc In the parable we find *ăl*, again , *ăhe*, to be about , *ē* or *i*, apparently only emphasising, or, according to Mr Houghton, conveying the sense of the middle voice , *jal*, all , and *hănă*, much Thus, *tho-wăl*, came back , *ku-du-ăhe*, I am dying , *l he l e tan-ē-ai*, I may be , *l omi-ong*, cohabiting, compare Houghton's *khán-ē* , *ni-hon-jal*, wasted all , *mănpol-nănă*, abused much, was angry, etc

Negative.—Houghton and Fryer both state that a hard initial consonant is softened in the negative verb, not, however, among the Northern Chins Houghton mentions several negative particles, most of them containing the syllable *nŭ*, *i e* , the ordinary suffix *ŭ* with *n* prefixed. He also states that in the negative verb no distinction is made, as a rule, between the present, past, and future tenses According to Fryer the negative particle is *n*, *m*, or *mb*, and may be prefixed to the verb, or to the suffix, or to both. In the parable the negative particle is *ă*, thus, *ai-peg-ah*, to eat gave not , *he-yă*, it is not proper , compare *pi-ă*, bad, in the list In *heongnă*, disobeyed not, *n* seems to be prefixed to *ă*, if *ngn* is not simply a miswriting for *ng* The negative *ă* perhaps corresponds to the suffix *ai* which, according to Houghton, is prefixed to *di* in order to form negative participles Thus *lō-wai-di khlaung*, the man who does not come According to the same authority negative participles are also formed by prefixing *a* and suffixing *kon* or *kō*, *boi* or *bō-boi* In the parable *wăng-ă-lă* seems to be a negative participle , thus,

ăui ım-dukă wăng-ă-lă, he house-into not-entering   Another negative *the* seems to occur in *năng lai-ni mă-cho hu-măth ă-pek-the*, you me goat-young one gave not

The *Interrogative particle* is *mo* or *mŭ* and, according to Houghton, also *li*   There is no instance in the parable. Another particle *dăkă* seems to occur in No 221   See Interrogative pronouns, above.

The **Order of words** is extremely inconsistent in the parable   The regular order, however, seems to be subject, direct object, indirect object, verb.

Difference of dialect.

The preceding sketch shows that there are at least two dialects of Shŏ,—a northern spoken in the Chittagong Hill Tracts, and a southern spoken in Sandoway and the neighbouring districts   Some of the principal points where the two dialects differ will be mentioned in what follows   For convenience's sake I have used the following abbreviations —

> Ch.=forms occurring in the specimen and list received from Chittagong.
> F =Major Fryer's grammar
> H =Mr Houghton's grammar
> Ho =Captain Phayre's list, published by Hodgson, 1854
> Ph =Captain Phayre's old list, published 1841

I have drawn attention to the fact that we often find *r* in Ch., corresponding to *l* in F and H   We find the same uncertainty in the old lists, thus, *khro*, moon in Ph, but *khlau* in Ho   Captain Phayre remarks that *l* often is pronounced almost as *y*, and in his old list he gives *lyăng*, man, corresponding to Ho *klăng*   He thinks that the word *Lhyăng* or *Khyeng*, the name of the people, may be a corruption of the word for 'man.' All these facts show that the pronunciation cannot be distinct

In many instances we find final *m* and *n* interchanged, thus, Ch *alhom*, way, Ho *lăm*, H *alhán*, Ph *lang* F *alhem*, big, H. *lhĕn*. Ch and Ho *im*, house, F *ıam*, H *ın* Ch F, Ho *thum*, three, H *thün*, etc

Sometimes both forms occur in the same dialect, thus, Ch. *thom* and *thon*, to be suitable, to become, F *khoam* and *khon*, to meet with, etc.   In Ch. *mu-tho*, a female, as against H *na-tho*, the two sounds are initial. It will be seen that *n* prevails in H, and I have not found any instance of a final *m* in this dialect   In the northernmost dialect, on the other hand, final *m* is most frequent   It seems probable that *m* is in most cases the original sound, and that it has been changed to *n* under the influence of Burmese, where final *m* becomes *n* or *ng*

The numeral 'ten' is given as *ngha* or *ha* in F and H   *Ngh* and *h* are thus interchangeable, and the form *ngat* or *ngăt*, one, in Ch. can thus be identified with H *há*, and F *hot*   Considering the inconsistent spelling in Ch there is no difficulty in assuming that *ngat* is written for *nghát*   Ho gives *nhăt*, while Lewin has *mhat*, corresponding to the form occurring in the parable   Compare also Buchanan *poo-nho*, five, F. and H *ngho*

Sometimes *l* and *n* are interchanged, thus in the suffix of the agent, Ch. *lă*, F *na*, H *nü*, compare Lai *ne*, Banjōgi *ni*, Siyin *nă*   The *l* in Ch is probably false and due to the inability of the interpreter to distinguish the two sounds

Other discrepancies are due to the use of prefixes, thus, Ch. and Ho *thi*, iron, F and H *nthi* Ch *lü-lu*, head, Ho *lü*, F *ma-lu*, H *a-lü*, etc

In the declension of nouns the most important difference is to be found in the form-ation of the plural This point is, however, of small importance, there being no real suffixes of the plural And the number of words which convey a plural sense is, of course, so great that a comparison is here impossible

With regard to adjectives we have found the same particle of comparison in Ch and H , while F. seems to differ

The personal pronouns are, broadly speaking, the same in Ch , F, and H The greatest difference is to be found in the third person, but is there also insignificant The interrogative pronouns, on the other hand, are quite different in Ch from the forms in F , H. Ch. is, however, very confused, and the form *u—yam*, who, in Ch , and *u-ham* in Ho might perhaps be the same as *a-ni*, *i e*, probably *a+* the demonstrative pronoun *ni*, in F. H

The difference in the conjugation of verbs is greater Ch uses the root alone to denote present and past tenses, while H. adds the suffix *ü*, and F *u* in the present, and form the past tense by means of a suffix *ni*, with the same addition *ü* or *u* With this addition we may compare *o* in Tibetan, *ü* in Khāmtī, Shān, etc The future, on the other hand, is identical in Ch , F, and H , and this fact is of special importance The other discrepancies in the conjugation of verbs are of relatively small importance In the formation of the negative F and H state that a hard initial is softened This principle does not occur in other languages of the Kuki-Chin group The *prefixed* negative in F agrees with the Burmese negative, while the negative in the Kuki-Chin group is *suffixed* Compare Introduction, p 19

Such are the chief differences between the northern and the southern dialects The dialect spoken in the Minbu district is again different from that of the Sandoway district And there are also many other dialects, but Mr Houghton states that the differences are philologically unimportant

---

I have printed the Parable of the Prodigal Son as I have received it I have in a few places subjoined, within parentheses, corrected forms As a second specimen I have reprinted a short fable according to the text given by Major Fryer, and have added an interlinear translation In the list of words I have made no corrections, but I have added the corresponding forms from Messrs Fryer and Houghton, and these make it possible in many cases to see what is the meaning of the corrupt forms in the Chittagong list I have retained the sign *a* to denote the sound of *a* in 'organ' in the words taken from Major Fryer

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP.

SHÖ OR KHYANG

(DISTRICT, CHITTAGONG HILL TRACTS.)

SPECIMEN I.

Khrong māth-ā ā-chau puchung-nı mhaı Maı-nhi-la-je no-lēk ohá-lā
Man *one-to* *child* *male-two* *were* *Them-two-of* *younger* *son*

ā-po-ā hopek, 'Pāu kāı-ko ke kon kāy-ā pek.' Nāng
father-to *said,* '*Father* *me-of* *my* *share* *me-to* *give*' *His*

won nāng-nı-āh oohıngah ka-ɒı-faı-pek. Kro-khong-ah no-lēk a-chāu
property *them-two-to* *he* *divided-gave* *Time-short-ın* *younger* *son*

pongıyal aı-nghāth-nı ā-lhom-lo-wā pre-āh chet Oı-āh oı-krong-ong
gathered-all *and(?)* *way-far-ın* *country-to* *went* *There* *he*

nı-hon-jak. Oohıngah metıa won aı-khokhā aı-mıtıah a-thon.
wasted-all *He* *after-spent(?)* *goods* *that-village-ın* *famine* *arose*

Ochıngāh 'thā eah-meah Oı-khrong-ya khrong māth-ā oı-pre-āh
Him *of* *food-was-not(?)* *He* *man* *one-with* *that-country-ın*

no-khom-aı Oı aıngbāthnı owok kro-ah na-theh 'Oı-lā owok-lā aı cho
joined *He* *him* *swine* *tend-to* *sent* *He* *pigs-by* *eaten*

aı-na-lache ko-hon-luı-yāı tıng-khınaı U-lā-bı āni-āh aı-peg-ah Ani-lā
eating *belly-to-fill* *intended* *Anyone* *him-to* *food-gave-not* *He*

ālolo-cho-po-woı, 'Kāı-po ku āgnā-chegnā (ı e āngā-chengā) pā-ho
said-to-himself(?) '*My-father's* *many* *servants-to* *how-much*

bong om-ı, kāı-ohā mut-ā ku-du-āhe Keāı thognā (ı e thongā-)lāche
bread *is,* *I* *hunger-with* *I-dying-am* *I* *arisen-having*

ā-po-cheng-āh kā-ohet-aı oı-ah ko-hopek-aı, "O-pāu, keāı nādāgā-sing-ā no-lāı
my-father-to *I-go-will* *him-to* *I-say-will,* "*O-father,* *I* *God-to* *sin*

ko-pohuth, keāı nāng chegnā(ı e chengā), nāng-chau ā-thon-āı-cho heyā,
I-committed, *I* *thee* *to;* *thy-son* *to-be* *is-not,*

nāng kaı-nı opong ā-tho-āı." ' Āni thoong-ba-lā-jeh ā-po sıngya(ı e sıngā)
thou *me* *servant(?)* *make*" ' *He* *arisen-having* *his-father* *to*

kāı Āni ā-lhom-lo-wā ā-mı-khoāh, āni ā-po-lā ā-mu Ā-po-lā khed-nāk,
went *He* *way-far-at* *he-was-time-at* *his* *father* *he-saw* *His-father* *pitying,*

chonung-be-lā, ā-cho nhālung krau, āı-nı-lbā-je ā-nhom Ā-cho-lā
running, *his-son's* *neck-on* *fell,* *and* *he-kissed* *His son*

ā-po-ā hopek, 'O-pāu, keāı nādāgā sıng-ā no-laı ko-po-huth,
his-father-to *said,* '*O-father,* *I* *heaven* *to* *sin* *I-committed*

nāng sıngnā, keaı nāng-oho a-thon-aı-sho he-yā'   Ā-po-lā   āgnā ah (ı e ā-ngā-ā)
thee   *to,*   *I*   *thy-son*   *to-be*   *ıs-not'*   *His-father*   *servants-to*

ho-pek,   'Iu   poı   ā-lau,   ānı-āh   sau-sok,   ānı   kuth-ung   koı-chıp
saıd,   '*Cloth*   *good*   *brıng,*   *hım-on*   *put,*   *hıs*   *hand-on*   *rıng*

māth   thon,   ānı   ā-khung   fānāp   thon,   che-nang-keı   āhaı-ongko   āını-lbā-ȷe
one   *put,*   *hıs*   *foot-on*   *shoe*   *put,*   *come*   *to-make-merry*   *and*

kāpao (ı e ka-pyā-ong), e-kung-um keı chau   ā-du-pungdung   ā-heng-yāl,
    to-feast,   *for*   *my*   *son*   *he-dead-was-after*   *he-came-alive-again,*

ānı   krok-pungdung   ko-bun-āl'   Ānhı   pyā-al
he   *lost-after*   *I-found-again'*   *They*   *feasted.*

Āı-chā   ānı   chāu   chāng-cha   lāı-yāh   a-maı   Ānı   ım-kenā   thowā-thāı-
Now   *hıs*   *son*   *the-elder*   *field-ın*   *he-was.*   *He*   *house-near*   *drew-nıgh-*

kho-yā   nı-thon   nı-dung   ā-ıok.   Ānı-la   āgnā (ı e ā-ngā)   māth   pānāı   āınılhāȷe
when   *dancıng*   *musıc*   *he-heard*   *He*   *servant*   *one*   *called*   *and*

e-hı,   'E-thonıyom?'   Āgnalā (ı e ā-ngā-lā)   hopek, 'Nāng   no-leck-cho
he-asked, '*What-ıs-the-matter?'*   *The-servant*   *saıd,*   '*Thy*   *younger-brother*

tho-wāl,   nāng-po-lā   poı-pek,   e-kungum   ānı   khoāth-cho   ānı   ka-bun-āl'
came-back,   *thy-father*   *feast-gave,*   *for*   *he*   *safe-beıng*   *hım*   *got-again.'*

A-tā   mān-pok-nānā   Ānı   ım-dukā   wāng-ā-lā,   e-kungum   ānı
The-elder-brother   *abused-loudly*   *He*   *house-ınto*   *enterıng-not,*   *therefore*   *hıs*

ā-po   pranga   ā-kāı,   aınılhaȷe   ā-pol.   Ānı-la   ā-po-āh   hopek, Keāı   nı-yā
father   *outside*   *he-went,*   *and*   *he-entreated*   *He*   *hıs-father-to*   *saıd,*   '*I*   *these*

ku   kum   keāı   āgnā (ı e ā-ngā)   nāng,   nāng   khau   heongnā   kcāı,   nāng
many   *years*   *I*   *servant*   *thy,*   *thy*   *order*   *dısobeyed-not*   *I,*   *thou*

kaı-nı   mā-oho   hu-māth   ā-pek-the   kā-khām-bo-nāng   kolo   kāyāıpu   Nāng
me   *goat-young*   *one*   *gavest-not*   *my-friends-wıth*   *merry*   *to-feast*   *Thy*

chau   mutho   krak   māth ong   khom-ı-ong   wān-thong   āı-kungām   paı
son   *woman*   *bad-conducted*   *one-wıth*   *cohabıtıng*   *all-lost*   *hım-for*   *feast*

māth-ā nā-pek-nāng'   Ā-po-lā   ā-chau   hopek, 'O-chau,   nāng kaı-nı ko-nāng
one   *thou-gavest*   *His-father*   *hıs-son-to*   *saıd,* '*O-son,*   *thou*   *me*   *wıth*

nha-maı   Keı-ah   ımhaıon,   ekha-nı   nāng-ko   Keı-nı   pyā-waı-sho   thomaı,
thou-art   *Me-to*   *beıng*   *all-thıs*   *thıne*   *We-two*   *to-feast*   *good-ıs,*

ekungum   nāng   no-lek-cho   ā-du-pungdung   ā-heng-yāl,   ānı
for   *thy*   *younger-brother*   *he-dıed-after*   *he-ıs-alıve-again,*   *he*

krok-pungdung   ko-bun-āl.'
lost-was-after   *I-found-again'*

TIBETO-BURMAN FAMILY   KUKI-CHIN GROUP.

SHÖ OR KHYANG

SPECIMEN II

(DISTRICT, SANDOWAY, ARAKAN)

FABLE OF THE TWO WILD DOGS AND THE TIGER

(*Major G. E. Fryer, 1875.*)

Note —The vowel ạ denotes the sound of *a* in 'organ', the acute accent indicates the rising tone, the grave accent the falling tone

Yŏkhā	pōm-ūɪ	zūm-nhī	pōn-ā	ōn-ù-hói	Klā	agŭ	pōm-ūɪ-
Formerly	*forest-dog*	*two*	*forest-in*	*lived*	*Time*	*after*	*forest-dog-*
hăn	zūn-hŏt	pōm-ūɪ-nŭ	zūn-nhī	a-tank-ey-ū		Na-wō	na-
male	*one*	*forest-dog-female*	*two*	*were-born*		*They-quarrelled*	*they-*
hau-ey-nŭ-ɪgù		pōm-ūɪ-nŭ	zūn-nhī	pŭm-hŏt-zūn-hŏt		phé-ey-ù-hói	
talked-having		*forest-dog-female*	*two*	*one one*		*divided*	
Pōm-ūɪ-hăn	zūn-hŏt	kɪuăn-agù,	a-nŭ-na,	'Kɪe	holaɪ	kạ	khōn-ū,
Forest-dog-male	*one*	*remaining,*	*the-mother,*	'I	*suffering*	*I*	*found,*
kɪe	dŏn	kạ	buan-ey-eɪ	n-shāng-ey-ū'	A-pō-na,	'Kɪe	ka-payā	ka
I	*only*	*I*	*get-shall*	*it-proper is'*	*The-father,*	'I	*my-wife-of*	I
boɪ-bō,	kɪe	dŏn	ka-buan-ey-eɪ	n-shāng-ey-ū'		Na-wō	na-
master-am,	*I*	*only*	*I-get-shall*	*it-proper-is'*		*They-quarrelled*	*they-*
hau-nŭ-agù	akɪé-tāyɪ	ōn-duan-ā	aɪt-ù-hói		Phō-agù	akyé-tāyɪ-na,
talked-having	*tiger*	*abode-to*	*they-went*		*Arrived-having*	*the-tiger,*
'Kɪe	ōn-duan-ā	na-phō-ú,'	tō	a-sō	zūn-nhī,	a-nŭ-ā	pŭm-hŏt,
'My	*abode-to*	*you-came,'*	*those*	*young-ones*	*two,*	*mother-to*	*one,*
a-pō-ā	pŭm-hŏt	pe-brī-agù		pōm-ūɪ-hăn	sō	zūn-hŏt	kɪuăn-agù
father-to	*one*	*to-give-finished-having*		*forest-dog-male*	*young*	*one*	*remaining*
ạ-mlŭng-ā	khon-ū	a-phé-ū	A-nŭ-na	ạ-pō-nạ	na-sō	yō
middle-in	*severed*	*he-allotted*	*The-mother*	*the-father*	*their-child's*	*corpse*
mhŭ-agù	kắt-ù-hói,	'akɪé-tāyɪ	ō,	nĭkhā	na-seɪ-eɪ	n-shāng-ey-nŭ.'
seen-having	*cried,*	'tiger	*O,*	*thus*	*thou-out-shouldst*	*not-proper-is*
Na-sō	yō	ạkɪé	mhōn-gōn-ā	tong-ū	bō-ù-hóɪ.	
Their-son's	*corpse*	*tiger*	*before*	*threw*	*returned.*	

FREE TRANSLATION OF THE FOREGOING

In the olden time, two wild dogs lived in a forest, and after a while had three young ones, a male and two females. Subsequently they quarrelled, and on dividing (their

2 ɪ

property) each took one of the females   The male which remained the mother claimed
saying, 'He is my share, I have borne him about with me, with great suffering, therefore
I ought to have him'   The father said, 'I being the husband and lord over my wife,
ought to have him'   Thus disputing they went to the abode of a tiger (to have their
case decided)   On arriving there, the tiger said, 'So you are come to me, are you !'
and having given one of the young ones to the father, and one to the mother, he cut the
remaining male down the middle, and gave half to each of them.   The parents looking
on the dead body of their young one, lamented bitterly and said, 'My lord tiger, you
ought not to have divided in this way'   Then they threw down the dead body of their
young one before the tiger, and went away

KHAMI

The Khamis are settled on the Koladyne River in Arakan, and on the upper part of the Sangu River, in the Bohmong Chief's circle of the Chittagong Hill Tracts. The Arakanese Khamis state that they were formerly settled in the hills now occupied by the Shōs. According to Major Hughes they lived in the hills about the middle of the nineteenth century. Sir Arthur Phayre found them in the hills bordering the Koladyne River, and stated (in 1854) that they had not been settled there more than five or six generations. They had gradually expelled the Mrū, and were themselves driven westward and southward.

Their number in Burma, at the Census of 1891, was 14,126. About 500 Khamis have been returned from the Chittagong Hill Tracts, but Captain Lewin states that 'their numbers fluctuate, as year by year some families either go to, or return from, their relatives living on the Koladan in Arracan. The journey is always made by a well-known pass across the hills, leading from the Sungoo River over Modho Tong. The distance is a short two days' journey.'

According to Sir Arthur Phayre there are two divisions of the tribe, the Kamis and the Kumis, which are called Awa Kumi and Aphya Kumi by the Arracanese. *Awa* means 'mouth of a river,' and *aphya*, 'the source.' Mr Houghton was, however, not able to hear of any such people as the *Kumis* in Arakan. In the texts now received from Chittagong we find the word written *khu-mi* and *khai-mi*. The correct form seems to be *Tha-mi*, and this word is also used in the general sense of 'man,' 'human being,' the abstract idea of a man in general being unfamiliar to this and other connected tribes in the same manner as the abstract ideas of 'hand,' 'foot,' etc. The Burmese and Arakanese usually call this people *Kwey-mi*, dog's tail, a nickname which Captain Lewin thinks is due to the fact that the Khami wears 'a very scanty breech cloth, which is so adjusted, that a long end hangs down behind them in the manner of a tail.' Mr Houghton suggests that the form *Kumi* is a corruption of *Khwey-mi*.

The Rev L Stilson states that the tribe, which he calls Kemi, does not extend farther south than about twenty miles north of Akyab. In stature this people are generally below the average of the inhabitants of the country. In features, they resemble the Burmese, but they are mostly of a lighter complexion. They wear but little clothing. According to Major Hughes they are divided into 22 clans, and they live in numerous small villages. They are said to be an industrious race. The following account is abstracted from Sir W Hunter's Statistical Account of Bengal:—

'Owing to their proximity to the independent and predatory tribes, the Kumis are more warlike than the majority of the hill people within our boundary. Their villages are generally situated on the top of a lofty hill, and are regularly stockaded and fortified. The village has generally but one door, and this is defended by a winding passage trebly stockaded. The door itself is of solid timber, studded from top to bottom with thickset bamboo spikes. Outside the village are lofty look-out stations placed at intervals, where a watch is kept day and night, the steep slopes of the hill are rendered difficult of ascent by *chevaux de frise* of bamboo, while the ravines below are strewn with caltrops. In one village Captain Lewin noticed a most extraordinary stronghold in a tree. It was a small house built of shot-proof logs of timber, and elevated about a hundred feet from the ground in the branches of an enormous tree that grew in the village. The hut was capable of holding about twenty persons; it was loopholed all round and in the floor, and was reached by a ladder which could be drawn up when necessary. The Kumi houses are all built of bamboo, with a thatch of palm shaped leaves found in the jungle, and are elevated eight or ten feet from the ground.

'The religion of the Kumis is the same as that of the other Toungthá ["Sons of the Hills"] tribes, and they offer sacrifices to the spirits of the *hills and rivers*.'

2 Y 2

An account of the laws prevailing among the Khamis has been published by Major Hughes

There is no written literature   The dialect spoken in the Akyab district, Arakan, has been reduced to writing by the Rev L Stilson, of the American Baptist Mission, who printed a reader and a spelling book about the year 1850   But the books remained unused as the mission was withdrawn from the Khami territory

AUTHORITIES—

PHAYRE, LIEUT ,—*Account of Arakan*   Journal of the Asiatic Society of Bengal, Vol x, 1841, pp 679 and ff   Note on Kumi or Kwemi, on p 683   Vocabulary of Koladon-Koomi and Mee Koomi on p 712

LATTER, LIEUT T ,—*A Note on some Hill Tribes on the Kuladyne River, Arracan*   Journal of the Asiatic Society of Bengal, Vol. xv, 1846, pp 60 and ff. Note on the Khūmis, grammatical sketch, etc., on pp 62 and ff

HODGSON, B H ,—*On the Indo Chinese Borderers and their connexion with the Himálayans and Tibetans*   Journal of the Asiatic Society of Bengal, Vol xxii, 1853, pp 1 and ff   Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol ii, pp 27 and ff   London, 1880   Contains Kami and Kumi vocabularies by Captain Phayre on pp 8 and ff., and note on the people by the same on p 15

STILSON, REV LYMAN,—*Brief Notice of the Kemi Language   Spoken by a Tribe in Arakan, Farther India*   Journal of the American Oriental Society, Vol viii, 1866, pp 313 ff   Contains an account of the people, grammatical sketch, short sentences and the Lord's Prayer in Kemi.

HUNTER, W W ,—*A Comparative Dictionary of the Languages of India and High Asia*   London, 1868   Kumi and Kami after Phayre-Hodgson.

LEWIN, CAPT T H ,—*The Hill Tracts of Chittagong and the Dwellers therein, with Comparative Vocabularies of the Hill Dialects*   Calcutta, 1869   Account of the Kumi or Kweymee on pp 88 and ff   Vocabularies Kumi, etc., on pp 146 and ff   Mainly after Phayre-Hodgson.

DALTON, EDWARD TUITE,—*Descriptive Ethnology of Bengal*   Calcutta, 1872   Note on the Kámi and Kumi on p 113, vocabularies of Kami and Kumi, after Phayre-Hodgson, on p 120

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*   Calcutta, 1874   Khumí (of Chittagong Hills) on pp 199 and ff

LEWIN, CAPT THOMAS HUBERT,—*Progressive Colloquial Exercises in the Lushai Dialect of the Dzo' or Kuki Language, with Vocabularies and Popular Tales (notated)*   Calcutta, 1874   Short Kami vocabulary on p 2

HUNTER, W W ,—*A Statistical Account of Bengal*   Vol vi, London, 1876   Account of the Kumis, after Lewin, on pp 53 and ff

FORBES, CAPT C J F S.,—*On Tibeto-Burman Languages*   Journal of the Royal Asiatic Society, New Series Vol x, 1878, pp 210 and ff   Short vocabularies, Kumi, Kami, etc., on p 223

SPEARMAN, R H ,—*The British Burma Gazetteer*   Vol i, Rangoon, 1880   Note on Khami and Mro on p 153

HUGHES, MAJOR W GWYNNE,—*The Hill Tracts of Arakan*   Rangoon, 1881   Note on the Kamees on pp 11 and f , Code of hill laws on pp 26 and ff , Vocabulary, Appendix, pp iii and ff

EALES, H L ,—*Census of 1891   Burma Report*   Vol i, Rangoon, 1892   Notes on Kwemi or Kami on pp 147, 161, and 199

HOUGHTON, BERNARD,—*Kami Vocabularies*   Journal of the Royal Asiatic Society, New Series, Vol xxvii, 1895, pp 111 and ff

A translation of the Parable of the Prodigal Son and a list of standard words and phrases have been received from the Chittagong Hill Tracts   Both are very corrupt, and the remarks on Khami grammar, which are based on these texts, are given with the utmost reserve

Pronunciation —The spelling is very inconsistent, and very little can be said regarding the sounds of the language   A spelling like *woho* for *hū*, which occurs twice, shows that no reasonable system of transliteration can be expected   It would be of no use to mention all the irregularities in the spelling, and I shall only draw attention to such

parts as seem to give a clue to the actual pronunciation. *A* is sometimes interchangeable with *o*, thus, *tā-a*, and *li-wo*, belly, *tāi-cha* and *tāi-cho*, sister, *a* and *o*, to, in It is probable that *a* is, in such cases written for *ā*. Before *n* and *m*, *a* and *ā* are interchangeable with *e* or *ā*. Thus, *nāng* and *nung*, thou, *dan-di* and *dūng-di*, young, *er-pa* and *n'-pan*, woman, *ang-thao* and *ung-da*, to stand, etc. In *nūm-pūt* the *a* seems to be correct, compare, e g, Rangkhol *nū-pāng*, but in most of the other same connected languages usually have *o* or *ā*. *A* is also interchangeable with *eo*, the *l* *o* and *keo-to* horse, *Paunca* and *lleongo*, than, the particle of comparison, *an d eo-to e-ne*, etc. The actual sound is perhaps *ō*. The same sound is perhaps intended in *k*... and *lle-o*, put. An *e* is probably meant in words such as *pa*, *pāy*, *pai*, ... *ly*, to give. It is however also possible that the vowel itself is very indistinctly pronounced, its colour being influenced by the surrounding vowels. In a similar way with *te'a', cra, cha* and *chwen*, to go. *A* is interchangeable with *u* in *Thai-mi* and *k*... Thus is the name of the people the word for 'male' being *nūng-chū*. The form of the word which is used in Arakan is *Thai-mi*, and the same sound is probably meant in the Chittagong texts. *A* and *ei* are both found in *dān* and *dei*, to die. The Latter seems to have an *e* in this word, and so also Taungtha *a-shi*. But Shö has *a* and the latter sound is perhaps also meant in the specimens. *Im*, a house, is perhaps also written for *ēn*. We may infer this from the form *nm* given by Sir Arthur Phayre. In *k's Im*, and *lleo*, to, from, we apparently have the same sound, the *ā* being a *te*-sound pronounced with the rounding of the lips peculiar to *o*. In the same manner an *e* is produced when the lips are rounded while pronouncing *e*, and we have ... this sound in the word *loung, thoung*, or *leong*. *Ū* is apparently written for *o* in *chum-ch*, etc. In other words it seems to represent an *ū*, as, for instance, in the first syllable. This suffix is generally, in connected languages, identical with the word for a 'tree'. In the list we find *uch*, another, for which Captain Lewin gives *tza*. Compare Shö *ni* and *i*. Latter says that *nha*, two, is pronounced *nhü*, thus ... in *j'a* for *lerü*, six, and *erü* seven. The diphthongs *üi* and *ue* are perhaps written for the *ū*-sound, thus, *tui*, water. The form *tū* actually occurs in one of the lists published by Mr Houghton. In a similar way we find *thue* and *thu*, to say (I have *thui*), perhaps for *tū*, *ang-mue* name, probably for *ang-mū*, compare Shö *a-ma*. 'Four' is *p'u, le, plu*. In connected languages this numeral takes the form *li*, and *plu* is therefore probably written for *plū*.

Two recurrent vowels are perhaps contracted in *nhu* if this word is written for *nu o* or *na o* is not, thus, *lach nang chopo lon nhu*, I thy son (to be) not worthy. *Nhu* can, however, also be explained as *n-hu*. Compare the suffix *u* or *hu* of finite tenses in Shö. Euphonic *y* and *w* are sometimes inserted between two vowels, thus, *pya-yo*, gave not; *pa-wa* to give, *ang tha-wa*, I will arise.

Final consonants are sometimes silent, thus *dei* and *dei*, to die, *nung thūn* and *n-g-thu*, both, etc. Latter remarks that all final consonants are silent, they are formed in the mouth, but not pronounced. In other words, they are semi-consonants or tone-indicators. *H* is especially very often added at the end of a word, thus, *kai-āh*, me-to, *thue pah* and *thue pa*, said, *am-nah* and *ām-na*, brother.

K seems sometimes to be written for *ch*, thus *tā ko* and *chā*, to go, *keppo* and *chopo*, son, *kinnā* and *chinū*, daughter. *Khnah*, I will say, is certainly only a miswriting for *thue ā*, or *thā ā*, I will say. *D* is perhaps written for *n* in *dung* for *nung* or *nāng*, thou

N is sometimes interchangeable with *m* and with *ng* , thus, *am-yeo* and *an yeo*, he went , *nāāt* and *ngāāt*, father , *bānā* and *bāngā*, in, etc   In the specimen *gn* is always written instead of *ng*   This sound seems also to be interchangeable with *h* , thus, *hā*, to get , but *kāt gna-at Lothue*, I getting property, my share   Latter has *nā*, to get

Both *w* and *v* occur , thus, *van-reh* and *wan-reh*, together with   The pronunciation is of course here the same in both cases   It seems, however, from the vocabularies published by Mr Houghton, that both sounds exist in the language

The writing of the aspirates is very inconsistent , thus, *ām-pho* and *ām-po*, father , *phākā* and *pakhā*, to strike, etc

There are also instances of interchange between hard and soft consonants , thus, *palun-thung* and *bolungthung*, merry , *ang-thāo* and *ung-da*, to arise, etc

A consonant between vowels is often doubled , thus, *hunni* instead of *hū-ni*, he This is probably only a peculiarity of spelling, and does not mark a different pronunciation of the consonant

One of the vocabularies published by Mr Houghton shows that the language possesses at least two tones, the light and the heavy one   The tones are not marked in the Chittagong texts.

Articles.—There are no articles   A word *long, leong*, or *lhong* seems to be used as an indefinite article with nouns denoting human beings   Thus, *khu-mi lhong-reh*, one man   *Leong* is a generic prefix with numerals   In *keppo leong mā yĕ rĕ*, how many sons ? it is used in a similar way   The numeral *hā-rĕ*, one, is used as an indefinite article in No 138 and f

Nouns —Several prefixes are used before nouns, apparently without any meaning of their own   Thus, we find *ām-po*, father , *ām-nā*, younger brother , *ung-mue*, name , *ka-nao*, neck , *ka-nū*, ear , *ki-ni*, sun , *ka-si*, star , *ka-wa* and *ta-wa*, bird , *ki-yo* and *tā-ya*, belly , *le-bāo*, mouth , *pā-lat*, tongue , *chi-khi*, deer, etc

Gender —Gender is only distinguished in the case of animate beings, and only when it does not appear from the context   In the case of human beings different words are often used , thus, *ngāāt* and *po*, father , *neh*, i e , probably *nū*, mother   *yā* and *nā*, brother , *tai-chá*, sister   *nūm chū*, man , *nūm-pūt*, woman   The two last words are also used as prefixes in order to distinguish the gender , thus *nūm-chū chū*, (i e , *cho*), man young, son , *nūm-pūt chū*, daughter   The common suffixes in the case of human beings seem to be *po*, male, and *nū*, female   Thus, *cho-po*, child male, son , *kinnū* and *chinnū*, daughter   The form *chinnū* is probably more correct than *kinnū*   It consists of *chi=cho*, child, and the female suffix *nū*   If the *i* is not only written for *o*, it must be due to the following vowel which is probably *ū*, and not *u*   In the case of animals we find the male suffixes *pā-tāt*, for large animals, and *lo*, for smaller animals, and *nū* for the female   Thus, *shi-ra pā-tāt*, a bull , *shi-ra nū*, a cow   *ūt lo*, a dog , *ūt-nū*, a bitch The male suffix for birds is *lū* , thus, *ā-lū*, a cock   The word *go-gro-ma*, a harlot, is Burmese, and the female suffix *ma* does not occur in Khami

Number —We have apparently three numbers, singular, dual, and plural   The dual of nouns is always denoted by adding the numeral 'two'   But there is apparently a dual suffix *hot*, which occurs after pronouns, and is also found in Shō   The plural suffixes are apparently *nat* and *nā*   Sir Arthur Phayre states that *not* means 'much', and every word meaning 'much', 'many', etc , can probably be added in order to convey the meaning of plurality   Such words are perhaps *bat-ba* and *kĕ   Bat-ba*

seems to be connected with *bang*, the common plural suffix in Sir George Campbell's list The following are instances of the plural, *ām-po nā*, fathers, *ām-po nai-nā kheo*, from fathers, *nūm-pūi hoi-nā nai*, good women, *khai-mi bai-ba tlong-hoi kē*, good men, etc

Case —The Nominative and the Accusative do not generally take any suffix The postposition *o*, in, to, is, however, sometimes added to the object of a transitive verb, thus, *hu-ni dung-di-o pā-khā-nā-nung*, his son (I) struck much The suffix *lah* seems to denote the agent as the subject of a transitive verb It does not, however, occur more than once in the specimen Thus, *cho-po-lah ām-po-na thue*, the-son his-father-to said It is translated 'eldest' in this place, as if it were the same as *lan*

The Genitive is denoted by putting the governed before the governing noun, thus, *kāi ām-prā chinnū kāi lā*, my uncle's daughter I have married But we also find a suffix *e* or *o* added to the governed noun, thus, *nāng po-e immo*, thy father's house-in, *lung-leong leong-o gin*, the white horse's saddle The corresponding suffixes in the Arakanese dialects of Khami are *ung* and *in*

Other relations are indicated by means of postpositions Such are — *ā* or *o*, in, to, from, *bāng*, and *bāng-ā*, in, at, *inna*, from, *khi, khio*, and *kheo*, to, from, *mo-o*, before, *na*, to, *ning-thū-o*, behind, *ya*, to, etc The forms *leo* and *ilāo*, which are translated 'of,' in the list, are probably no postpositions but a substantive meaning 'property' or something of that sort They do not occur in the parable They may also be the suffix of the agent

Adjectives.—I have found the following prefixes used before adjectives *ā*, in *ā-chāng*, high, *kē*, in *kēssā*, near, and *pa* or *pha*, in *pha-lo*, far, thus, *hi-inna Kashmir prē pa-lo mo*, here-from Kashmir country far? is it far from here to Kashmir?

Adjectives generally follow the noun they qualify and postpositions and suffixes are then added to them, and not to the qualified noun Thus, *kāi ām-po* (written *ām-pā*) *hu-ni im cho o om*, my father that house-small-in is Sometimes the adjective precedes, thus, *hoi ka-ni*, best robe Sometimes the suffix *nā* is added to the adjective, thus, *khai-mi hoi-nā leong-rē*, a good man This *nā* is probably the suffix of a relative participle The negative particle is inserted before this *nā*, thus, *dung-di leong-rē hoi e-nā leong-rē*, a bad boy

The particle of comparison is *tlang wa* or *tleong-o*, thus, *hūm tai-cho tleong-o ā-cheang*, he sister than high The suffix *kē* may be added to the adjective in the comparative, and *tēp* in the superlative, thus, *hūm tlang wa ā chang-kē*, him than high-more, *hoi-tēp*, good-most, best Campbell gives *noi-hoi*, better, *hoi na-hoi*, best, and *a-shiang-bē*, highest

Numerals.—The numerals are given in the list of words They follow the noun they qualify Instead of *ā-rey*, one, the proper form seems to be *hā* or *hā-rē*, in No 138 ff Other dialects have *han* and *hā* *Rē* seems to be optionally added to all numerals The form *pā*, five, seems to be abbreviated from *pa-nga*, compare Taungtha *p'nga*, Chinbōk *mha* The *p* in *plū* is a prefix The same is the case with *tē* in *tē rū*, and *tā* in *tā-khā*, probably also with *sē* in *sē-rū*, and *tāi* in *tai-ya* I have only found two generic prefixes *leong* and *tlāp* *Leong* is also written *long, lhong*, and *lon* It is used when the numeral refers to a person, thus, *cho po long-nhu-reh*, two sons. But it is also used alone after nouns, thus, *ām-pū leong kheo*, from a father, *kēppo leong mā yē rē*, sons how many? The prefix *tlāp* seems to be used with reference to money, thus, *hū-ni-ē vāng tlāp nu-rē*

ba khai, that-of the-price rupees two a-half   The word *tānlā*, a rupee, is thus replaced by *tlāp*

Pronouns —There is great confusion in the list with regard to the *Personal pronouns* The following forms seem to be certain —

Singular,—

kāi, I	*nāng*, thou	*hū-ni*, he
kāi, my	*nang*, thy	*hū-ni* and *hū-ni-o*, his

Plural,—

kāi-chi, we	*nāng chi*, you	*hū-ni-chi*, they

First person —The form *kāi-la*, of me, is probably the case of the agent   The form *kāi-ma*, is said to mean 'mine'   A dual form seems to occur in *kāi-hoi kon ā*, we should-make-merry, and perhaps in *nāng kach kaihow kanreh*, thou art ever with me   I understand this sentence as follows   *nāng kāi kāi-hoi kan-ni*, thou I we-two together (are)

Second person —The list gives *dungdi*, thou and you   For 'your' it gives *dung-di nung khi*   The specimen always has *nāng*, and the *d* is probably only a miswriting   In the specimen we also find *nāng*, thine   The form *nāng chi*, you, is inferred from No 160, *nung-lē dung-di ti*, you are   The writing of *l* for *ch* has been noted under Pronunciation   In No 220 we find the form *nung-ē*, thy, i e, *nāng* with the genitive suffix *ē* See Nouns above

Third person —The list gives *hū-ni* and *hunni*, he   I have written *hū-ni* with the specimen, but I am not certain about the correct spelling, the forms *ha-nai*, *ha-ne*, and *ho-nai* being recorded from Arakan   But *ni* also occurs in the curious form *ni-ni-hi-ni van*, for his sake   It is probably identical with the demonstrative pronoun *n* which occurs in many connected languages   *Hū* is also used alone as a personal pronoun, thus, *hū-o*, him to in No 231   A form *ame*, he, seems to occur in *ame-a-cham bo*, he divided   The list gives *hū-nē-kē-ya*, they, but in No 161 we find *ni-chi*, and in No 167 *hū-ni-chi*   *Hū-nē-l ē-ya* is also translated 'their', and is perhaps written for *hū-ni chi-i*, with the genitive suffix *ē*   *Hū-nē-ki-lā*, of them, probably contains the suffix of the agent   A form *hunilo*, they, occurs in *hunilo bolungthung l oya-gnai*, they began to make merry

Demonstrative pronouns —The following forms occur —*hinnū*, this, *hū-ni*, that, *ommo*, that   *Hinnū* probably means *hi-ni*, *hi* being the stem   We find also *hi-inna*, here-from, and *hi* may also be added to personal pronouns in order to emphasise, thus, *nāng-hi*, thy, in the specimen   The forms *hi-nāi*, this, and *hō-nāi*, that, are recorded from Arakan.

There are no *Relative pronouns*, relative participles being used instead   There is apparently only one instance in the specimen, *kach awe na nāng*, my being is thine   The passage is perhaps corrupt, but we may infer that the suffix of the relative participle is *na* or *nā*   Compare the form *hoi-nā*, good   In one of the vocabularies published by Mr Houghton we find *ā-pēk-de kha-ni*, given-having man   Here we have the suffix *de* which is probably identical with *di* in *dan-di*, the younger   Instead of *chopo dan-di*, the younger son, we ought perhaps to read *dung-di cho po*, young being son   In *boi-boy sum-l an-khum*, all spent when, the verb *sum*, without any suffix, is apparently used as a relative participle, *kan-khum* probably meaning 'at the time'   The future is perhaps used in the same way in *kāi gna-ai ko-thue*, for *kāi ngā-ā ko-thue*, I get-shall property, the share which I shall get

Interrogative pronouns —*Ami-mo*, who ?   *ā ti-mo*, what ?   *ā-ti a-mo*, why ?   *mā-yē-rē-mo*, how many ?   Thus, *nāng-ē nung-tho-o āmi-mo ung-hū*, thy back-at who walks ?   *him la*

a-ti, this what? *Ami-mo* seems to consist of the pronoun *āmi* or *ame*, he, and the interrogative particle *mo*. *Ati-mo* apparently also occurs in *athimilam*, because, *i e*, probably *āti-mo-lam*, what-for? why? *Athen-no kon āh*, for, seems to contain *ā-ti-mo*, what? and a word *kon-ā*, which apparently means 'reason-for'

Indefinite pronouns—*Hā* or *hā-pa* means 'anybody', thus, *hā pa-pya-yo* or *hā-pa pya yo*, anybody gave-not. The form *ā-pāi-me*, anybody, is recorded from Arakan. *Boiloy* is translated 'all', and *ati-lo* seems to mean 'nothing', thus, *hu-ni-khi ati-lo*, be (began) to-be-in want *lit* him-to nothing. *Ati-lo* consists of the interrogative stem *āti*, what, and the negative *lo*. Compare, however, Burmese *lo*, to be wanting

Verbs.—The pronominal prefixes which form so characteristic a feature in most languages of the Kuki-Chin group are apparently wanting in Khami. We find, however, some traces of a prefix *a* in the third person singular. Thus, *a-lhoom*, he joined, *ā peh*, he fell. The same prefix is also used before an imperative, in *ā-pāu*, give. The absence of the prefixes may be owing to inadvertence. We find, however, a somewhat corresponding fact in Rāngkhōl, where the prefix of the third person singular is often used in all persons and numbers. In *kāi ām-khā ka khām*, I striking I receive, I am struck, we apparently have the pronominal prefix *ka* of the first person singular

The root alone, without any suffix, is generally used to denote present and past time, thus, *kāi ām-po hū-m im-cho-o om*, my father that house-small-in lives, *ing lam tha*, music dance (he) heard, *icāi-ni lāi kām-lo chicei*, to-day I way-far have-walked. In *kāi-chĕ*, we are, the verb seems to be dropped. *Kāi-a*, I was, is perhaps written for *kāi-ā*. Latter gives *au*, to be

A *Present definite* seems to be formed by prefixing *baimo*, thus, *kāi baimo pā-khā*, I am striking. I cannot analyse the form.

There is no instance of an *Imperfect*. *Kāi yang-ni-o pā-khā*, I was striking, literally means 'I past-time-in strike'

Past tense—The form *yāng-ni pā-khā kāi* (sic), I had struck, literally means 'past-time strike I'. A suffix *pa*, *bo*, or *bau*, occurs in several forms of the past tense. Thus, *thuc-pa*, said, *a-cham-bo*, he divided, *kāi tak-kū-bau*, I went. The last mentioned words are, however, also translated 'I go'. A verbal suffix *pa*, signifying completion, is recorded from Arakan, and seems to be identical. A suffix *ta* occurs in *tākān nai-ta*, famine arose, *hing-ta*, came alive, etc

The suffix of the *Future* seems to be *a* or *ā*, thus, *kāeh āng-thāwā kāeh ampo-khi chāiyā*, I will-arise my father-to go-will. Another suffix *mi*, probably the Burmese *mi*, seems to occur in *kai tēo-mi*, I shall be. The form *kai pākhā paiyā*, I may strike, seems to be an ordinary future, and literally to mean 'I striking give-will'

In *kāi pā-khā kinnū*, I shall strike, we have a third suffix, *nū* or *ki-nū*. Campbell gives *neuh*, and Latter *nāk* and *ga-nāk*. This suffix is according to Latter also used in the present tense. Compare No. 179 in the list.

The root alone is used as an *Imperative*, thus, *pah*, give, *kheu*, put, *lo*, take. The future is used as an imperative of the first person plural, thus, *bhō ban-chay-a*, food let-us eat. In No. 168 we find *nāi-mi*, be

The root is also used as an *Infinitive* or *Verbal noun*, thus, *ki-yo koi kāmo-nho*, stomach to-fill wished, *im the kun-o*, house enter would-not. A verbal noun is apparently also formed by prefixing *ām*, thus, *ām-khā*, striking, from *pā-khā*, strike, *e g*, *kāi ām-khā ka khām*, I striking I receive, I am struck. The suffix of the infinitive of

purpose is *a* or *ā*, identical with the suffix of the future , thus, *pai-ya*, to give, to spare , *lon-ā*, in order to make merry , *pā-lhā-wa*, to strike   In *nai-ba*, to be, the *b* is probably written for the euphonic *w*

Participles —The various forms of the *Relative participle* have been mentioned under Relative pronouns   Another suffix of this participle seems to be *vāng* in *nai-vāng mi*, being, lit being-man   The suffix *wāi*, in *tālhū-wāi*, going, is probably the same as *vāng*   In *tālhū-bau*, gone, we have the same suffix *bau* which we found in the past tense

There is no certain instance of an *Adverbial participle Pālhā*, beating, may be one, and also *thue-ah* in *hūni thue-ah thu-thu*, he said to himself, lit perhaps 'he saying said'   A *Conjunctive participle* is perhaps *ung-pā-lhā*, having struck

The idea of a *Passive voice* is effected periphrastically   The verb *lhām*, probably meaning 'to get,' 'to suffer,' seems to be generally used for that purpose   Thus, *lāi ām-lhā la lhām*, I striking I suffer, I am struck.   *Pālhā āmtē linnū*, I shall be struck, seems to mean lit 'strike-being-future'

Compound verbs are apparently very freely used , thus, *la-yā*, run-go, run , *la-lhao*, take-put, bring   Sometimes the reduplication of the root seems to denote intensity , thus, *loi-ma-loi*, entreat   I have found the following prefixes   *ang* or *ung*, *na* or *ne*, and *pā* , thus, *ang-thāo*, to arise , *ung-te* to sit , *nē-lhra*, to pity , *pā-lhā* to strike , *pā-nāh*, to kiss   *Tā* in *tālhū*, go, is probably also a prefix   Compare also *an-yeo* and *am-yeo*, went, where, however, *an* and *am* is perhaps the pronominal prefix   Adverbial modifications are effected by adding words such as *bom-bom*, highly, well , *nā-nung*, much, etc

The *Negative particle* is *o*   Thus, *pa-o*, gave not , *a-o*, disobeyed not   In *hoi-ē-nā*, good-not-being, bad, *ē* is used instead of *o*.   A negative *lo*, corresponding to the Lushēi form, seems to occur in *hū-ni-lhi ati-lo*, him-to nothing, he began to be in want   *Lo* is, however, perhaps identical with the Burmese *lo*, to be wanting   The meaning of the sentence would then be 'him-to everything was wanting'

The *Interrogative* particle is *mo*   See Interrogative pronouns

Order of words.—There is no consistent order of words in the specimen   It seems, however, that the rule is subject, direct object, indirect object, verb

Dialectic differences.

It will be seen from the list of authorities that several Khami vocabularies have been published, and it is of interest to compare them   The comparison of nouns and verbs is, however, almost impossible, because we never know whether the translations given of the same word in different lists are really synonymous   I shall therefore only compare the numerals   To avoid repetition I have used the following abbreviations —

    Ch —The forms occurring in the specimen and the list received from Chittagong.

    PI —Sir Arthur Phayre's Kami vocabulary, published by Hodgson

    PII —Sir Arthur Phayre's Kumi vocabulary, published by Hodgson

    HI —Maung Hla Paw Zan's Kami vocabulary, published by Houghton

    HII —Mg Tha Bwin's Kami vocabulary, published by Houghton

    Hu —Major Hughes' Kamee vocabulary.

    L —Lieut Latter's Khūmi vocabulary

    S —Rev L Stilson's Kemī vocabulary

I have not considered the two vocabularies published by Sir Arthur Phayre in 1841 His Koladon Koomi mainly agrees with PII, and his Mee Koomi with S The two vocabularies given by Captain Lewin in most particulars agree with PI

Ch. is taken down in the Chittagong Hill Tracts, and PII in the hills on the upper part of the Koladyne River. Hu. and L belong to the same district, while the rest, HI, HII, PI, and S are from Akyab These vocabularies can therefore be divided into two geographical groups, one northern comprising Ch, Hu, L, and PII, and one southern comprising HI., HII, PI, and S The following table shows the numerals in these lists —

	Ch	Hn	L	PII	HI	HII	PI	S.
One	ha rĕ	ha ree	nhăh	bă	haṅ tă	han	bă	hăn
Two	nŭ rĕ	ahu re	nŭ	nhŭ	ka nĭ	nĭ	nĭ	nĭ
Three	thung	tun re	thăn	tŭm	ka tŏn	thong	ka tŭn	thŭng
Four	plŭ	pn lŭ re	p'lŭ	pa lŭ	ma li	mlĕ	ma lĭ	ma lĭ
Five	pă	pan re	păng	păn	bnn ngă	ba ngă	păng ngă	ho ngă
Six	tĕ-rŭ	ta rn re	t' rŭ	ta rŭ	ta rn	tn rn	ta ŭ (sic)	ta grŭ
Seven	sĕ rŭ	sa ru re	s' rŭ	sa rŭ	sri	rĕ ri	sa rĭ	s rĭ
Eight	tăi-ya	ta ya re	tĕ-ſa	ta yă	te-ya	ka yă	ka ră	ka yă
Nine	tă kă	tnkkă re	t khan	ta kan	te-kă	tn kă	ta ko	ta kŏ
Ten	hoh	hă re	ho	hau	ka su	khă-sok	ha-snh	khră ſa
Twenty	ă pŭm		a pong rĕ	a pnm rĕ	po-so	kŭ-suh	kŭ snh	kŭi ſa
Fifty	wei pă		wi păng rĕ	wi pă ri	khwe-bun ngă	kŭi pang ngă	kŏ-ı păng ngă	khrŭi bongă
Hundred	chăng rẵi		chŭn wai rĕ	chăm wă ri	ta yă		ta ră	ta gră

The two groups which were distinguished above from a geographical point of view, appear again here They correspond to the divisions called Aphya Kūmi and Awá Kūmi by the Arakanese

Mr Stilson has given a short grammatical sketch of the dialect spoken on the Mee River, a branch of the Koladyne, some seventy miles above its mouth at Akyab I take a few notes from this work, comparing it with the forms in Ch and in the notes furnished by Lieutenant Latter

Nouns.—*Gender*.—S gives the male suffix *pă*, and the female *nŭ*, corresponding to *po* and *nŭ* in Ch., *poh* and *nŭ* in L L further mentions the male suffixes *chiău*, for human beings, *p'-ting*, for large animals, *loh*, for small animals, and *lŭht*, for birds Ch. has *pă-tăt* corresponding to *p'ting*, and *lo*, corresponding to *loh* The suffix *lŭ-ht* probably occurs in *ă-lŭ*, cock.

Number.—S has the plural suffix *ki*, HI. *tak*, L *chi*. Compare the plural suffix in pronouns in Ch.

Case.—S gives *năt*, *mă*, and *lă* as the suffixes of the Nominative, compare Ch *lah* The genitive is, according to S, expressed by putting the governed before the governing noun, or by means of the suffix *ung*. Ch has the same principle, *e* and *o* corresponding

to S *ung*   The suffix *ā*, corresponding to Ch *o* may be added to the object. L has no remarks on case

Pronouns.—'I' is *kăi* both in S and in L   'Thou' is *nong* in S , and *nan* in L , compare Ch. *năng*   The pronominal plural suffix is *si* in S , corresponding to *chi* in Ch   L has no instances   The interrogative pronouns in S. are *apăi-me*, who? and *ta-ai-me*, what? L does not mention them

Verbs.—The suffixes *kā* and *te* are added to the verb, without modifying the sense, in S , Hu. gives *de, dat,* and *ka*   L has no suffix.   S has no suffix of the past tense, but *pa* may be added in order to denote completion   L give the suffix *bau,* corresponding to *bau* in Ch   The suffixes of the Future are *ma-kā* and *ti* in S , *makaing* in HI , and *năk* or *ga năk* in L   Ch. has *ā, kinnū,* and *mi*   The suffixes of the Imperative are *vi, i,* and *le* in S   No suffix is added in L and Ch.   In the negative imperative *na* is added in S , *nŏk* in HI , and *mok* in L   There is no instance in Ch.   The suffix of the Infinitive of purpose is *kā* in S , and *ā* in Ch   The negative particles are *a* in S , *o* in Hu and Ch , *auk, au,* and *amon* in L   The latter also knows a negative prefix *b*   The interrogative particles are *ba, me,* and *tang* in S , *mon* or *maun* in L , and *mo* in Ch

It will be seen that the differences between the dialects are not important, and that L generally agrees with Ch. as against S   We are therefore justified in saying that the different vocabularies belong to the same language   But there are two groups of dialects, one spoken in the north, and one in the south.

The translation of the parable which follows has been printed as I received it   I have only hyphened out the words and suffixes, and corrected obvious mistakes   I have also given the List of Words without corrections.   I have, however, tried to add to it correct forms in a second column   In preparing this I have taken the forms given by Latter and Campbell, the latter within parentheses   Campbell's list is full of misprints and my corrections are not always certain.   In the words taken from Latter I have placed the final consonants which he says are silent between marks of parenthesis , thus, *che(k),* go   Instead of his apostrophe, ('), to denote the vowel sound between two consonants I have used a small ° above the line, thus, *k°ni,* sun   Instead of his *u,* I have given *ŭ,* and instead of his *oo,* I have given *u*

[No 38]

TIBETO-BURMAN FAMILY. KUKI-CHIN GROUP

KHAMI

(DISTRICT, CHITTAGONG HILL TRACTS)

Khu-mi lhong-reh cho-po long-nhu-reh om Cho-po dandı am-pho na-yeo
Man one-of sons two were Son young father to

thue-pa, 'Gnā-āı, kāı gna-aı ko-thue kāı-āh pah' Hunı ko-thue ame-a-cham-bo
said, 'Father, my share-of goods me-to give' He goods he-divided

No-ākra-khāmo cho-po dan-dı wan-reh om-tan Cho-po dan-dı
Not-many-days-after son younger together all-gathered Son younger

kam-lo-ah pre-than chāah Hu-nı-oh nowvom sung-kra kothue Boıboy
far country went There riotously wasted goods All

sum kankhum, hu-nı-oh tākān naı-ta Hu-nı-khı atı-lo Hu-nı
spent after, there famine arose He was in-want He

an-yıo pre-banā khu-mı vanreh a-bhoom Hu-nı hu-nı-oh ao tāı-chā-pay-a
went country-in man with joined He him swine to-feed

pıttām-la Hu-nı ao chā kı-yo koı kāmo-nho Hā pa-pya-yo
sen'-field He husks belly to-fill intended-wılfully Anybody gave-not

Hu-nı thue-āh thu-thu, 'Kāeh am-pho ko-lu-lo a-lāı-nāh toko
He himself said, 'My father's many servants bread

noy-mano paı-ya, kāeh angla dee Kāeh āng-thāw-ā kāeh
enough to-spare, I wıth-hunger perısh I arıse will mv

am-po-khı chāı-yā ām-pho-khı khuı-ah, "Gnā-āı, kāeh ka-nı-ka-long
father-to go-wıll father-to say-wıll, "Father, I God-to

gnarā om-lo, nāng khıo, kāeh nāng cho-po-lon-nhu Nāng
sın commıtted, thee to, I thy son-not-worthy. Thou

kaı-o nāng-hı alaınah pan"' Hu-nı ang-thao, am-po-khı ohah Kam-lo-
me thy servant make"' He arose, father-to went Distance-far-

bāng hu-nı ām-po hu-nı-oh nhu-u, ne-khra Hu-nı la-yā,
at his father him saıo, had-compassıon He ran-went,

hu-nı-oh ka-nao ā-peh, hu-nı-oh pā-nāh Cho am-pho khıo thue, 'Gnā-āı,
his neck fell, him kıssed Son father to saıd, 'Father,

kaeh kanı-ka-long gnara om-lo, nāng khıo, kaeh nang cho-po-
I God-to sın commıtted, thee to, I thy son-

lon-nhu' Am-po ālaınah thue-pah, 'Hoı kanı lakhao, hunı-oh kheu,
not-worthy' Father servant saıd, 'Best robe brıng, hım-on put,

hu-nı-oh keu ku-chā-buth kheu hu-nı khao fā-nāı ā-pāu, bho ban-cha-ya,
his hand rıng put his feet shoe gıve, food let-us eat,

pa-lun-thung-o-kowa,   athinno-konāh   kaeh   cho   dāu,   a-leh-hing-ta ,   hu-ni
let-us-be-merry,   *for*   *my*   *son*   *was-dead,*   *again-alive-is ,*   *he*

tama-we,   a-leh-ta '   Hu-ni-lo   bo-lung-thung-ko-ya-gnai
lost-was,   *again-is-found'*   *They*   *to-be-merry-began*

Waimo   hu-ni-oh   cho-po   lan   la   om   Hu-ni   im-o   tom-ka   chah
Now   *his*   *son*   *big*   *field-in*   *was*   *He*   *house-to*   *near*   *came*

ing   lam   tha   Hu-ni   ālāmāh   lhong-reh   khau   hu-ni   ding,
music   *dancing*   *heard*   *He*   *servant*   *one*   *called*   *he*   *asked,*

'Himla-ate ?'   Hu-ni   hu-ni-oh   thue,   'Nāng   ām-nāh   am-yeo,
'What-is-this-going-on ?'   *He*   *him-to*   *said,*   *'Thy*   *younger-brother*   *came,*

nāng   am-pho   rine   pa,   athi-mu-lam   hu-ni   hu-ni-oh   ti-bu-bu   hā '   Hu-ni
thy   *father*   *feast*   *gave,*   *because*   *he*   *him*   *safe*   *got '*   *He*

a-ngey-tho-pa   im-the-kun-o   Hu-ni-oh   am-po   nāmā   theo,   hu-ni-oh
got-angry   *house-enter-would-not*   *His*   *father*   *out*   *came,*   *him*

koi-ma-koi   Cho-po   lah   am-po-na   thue,   'Ya-ko-lu-bo   nāng   klan-po
entreated   *Son*   *eldest* (sic)   *father-to*   *said,*   *'So-many-years*   *thy*   *never*

ana   ao,   kaeh   am-nai   wan-reh   kon-ā   maya-cho   pa-o,   nāng
order   *disobeyed,*   *my*   *friends*   *with*   *to-amuse*   *goat-young*   *gavest-not ,*   *thy*

cho-po   go-gro-ma   wan-reh   pa-vā,   ni-ni-hi-ni-van   po-wa   pa
son   *harlots*   *with*   *devoured-living,*   *him-for*   *feast*   *gavest*

nāng'   Am-po   cho-po o   thu,   'Nāng   kāeh   kaihow   wan-reh,   kaeh   awe-na
thou'   *Father*   *son-to*   *said,*   *'Thou*   *me*   *ever*   *with,*   *I*   *have-what*

nāng,   kāi-hoi   kon-a,   athi-mu-lam   nāng   ām-nā   dāu
thine ,   *we*   *should-make merry,*   *for*   *thy*   *brother*   *was-dead*

a-leh-hing-ta,   hu-ni   tāmā-we   a-leh-ta '
again-alive-is,   *he*   *lost-was*   *again-is-found '*

English.	Tsungtha (W B Tydd)	Chnbŏk (W B. Tydd)	Yawdwin (A Ross)	Shō (Chittagong Hill Tracts)
1 One	Pᵃ-khat	Tumat	Tumat	Mat
2 Two	Pᵃ nip	Nhı	Nhı	Kı
3 Three	Pᵃ thăm	Thum	Tum	Thŭm
4 Four	Pᵃ h	Phı	Pyı	Lhı
5 Five	Pᵃ-nga	Mha	Mha	Ngha
6 Six	Pᵃ ra	Khrŭk	Kroak	Sok-e
7 Seven	Pᵃ-sarı	Serr	Khrı	Shĕy
8 Eight	Pᵃ-rip	Shit	Khret	Shet
9 Nine	Pᵃ kwa	Ko	Ko	Kâ
10 Ten	Pᵃ-rhă	Hsrŭr	Rhar	Hă
11. Twenty	Ruı nip	Um-ku	Ma-kŏn	Kŭl
12 Fifty	Ruı ngă		Mha-gyıp	Ngha gıp
13 Hundred	Ta-yă	Phyn	Pra	Krăt
14. I	Kye	Che	Kamat	Kĕı
15 Of me				Kĕı kheo
16 Mine				Kĕı
17 We	Kye bu	Kye-mı	Lhı	Kĕı mı
18 Of us				Kĕı mı kheo
19 Our				Kŭt-ka (sic)
20 Thou	No	Nan	Hın	Nung (s.c., nang, and t throughout)
21 Of thee				Nung-kheo
22 Thine				Nung kheo
23 You	Nın	Nan	Hın	Nung
24. Of you				Nung kheo
25 Your				Nung

Shö (Houghton)	Shö (Fryer)	Khami (Chittagong Hill Tracts)	Khami (Latter and Campbell)	English
Ha	Hot	Ärey	Hä rö	1 One
Nhi	Nhi	Nür	Nü rö	2 Two
Thün	Thum	Thüng	Thün-rö	3 Three
Mlhi	Mli	Plü	Pa-lü	4. Four
Ngho	Ngho	Pä	Päng	5 Five
'Sok	Sop	Tö rü	Ta-rü	6 Six.
'Si	Sho	Sö-rü	Sa-rü	7 Seven.
'Se	Shap	Täi ya	Tö ya	8 Eight.
Ko	Go	Ta-kä	Ta kä	9 Nine
Ngha or ha	Ngha or ha	Hoh	Ho	10 Ten
Go	Goi	Ä püm	A pong rö	11 Twenty
Hauk kyit	Ngho gip	Wei pä	Wi-päng-re	12 Fifty
Phyä hä	Pia hot	Chüng-vüi	Chüm wai-rö	13 Hundred.
Kyo	Kie	Käi	Käi	14 I.
Kyö or ka	Kie or ka	Käi-la		15 Of me
Kyö-gu	Kie ku	Käi ma		16 Mine
Kyö-me	Kie-mo	Käi chö	Käi chö	17 We
		Kai chö iläo		18 Of us
		Kai chö-ey	Käi chö-ö	19 Our
Naung	Naun	Dung-di	Näng	20 Thou
Naung	Naun or na	Dung di läo		21 Of thee
Naung gu	Naun ku	Dung-di chö		22 Thine
Naung me	Naun me	Dung-di	Nang-chö	23 You
		Dung di iläo		24 Of you.
		Dung di nung-khi		25 Your

English.	Taungtha (W B Tydd)	Chinbók (W B Tydd)	Yawdwin (A. Ross)	Shö (Chittagong Hill Tracts)
26 He	A-ko	A-mi	Amhut	Choi-khrong
27 Of him				Ai-kheo
28 His				Ai-kheo
29 They	A-ko ba	A-mi mi	Amhut	Ai kūl
30 Of them .				Ai kūl kheo
31 Their				Ai-ū-pĕk
32 Hand	Kut	Kut	Kūt	Kūt
33 Foot				Khâ
34 Nose	Rhâ	Ngha	Hā	Naktō
35 Eye	Mi	Mekawi	Myier	Mik
36 Mouth	Ka	Um rong	Ma-raung	Kâ
37 Tooth .	Ha	Ha	Ha	Hâ
38 Ear .	Na	Ngha-phun	Hak-wai	Nâkkū
39 Hair	Sam	Luk swi	Lū	Tsom
40 Head	Lu	Lup-pan	Kha-luk-kwai	Lūki
41 Tongue .	Le	Um-li	Ku mlai	Lei
42 Belly .	Am	Pwo	Kūp-pwe	Hun
43 Back				Ngūng
44 Iron	Shi	Amser	Mashi	Thi
45 Gold	Shwe	Swi	Rhwi	Hâ
46 Silver	Rhun	Ngwi	Ngwi	Hun
47 Father	Pa	Pa	Pa o	Pu
48 Mother	I	Ngu	Nu waing .	Nū
49 Brother	Ni-la (elder), na pa (younger)	Kap-phwo (elder), l' na (younger)	Ka-pi (elder), kn na (younger)	Tu
Sister	That	Kap-pe (elder)	Ka pe-nu (elder), mil tha (younger)	Bu
Man	Hi-i	Chan	Pa mi	Khrong
Woman	Nem	Ngu mi	No-mi	Mata
Child				

Shō (Houghton)	Shō (Fryer)	Khami (Chittagong Hill Tracts)	Khami (Latter and Campbell)	English
Ayu	Aya or ya	Hŭ-nŏ	Hŭ or nı	26 He
		Hŭ nŏ ılao		27 Of him
Na hyâ, yä tı or arä hyâ	Ayattı or yatı	Hŭ nŏ ey		28 His
		Hŭ nŏ-kŏ ya	Hŭ nı o	29 They
		Hŭ nŏ-lŏ lı	Hŭ nı chŏ	30 Of them.
		Hŭ nŏ-lŏ ya		31 Their
Kut	Mạ kuth	Kink		32 Hand
Thon or kho	Mạ Lho	Khŏ a	A lŭ	33 Foot
Nhut tŏ		Naträ	A-kŏ(k)	34 Nose
A mı	Mik-	Mŏı	A mı(k)	35 Eye
Yâ kho	Mạ hau Lho	Lëbäo	Lᵃ baung	36 Mouth
ho	Mạ ho	Ho	Hâ	37 Tooth
A nhŏ	Mạ nho	Kannŭ	Kännau	38 Ear
A 'sân	Shom	Tsam	Chäm	39 Hair
A lŭ	Mạ lu	Lŭ	A lŭ	40 Head
Amlŏ-bâ	Mạ le bong	Pa lät		41 Tongue
ük		Ta ya	(Ku yow)	42 Belly
hıng	Mạ-lhıng	Nıng thün	Nıng thon	43 Back
A thı	Nthı or thı	Tammŭ	Tᵃ mau	44. Iron
Ha	Ha	Mükŏ		45 Gold
Hën	Heạm	Tänkŏ		46 Silver
pŏ	A-po	Nä äı	Ngᵃ ä ı	47 Father
lŭ	A-nŭ	Nëh	Nga au ı	48 Mother
A tu (elder), a nau (younger)	A-ta (elder), A-nau (younger)	Yä		49 Brother
A nŭ bı	A sı	Taı oha	(Toı cho)	50 Sister
A khlaung	Khlaung	Nümchŭ	Noung bŭ-chäŏ	51 Man
a tho	Nha-to	Nämpäı	Noung bŭ cha (or nong-pm)	52 Woman.

English	Taungtha (W B Tydd)	Chinbok (W B Tydd)	Yawdwin (A. Ross)	Shö (Chittagong Hill Tracts)
53 Wife	U	Chu	Kŭk-khara	Mata
54 Child	A tō	Anghâ za	A-mo-_tha_	Cha
55 Son	_Tha (Burmese)_	Ka-zat-pa mi	Ka-_tha_	Pata cha
56 Daughter	_Tha_ mi _(Burmese)_	Ka zat-ngu mi	No-mi sa	Mata cha
57 Slave	Shin		Akkrang	Mā
58 Cultivator	Khu bi khan	Ukrangnik	Raiksi	Lai-tan di
59 Shepherd				Mā keong-di
60 God		Ku	Khu	Nanākhā
61 Devil		Umcha	Khârum	Bhūt
62. Sun			Khâ-mi	Kha ni
63 Moon	Kha	Cha	Khā	Khra
64 Star	A chi	Ek'serr	I-shi	Āshō
65 Fire	A rhim	Shran it s'ni	Rhaingsi	Mhōi
66 Water	Tui	Tui	Tui	Tūi
67 House	Īm	Īm	Īm, pyu, rom	Im
68 Horse	Se	So	Lhō	Shō
69 Cow	Sōm-sat	Pan nu	Puk-nu	Shēil
70 Dog	U-ur	Uwi	Wi	Ūi
71 Cat	Min	Min	Myin	Min
72 Cock	At-rhwi	Ai lhur	Ī-rhwi	Āliphra
73 Duck				Bompai
74 Ass				Bēgūn
75 Camel				Ūt
76 Bird	Wa	Kha	Khā	Ha
77 Go	Thip-yap	Seto	Thit	Chēt-āl
78 Eat	Thū	Ik _(to eat)_	Ka-e, ē-nak	A ōi
79 Sit	Nwân	Ngo	Ka-ngauk-khai	Om

K.-O G – 364

Shö (Houghton)	Shö (Fryer)	Khami (Chittagong Hill Tracts)	Khami (Latter and Campbell)	English
Pha yŭ	Paya	Äyŭ		53 Wife.
'Sa mı	So or shɒ-mı	Dung dı	Doung-dı	54 Child.
'Sö	A-so	Nŭm-chŭ chŭ	Chı po	55 Son
'Sö-nŭ		Nŭm pŭı chŭ	Chı-nŭ	56 Daughter
Mya		Mı chao	(Mu-shong)	57 Slave
		Lŏ-thanä	(Lha wo)	58 Cultivator
		Mŏ ey thanä	..	59 Shepherd.
		Tŭm mue	Ka nı-ya-lŏng	60 God
Lhĭ		Shey ohı	(Na)	61 Devil.
Kho-nı	Kɒ nhı	Kınnı	Ka-nı	62 Sun
Khlŏ	Khlo	Loh	Lau	63 Moon.
Ä 'sı	Ä-she	Karsı	Ka tahı	64 Star
Me	Men	Mäı	Mäı	65 Fire
Tuı	Tuı	Tŭı	Täı	66 Water
In	Iɒm	Im	Üm	67 House
Sı or sho	Hŏ	Kang ngä	Kaung ngan	68 Horse
'Sä	Sho	Shı rä	Chı nŭ	69 Cow
Uı	Uı	Üı	Üı	70 Dog
Mın zun	Mın or mım zam	Mın yäng	Mı yaung	71 Cat.
Ä lhŭı	Ä lhaı	Ä lŭ	Äa lŭ hı	72 Cook
Bŏ		Răm pŭ	..	73 Duck.
		Kang-ngä	..	74 Ass
		.....		75 Camel
Phayŏ	Payo	Ta-wa	Ta wŏ	76 Bird
Sit-we	Sit-e	Takko	Ohe(k)	77 Go
Ė we	Ė-e	Kŏu	(Cho)	78 Eat.
Kho-we	On-e	Tŏ		79 Sit.

English	Taungtha (W B Tydd)	Chinbok (W B Tydd)	Yawdwin (A Poss)	Shô (Chittagong Hill Tracts)
80 Come	Kong-khi	Lao-u	Lu-pyi	Kūi
81 Beat	Vup	Ma vi i		Mal
82 Stand	Thâ	Un di-wi	Dilao-ki	Ya
83 Die	A-shi	Suksni	Shĕ-khai	Dū
84 Give				Pĕk
85 Run	Thwōn	Tâng	Taungsi	Chan
86 Up				Ālūng
87 Near	A-nitha	Ayōk	Ungat	Āo-cha
88 Down				Nĕm ja
89 Far	A-rhur	Chōk	Aksa	Ā lam-lha
90 Before	Lamma	Ma	Pâ-hci po	Āyung
91 Behind	Hu	Ngu-ya	Ka-mhwet ka	Nūngung
92 Who				Nungwong
93 What				Youm
94 Why				I kĕ-wom
95 And				Kei la-nung
96 But				Ābātā-ko-chey
97 If				Nung-chĕ-ti chey
98 Yes				Ae
99 No				Yă
100 Alas				U
101 A father				Pâ ngat
102 Of a father				Pâ ngat khĕo
103 To a father				Pâ ngat cheng a
104 From a father				Pâ ngat cheng ā
105 Two fathers				Pâ pāi-m
106 Fathers				Pa nung

K.-C G —366

Shō (Houghton)	Shō (Fryer)	Khami (Chittagong Hill Tracts)	Khami (Latter and Campbell)	English
Lŏ-wo	Lo-o	Ya	You(k)	
Deng-e	A-deng e	Phălă	(Pukkow)	80 Come
)ün-c	Du-o	Ung da	(Un-doh)	81 Beat.
l wo	Pch-e	Dŏik	Do(h) or dᵃwi	82 Stand.
-e	Son-o	Păi	Pŏ	83 Die
San-o		Um-pring		84. Give
Bü		Itling		85 Run.
Sen	A-scng-n	Kĕsaŭ	(Hŭ-ling-bang)	86 Up.
Lhŏ	Lho	Tlai băngu	Tĕŏ or (kung-sha)	87 Near
Mhăn-gân, ayang-gyĭ-gyĭ	Mhon-gon	Pha lo		88 Down.
Nhŭklăn		Mo-bānga	(Kum-lo-wa)	89 Far
Ani	Ani	Nin-thŭn bangŭ	Mon ŏ	90 Before
Baung	Baung or pi	Ămi mo	Ning-thon	91 Behind
Pa kha-tinŭ		Ăti mo	(Mĭ mo)	92 Who
Nŭ		Ătıa mo	(A-tĭ-mo)	93 What.
Na khan bă sina-hă				94 Why
Nă (suffix)				95 And.
Si yu or si ba	A-na, di-na (suffixes)	Hŭ-nai dung khŭa	(Wai)	96 But
Si nŭ	Ŏ-ŏ or shi ba	Hŭ-năi bŭ lo	(Nu hai)	97 If
	Nshi nu	Nŏi		98 Yes.
		Na-o	(Nain)	99 No
A pŏ		Ah		100 Alas
A pŏ	A-po	Ngă-ăi leong rŏ		101 A father
A pŏ-wa	A-po	Ngu ăi leong rŏ ilăo	(Ai ha-rŏ)	102 Of a father
pŏ-gu	A-po-ă	Ngă ai khe-o		103 To a father
pŏ pa nhi	A-po agu	Ămpŭ leong khe-o		104. From a father
⁓ hyă	A-po pun nhi	Ămpŭ leo⁓ ŭr		105 Two fathers
		Ngᵃ ai launng nŭ		106 Fathers
		Ngᵃ-ai ohi (or ai nmpo)		

English	Taungtha (W B. Tydd)	Chinbōk (W B Tydd)	Yawdwin (A. Ross)	Shō (Chittagong Hill Tracts)
107 Of fathers				Pa nung
108 To fathers				Pa nung cheng ā
109 From fathers				Pa nung tha
110 A daughter				Chūnnū ngat
111 Of a daughter				Chūnnū ngat tha
112 To a daughter				Chūnnū chengā
113 From a daughter				Chūnnū ngat tha
114 Two daughters				Chūnnū pāi mi (sic)
115 Daughters				Chūnnū nūng
116 Of daughters				Chūnnū ti kheo
117 To daughters				
118 From daughters				Chūnnū ti tha
119 A good man				Khrong pai ngat
120 Of a good man				Khrong pai kheo
121 To a good man				Khrong pai cheng ā
122 From a good man				Khrong pai tha
123 Two good men				Khrong pai pa-chok ni
124 Good men				Khrong pai nung
125 Of good men				Khrong pai nung-cha k
126 To good men				Khrong pai nung cheng
127 From good men				Khrong pai nung tha
128 A good woman	Nura a-shin	Ngu-mi nik	Lami tumat kaum shi	Mata ngat pai
129 A bad boy	Khan shippa (*a bad man*)	Chan ak-nit (*a bad man*)	Krang shi tumat (*a bad man*)	Tsā mi-cha pai-ā
130 Good women				Mata pai nung
131 A bad girl			Ambean (*bad*)	Matacha pai ā
132 Good	Ashin	Nik	Abean	Pai
133 Better	Tha gā-shin	Akvai nik	Ada abean	Pai tei

815 Ho ch o) A po bra	Sho (Fryer).	khami (Chittagong Hill Tracts)	khami (Latter and Campbell)		English
A po bra wa	A-po hio	Am pu nai nu lo-o		107	Of fathers
A po bra gu	A-po hio-r	Am pu na		108	To fathers
'Sr-nu	A-po hio ngu	Am-pu nai na kho-o		109	From fathers
'So-nu		Kinnu leong ro		110	A daughter
'So-nu wa		Kinnu leong ro lo-o		111	Of a daughter
Sr-nu gu		Kinnu leong ro		112	To a daughter
'Sr-nu pr nhi		Kinnu leong ro kho-o	Chi nu laung nu	113	From a daughter
'Sr-nu bra		Kinnu leong nu ro		114	Two daughters
'Sr-nu bri		Kinnu nu		115	Daughters
'Sr-nu bra wa		Kinnu nai nu lo-o		116	Of daughters
'Sr-nu bra gu		Kinnu nai nu		117	To daughters
A khlang lk i		Kinnu nai nu kho-o	(Khu mi hoi)	118	From daughters
A khlang lk i	Khhang aphoi	Khaimi hoy nu leong ro		119	A good man.
A khlang bho va		Khaimi hoy na leo		120	Of a good man.
A khlang bho gu		Khaimi hoy nu loong ro		121	To a good man.
A khlang bho pr nhi		Khaimi hoy nu kho-o	(Long-nu ro hoi)	122	From a good man
A khlang bho hva		Khai mi hoy nu leong nu	(Khu-mi hoi)	123	Two good men
A khlang bho hra		Khaimi baiba tlong hoy lo		124	Good men.
A khlang bho hra wa		Khaimi koy nu loo		125	Of good men
A khlang bho hra gu		Khaimi hoy na ya		126	To good men
Natho bhor		Khaimi hoy nu kho o	(Nong pui hoi)	127	From good men
'Fam po 'hi	Nhato aphoi	Num pui hoy-nu leong-ro		128	A good woman.
Natho bhor hya		Dung di leong ro hoy o-na leong ro	(Nong-pui hoi)	129	A bad boy
Ha nu 'hi		Num pui hoy nu nai		130	Good women.
A bhor		Num pui chu hoy-o-nu leong-ro	A-haul	131	A bad girl.
Phor hck	A-phoi or aphoi	Hoy nu		132	Good.
	San aphoi	Hoy	(Noi hoi)	133	Better

English.	Taungtha (W. B. Tydd)	Chinbok (W. B. Tydd)	Yawdwin (A. Peis)	Sho (Chittagong Hill Tracts)
134 Best	A shin rho	Ak nil pyi	Ada akeai	A thaka pai tai
135 High	A-kan	Āk thun	Ukeu	Ă ling
136 Higher				Ă ling tha á ling
137 Highest				Ai tha á ling
138 A horse				Shi i gat
139 A mare				Shi -nū i gat
140 Horses				Shi nūng
141 Mares				Shi -nū nūng
142 A bull	Sôm sat	Se jat	Kheradi	Shi bei rga*
143 A cow	Sôm nu	Pan nu	Puk nu	Shi rū ngat
144 Bulls				Shi rū ng
145 Cows				Shal rū nūng
146 A dog				Ui rgat
147 A bitch . .				Ui nū ngə*
148 Dogs				Ui nūng
149 Bitches				Ui nū nūng
150 A he goat .	Mŏ (a goat)	Me (a goat)	Mai (a goat)	Ma he ngat
151 A female goat				Ma nū ngat
152 Goats				Mă hŏ nūng
153 A male deer				Sakhi heo ngat
154 A female deer .				Sakhi nū ngat
155 Deer	Thamin	Kyiran		Sakhi heo nūng
156 I am				Khŏke ka tan-ĕi
157 Thou art				Nungni ni-mai
158 He is				Aya mai
159 We are				Khŏ-ni mai
160 You are				Bai ti o (sic)

K.-O G—370

Shö (Bough o)	Shö (Fryer)	Khami (Chittagong Hill Tracts)	Khami (Latter and Campbell)	English
A-bhoi hek er a bhoi 'sūn	Aphoi hek	Hoy-tŏp	(Hoi-na-hoi)	134 Best.
Lhūng	A-lhūng	A chung	(A-shiang)	135 High.
Lhūng-hek	San a lhūng	Hu ni tlang wa a chāngkŏ	(Hu tlong a-shiang)	136 Higher
Lhūng hek	A-lhūng hek	A chāng tap	(Hū ashiang-bě)	137 Highest.
Sasa		Keong o hā rŏ	Kounggnan pa tang	138 A horse
Sanū	He-nū	Keong-o-nū hā rŏ	Kounggnan nū	139 A mare
Sasa hrā		Keong-o nā	(Kong o bang)	140 Horses.
Sanū hra		Keong o-nū na		141 Mares.
'Sa thi	Sho-thi	Shira patai	Chio pa tang	142 A bull.
'Sa nū	Sho-nū	Shira nū ha rŏ	Chie-nū	143 A cow
'Sa thi hra		Shira patai na	(Nū bang)	144 Bulls
'Sa nū hra		Shira-nū nā	(Nū bang)	145 Cows.
Ui hāu	Ui hau	Ui lo hā	Ui loh	146 A dog
Ui nū	Ui nū	Ui-nū hā	Ui nū	147 A bitch
Ui an hra		Ui lo na		148 Dogs
Ui nū hra		Ui nū na		149 Bitches.
A mi na		Me-he patai ha rŏ	(Me-e)	150 A he goat.
A mi nū		Me-nū ha rŏ	(Me-e nū)	151 A female goat.
A mi hra		Me-ho patai nū	(Me-e bang)	152 Goats.
'Saigri na		Chikhi patai ha rŏ	(Ta-ki)	153 A male deer
'Saigri nū		Chikhi nū ha rŏ	(Ta ki nū)	154 A female deer
'Saigri hra		Chikhi na	(Ta-ki bang)	155 Deer
Kyi kn tān-r-yū	Kie ka moi-u	Kai te	Kai au (or kai om)	156 I am.
Naung na moi yū	Naun na moi u	Nūng dung-di tŏ	(Nang om)	157 Thou art.
Aya moi yū	Aya na moi u	Hūnm teo	(Hū om)	158 He is
Kve-me ma moi yū	Kie-me ma moi u	Kai-chŏ	(Kai-che om)	159 We are.
Naung me ma moi yū	Naun mo ma moi-u	Nung ke dung-di tě	(Nang-che om)	160 You are.

Shō (Hough en)	Shō (Fryer)	Khami (Chittagong Hill Tracts)	Khami (Latter and Campbell)		English
Na hyä moi yu	Ayati mạ moi u	Ni chŏ tŏ	(Hŭ-ni cho om)		
Kyo kạ moi ni u	Kie kạ moi ni u	Kni n		161	They are
Naung na moi ni ü	Naun nạ moi ni u	Dang-di chi om		162	I was
Aya moi-m ü	Aya na moi ni u	Hŭnni om		163	Thou wast.
Kre-me mạ moi ni ü	Kye-mo ma moi ni-u	Kai-che om	(Hŭ nai kache boh)		164 He was.
Naung-me mạ mo ni ŭ	Naun me mạ moi ni u	Dang-di nung kŏ om	(Kai che kache boh)		165 We were
Na hya moi ni u	Ÿn'i hio nạ moi ni u	Hŭ ni chŏ om	(Nang che kache-boh)		166 You were
Tan-e	Moi-e	Nai mi	(Hŭni cho kache-boh)		167 They were
	Moi ei	Nai ba		168	Be
	Moi aga	Nai vang mi	(Om)		169 To be
...				170	Being
	··			171	Having been.
Krĕ ka moi aih	··	Kai tĕ-o mi		172	I may be.
	Kyo kạ moi-ei	Kai tu o mi		173	I shall be
Deng-e				174	I should be
Deng tŭ er deng na	Deng o	Pakhã		175	Beat.
Deng yam	Deng-ei	Pakhã-wa	(Pakkau)		176 To beat
Kyo ka deng ü	Deng ga	Pakha	(Pakkau che)		177 Beating
Naung na deng ä		Ŭng pakhu	(Pakkau boh)		178 Having beaten.
Ayä deng ü	Kyo kạ deng u	Kai pakha kianŭ	(Pakkau bon)		179 I beat.
Kye-me ma deng ü	Naun nạ deng u	Dang-di pakhã		180	Thou beatest.
Naung me ma deng ü	Aya nạ deng u	Hŭnni pākhã		181	He beats
Na hyä deng ü	Kyĕ-me mạ deng u	Kai che pakha		182	We beat.
Krĕ ka deng ni ü	Naun mo mạ deng-u	Dang di pakha		183	You beat
Naung na deng ni u	Ayati mạ deng u	Ni-che pakhu		184	They beat.
Ayä deng ni u	Kyo kạ deng ni u	··		185	I beat (Past Tense)
	Naun na deng-ni u			186	Thou beatest (Past Tense)
	Aya nạ deng ni u			187	He beat (Past Tense)

Sho (Houghton)	Sho (Fryer)	Khami (Chittagong Hill Tracts)	Khami (Latter and Campbell)	English
Kvĕ-me ma deng-ni ŭ	Kie-me ma deng-ni u			188 We beat (*Past Tense*)
Naung-me ma deng ni ŭ	Naun me ma deng-ni a	.		189 You beat (*Past Tense*)
Na-hva deng-ni ŭ	Yati luo na deng ni u	..		190 They beat (*Past Tense*)
Kvĕ deng ra ka an-ŭ		Kai baimo .		191 I am beating
..		Kai yang ni-o pākhä		192 I was beating
Kvĕ ka deng pheng ni u	.	Yang ni pa khä kai		193 I had beaten.
...	...	Kai pa khä pai yu	(Kai pakkau-pi-yau)	194 I may beat.
Kve ka deng aih	Kie ka deng-ei	Kai pa kha kinuū	(Kai pakkan nonh)	195 I shall beat.
Naung na deng aih	Naun na deng-ei			196 Thou wilt beat.
Ava deng aih	Ava na deng-ei			197 Ho will beat.
Kye-me ma deng aih	Kve-me ma deng-ei			198 We shall beat.
Naung me ma deng-aih	Naun me ma deng-ei	..		199 You will beat
Na-hva deng aih	Yati luo na deng-ei	.. ..		200 They will beat
..	..	Kai pä-khä wä		201 I should beat.
A-deng ka khan ŭ	Kie deng ka sun-ev u	Kai am khä ka kham	(Kai pakkau)	202 I am beaten.
A-deng ka khan-ni ŭ	.	Ám khä bom bom kai kham	(Kai pakkau)	203 I was beaten
A-deng ka khán-nih		Pa kha ám to kinnū		204 I shall be beaten.
Kye ka sit-ŭ . .	Kio ka sit-yu	Kái takkū bau	Kai che(k) .	205 I go
Naung na sit ŭ	Naun na sit-yu	Dung-di takkū	Nãu cho(k)	206 Thou goest.
Aya sit-ŭ	Aya na sit-yu .	Ni tākkū bau	Ni cho(k)	207 He goes.
Kye-me ma sit-ŭ	Kye-mo ma sit-yu	..	.	208. Wo go
Naung-me ma sit-ŭ	Naun mo ma sit-yu			209 You go.
Na-hyä sit ŭ	Yati luo na sit-yu			210 They go.
Kyĕ ka sit-ni ŭ	Kye ka sit-ni u	Kai takkū bau	Kai che(k) bau(k)	211 I went
Naung na sit ni-ŭ	Naun na sit-ni u	Dung di tākkū bau	Nãn che(k) bau(k)	212 Thou wentest
Aya sit-ni ŭ	Aya na sit-ni u	Ni bai bau	Ni che(k) bau(k)	213 He went.
Kye-me ma sit-ni-ŭ	Kie-mo ma sit-ni u			214. We went.

English	Taungtha (W B Tydd)	Chinbōk (W B Tydd).	Yawdwin (A. Ross)	Shō (Chittagong Hill Tracts)
188 We beat (*Past Tense*)				
189 You beat (*Past Tense*)				
190 They beat (*Past Tense*)				
191 I am beating .				Khe ke mal
192 I was beating .				Khe ke mal hiā a
193 I had beaten .				Khe ke mal
194 I may beat				Khe ke mal-nŭng
195 I shall beat .			Ka lâk-kē (*I shall come*) .	Khe ke mal-âɪ
196 Thou wilt beat				
197 He will beat .	A-ko kŏn-nɪ-rɪ (*he will come*)	A-nɪ lâk-khɪ (*he will come*)		
198 We shall beat				
199 You will beat .				
200 They will beat .				
201 I should beat .				Khe ke būp-aɪ shâ .
202 I am beaten .				Khe mal khẹ ke mŏ (*sɪc*)
203 I was beaten .				Yŭ khẹ mal khẹ mŏ (*sɪc*)
204 I shall be beaten				Khel mal kham-eɪ-shâ
205 I go				Khe ke chet âɪ .
206 Thou goest				Nung chet-cha
207 He goes .				Aɪ chet-cha
208 We go .				
209 You go				
210 They go .				
211 I went .				Khe ke chet-cha
212 Thou wentest				Nung āɪyung ngŏ chet
21? He went				Aɪ chet .
214 We went .				

Shô (Houghton)	Shô (Fryer)	Khami (Chittagong Hill Tracts)	Khami (Latter and Campbell)	English.
Kyĕ-me ma deng-ni ü	Kie-mo ma deng ni-u			188 We beat (*Past Tense*)
Naung me ma deng ni ü	Naun me mạ deng-ni-u			189 You beat (*Past Tense*)
Na hya deng-ni ü	Yati hio na deng ni u	..		190 They beat (*Past Tense*)
Kye deng ra ka an-ü		Kai baimo		191 I am beating
	Kai yang mi o pakhā		.	192 I was beating
Kyĕ ka deng pheng ni ü	.	Yang mi pa kha kăi		193 I had beaten.
. ..	...	Kai pa kha pai yā	(Kăi pakkau pi-yau)	194, I may beat.
Kyo ka deng ni	Kie kạ deng-ei	Kai pā khā kinuū	(Kai pakkau nouh)	195 I shall beat.
Naung na deng ni	Naun na deng-ei			196 Thou wilt beat.
Ava deng ni	Ava na deng-ei			197 He will beat.
Kye-me ma deng ni	Kye-me mạ deng-ei			198 We shall beat.
Naung me ma deng-ni	Naun me mạ deng-ei			199 You will beat
Na-hya deng ni	Yati hio na deng-ei	.. ..		200 They will beat
..	..	Kăi pā khā wā		201 I should beat.
A-deng ka khan u	Kie deng kạ sun-ey-u	Kăi ăm khā ka kham	(Kai pakkau)	202 I am beaten.
A-deng ka khân ni ü	.	Ăm khā bom bom kai kham	(Kai pakkau)	203 I was beaten
A-deng ka khân-ni	..	Pā kha ăm tŏ kinnū		204 I shall be beaten
Kyo ka sit ü	Kie ka sit-yu	Kăi takkū bau	Kai cho(k) .	205 I go
Naung na sit ü	Naun na sit-yu	Dung-di takkū	Nău cho(k) .	206 Thou goest
Aya sit-u	Ava nạ sit-yu	Ni tăkkū bau	Ni cho(k) .	207 He goes.
Kye-me ma sit-ü	Kye-me mạ sit-yu			208 We go
Naung-me ma sit-ü	Naun me ma sit-yu			209 You go
Na-hyā sit-ü	Yati hio nạ sit-yu			210 They go.
Kyĕ ka sit-ni ü	Kyo ka sit ni u	Kai takkū bau	Kai che(k) bau(k)	211. I went.
Naung na sit ni-ü	Naun na sit-ni u	Dung di tăkkū bon	Năn che(k) bau(k)	212 Thou wentest.
Ayā sit-ni ü	Aya na sit-ni u	Ni bai bau	Ni che(k) bau(k)	213 He went.
Kye-mo ma sit-ni ü	Kie-mo ma sit-ni u			214. We went.

English	Taungtha (W B Tydd)	Chinbok (W B Tydd)	Yawdwin (A. Ross)	Shō (Chittagong Hill Tracts).
215 You went				
216 They went				
217 Go		Seto		Che
218 Going				Chetū lachē
219 Gone				Chetoba
220 What is your name ?	Nun a-mein ta-burr-yē ?	Ngan min annyan ?	Nanut na-nin ū yan ?	Nung mi ya ?
221 How old is this horse ?	He myin sa myit t' ōm ?	She num-se kun a i-iksu lauk syan.	Akum i-ku âp si yan ?	Ni ohey eya achak mi dāka ?
222 How far is it from here to Kashmir ?	(Kashmir) mittâ a-rhu-yē ?	(Kashmir) i rut chok syan ?	I swē hang sak si-yan ?	Ni thak Kashmir prē y lam la ?
223 How many sons are there in your father's house ?				Pâ im ā cha pachun ya-mai-om ?
224 I have walked a long way to-day				Lhūm lo-a kāoha nēi (per haps ka chet-ni ū, I har gone)
225 The son of my uncle is married to his sister				Pū chū nū ka-nak (sic)
226 In the house is the saddle of the white horse				Shē bak kong āmitong shagin mai
227 Put the saddle upon his back				Shē nū-ung āmitong
228 I have beaten his son with many stripes				Ai cha-m nānā ka mal
229 He is grazing cattle on tho top of the hill				Ai ni ohak peka ka keong
230 He is sitting on a horse under that tree				Ai ni thin chaba shē pūn ngūng
231 His brother is taller than his sister				A be tha`ka kling
232 The price of that is two rupees and a half				Ai mūn lām ni gal khai
233 My father lives in that small house				Pâ im lōk cha a mai
234 Give this rupee to him				Ne tam ay ū pēk
235 Take those rupees from him				Ai lām ni ai ta la wē (i.e lo-wē)
236 Beat him well and bind him with ropes				Nānā mal ya yan kūn
237 Draw water from the well				Wā mata tūi khai
238 Walk before me				Kei mai ma chet-ēi
239 Whose boy comes behind you ?				Khe kan u cham (sic) ?
240 From whom did you buy that ?				Ni wan ni u tha ā lē yam ?
241 From a shopkeeper of the village				Nhum sai kha lē-ey

Shö (Houghton)	Shö (Fryer)	Khami (Chittagong Hill Tracts)	Khami (Latter and Campbell)	English
Naung me ma sit-ni ü	Naun mo nạ sit-ni u			215 You went
Na hyâ sit-ni ü	Yatı lıo nạ sit-ni u			216 They went.
Sit-o	Sıd-o	(Takko)		217 Go
Sit tü	Sit ga	(Takko)		218 Going
Sit kü	Takkû, Takkû waı, Tăkkû bau	(Wo-boh)		219 Gone
	Nung-ð ung muo ămı mo?	Nãn a-mun (mı-mo)?		220 What is your name?
	Hınnû chınaı mã yð rð om mo?	(Hı long-o shınnee ma-ye-re omoh?)		221 How old is this horse?
	Hı ınna Kashmır prð pa lo-mo?			222 How far is it from here to Kashmir?
	Nãng po-ð ımmo lep po leong mă yð-rĕ om mo?	(Um-po ımma chı po ma-ye-re om-oh?)		223 How many sons are there in your father's house?
	Waı nı lâı kâm lo chweı	(Waı nı pul-lo paı kaı pu-waı)		224 I have walked a long way to-day
	Kaı am prã chınnû kãı lã	(Kaı mu prang) chı-po (a-yû la hû nı-e toı-cho)		225 The son of my uncle is married to his sister
	Hû nı ımmo kung-leong leong-o gın o om.			226 In the house is the saddle of the white horse.
	Hû nı gın leong-o tlang tlang-o khãı	(Hû-nı-e) chı-po pakkau-nung-nung) (kaı		227 Put the saddle upon his back
	Hû nı dang-dı-o pû kha nã-nung			228 I have beaten his son with many stripes
	Hû nı-o pıchha nû ta ta nã; Hû nı lıng leong pakhıng-o leong-o tlang tlang-o ung te			229 He is grazing cattle on the top of the hill
	Hã nı taı-cho tleong-o ă-cheang	(Hû-nı ung te long tlanga hû dıng-heng ahăya.)		230 He is sitting on a horse under that tree.
	Hunnı-ð rang tlăp nu-re ba khaı	(Hû nı-ð wang tlap nu-rð adulh om)		231 His brother is taller than his sister
				232. The price of that is two rupees and a half.
	Kãı âm pa hu nı ım-cho-o om			233 My father lives in that small house
	Hunnı tănkã who-o (ı e, hû o) pey			234 Give this rupee to him
	Hu nı tan kã who-o (ı e, hû o) lo			235 Take those rupees from him
	Hã nı u pãkha bom bom kăbuı hoy kom-chăn.			236 Beat him well and bind him with ropes
	Kho-ð tûı kha bûı hoy ă tðo			237 Draw water from the well
	Kãı-ð mo-o takko	(Kaı-e mo-wa takko)		238 Walk before me
	Nung-ð nıng thû-o ămı mo ung hûı?			239 Whose boy comes behind you?
	Ãmı khı ommo văn?			240 From whom did you buy that?
	Avăn tăkku chaı-o văn			241 From a shopkeeper of the village

BURMA GROUP.

GENERAL INTRODUCTION

The Linguistic Survey does not extend to Burma or to the languages spoken in that province. A Burmese dialect, known as Maghi, is spoken in Backergunge and Chittagong. It does not, however, differ from the dialect spoken in Arakan, and it has, therefore, been excluded from the Survey as a language foreign to India proper [1]

A dialect spoken in the Chittagong Hill Tracts, in several points agrees with Burmese and it has therefore been classed as belonging to the Burma group. The materials which are available for this dialect are, however, so unsatisfactory that its classification can only be provisional. It is based on facts which will be mentioned later on

Most of the dialects belonging to the Burma group are all but unknown, and only the classical language of the Burmese literature, as it is spoken by educated Burmans, has been made available to philologists. What we know about the various forms of speech which must be classed as Burmese dialects, may be summed up in this place as a supplement to the Linguistic Survey

Burmese is the chief language of Burma. It is bounded towards the south by Mōn and Karen, towards the east by Tai languages, towards the north by Shān and Kachin, and towards the west by various Chin dialects

The written language seems to be the same throughout, but the local pronunciation varies greatly. Our information about these differences is almost entirely limited to the dialect spoken in Arakan.

The Arakanese have branched off from the main Burmese stock at an early date. They are separated from the Burmese proper by a mountainous tract of country and there has been relatively little intercourse between them. The Arakanese dialect has, therefore, had a development of its own, and, in many respects, differs widely from standard Burmese. The pronunciation often agrees with written as against spoken Burmese. In other respects the phonetical changes are different from those occurring in standard Burmese.

The Arakanese are called Maghs by the natives of India, the Burmans of Pegu call them Rakhaing, i.e., sons of Bakhaing (Arakan)

The Khyoung-tha, i.e., 'the sons of the river', are settled in Akyab and the Indian Hill Tracts. They are divided into seven classes, and three of these are said to be descended from Talaings. The dialect spoken by the Khyaung-thas is considered to be a form of Arakanese

The Yabains, who are settled on both sides of the Pegu Roma, are said to speak Burmese with a pure Arakanese accent

The inhabitants of Tavoy consider themselves to be descendants of Arakanese colonists. Their language is said to contain many Arakanese provincialisms

[1] ... features of Maghī will be found in the Zeitschrift der Deutschen Morgenländischen ...

... in Backergunge and Chittagong are as follows :—

	5 744
	16 417
	22,300
TOTAL	44,561

A Burmese dialect is spoken in Mvelat by the Taungros, who are settled in Hsa Möng Kham, Maw Nang, and Kyawk Tat[1]

Mrū has provisionally been classed as belonging to the Burma group ˙ It is spoken in the Chittagong Hill Tracts and the Arakan Hills

The numerals mainly agree with those used in Burmese and the Kuki-Chin languages, and Mrū seems to be most akin to these two groups   The two first numerals, however, *lo*, one, and *prē*, two, differ from those occurring in all related languages   We may perhaps compare Palaung *lē*, one ; Xong *pra*, two

The numerals in Tibeto-Burman languages are often qualified by means of generic particles   These particles are prefixes in the Kuki-Chin languages, but suffixes in Burmese   Mrū agrees with this latter form of speech   One of the few generic suffixes which occur in the Mrū specimens is, moreover, identical with the corresponding Burmese suffix   *Yā*, which is used when the numeral refers to a human being, corresponds to Burmese *yauk* (Maghi *ya*), which is used in the same way   Other generic suffixes, which are common to both languages, are perhaps borrowed from Burmese

The higher numerals are formed in Burmese by prefixing the multiplier to the numeral ' ten ', while the multiplier is suffixed in the Kuki-Chin languages   Mrū in this respect agrees with Burmese   Thus, *ngā-lom*, five-tens, fifty

There are also some points of resemblance between Mrū and Burmese in the formation and inflection of words

The prefix *a* which is used in Burmese in order to form nouns and adjectives is used in the same way in Mrū   Thus, *ā wāth*, a cloth ; *ā chā*, son ; *ā-ngā*, servant, *ā-sing-oi*, safe ; *ā-lāk-mā*, far ; *ā-tā-mi*, elder, etc

The male suffixes *pā* and *lā* and the female suffix *mā* in Mrū are identical with the corresponding Burmese suffixes *pha* or *pho*, *la*, and *ma*, respectively   *Ma* is not used in this way in the Kuki-Chin languages which replace it by the suffix *nu*

The suffix *l a* which is occasionally added in the nominative case in Mrū is probably identical with the Burmese suffix *kā* which is sometimes added to the nominative, especially in adversative clauses   A suffix *koi* is sometimes added to the accusative in Mrū.   In *āng-go pai*, me-to give, the same suffix occurs in the form *go*   Compare Burmese *ko* and *go*

The suffix *khai* which is used in the conjugation of the Mrū verb in order to form a kind of past tense is probably related to the Burmese suffix *l hè*, etc

All these points seem to show that there is a certain connection between Burmese and Mrū.   The materials at our disposal are, however, so extremely corrupt and untrustworthy that it is impossible to classify Mrū with certainty.

Mrū is by no means merely a Burmese dialect and differs from this latter language in essential points   We sometimes find parallel forms and words in other groups such as the Bodo, the Nāgā, and, more especially, the Kuki-Chin languages   The pronoun *āng*, I, for instance, is found again in the Bodo languages, and *en*, thou, may be compared with Angāmi *na*, thou ; *un*, thy, etc   The suffix of the relative participle is *mi* in Mrū, as in the Lai dialect of Chin, and so on

The vocabulary is, to a great extent, independent   Many words are found again in the Kuki-Chin languages, especially in Khami   The negative particle *doi* seems to correspond to Meithei *da*, etc   But many common words, such as ' belly ', ' ear ',

'hand', 'mouth', 'horse', 'cow', etc., must be quite differently translated in Mrū and in the Kuki-Chin forms of speech. We sometimes find forms with an old appearance reminding one of Tibetan. Thus, *kim*, house, Tibetan, *khyim*; *kui*, dog, Tibetan *khyi*, Singphō *gui*, Burmese *khwe*. The greatest part of the vocabulary, however, is apparently independent, or corresponding words are found now in one and now in another group of connected languages.

Under such circumstances the classing of Mrū can only be provisional until we get new and better materials. We have found it to agree with Burmese in important points, while also other languages such as Nāgā, Bodo and Kuki-Chin languages sometimes have parallel forms and words.

The Mrū tribe has perhaps branched off from the Burmese branch of the Tibeto-Burman family at a very early date, before the modern groups such as Bodo, Nāgā, Kuki-Chin, etc., had been developed. They were perhaps the forerunners of the great Burmese invasion of Further India. The Arakanese tradition that the Mrūs were settled in Arakan before the Myamma race entered it would agree well with this supposition.

HYBRID BURMESE LANGUAGES

In Northern and North-Eastern Burma there are a number of tribes whose languages have not yet been thoroughly examined, but all of which appear to be more or less closely connected with Burmese and are probably hybrids. For the sake of completing the survey of the Tibeto-Burman group, I give the following very brief account of these forms of speech, which is entirely based on Messrs Scott and Hardiman's Gazetteer of Upper Burma.

A.—DANU AND KADU.

The Danus live along the border which separates the Shāns from the Burmans. They form a considerable proportion of the population of the Maymyo sub-division of Mandalay, are numerous in the Ruby mines, in Mong Long, Hsum Hsai, and Western Lawksawk. They are also found in all states in the Myelat, especially in Pangtara, Poila, Yengau, and Maw. They are a hybrid race of Shān and Burmese. Their present speech is a form of Burmese with a great admixture of foreign words. See *Gazetteer of Upper Burma*, Vol I, Pt I, pages 562 and ff.

The Danaws are apparently different from the Danus, and are perhaps originally Taungthus (*i e* Karens). They are found in Pangtara, Kyawk Tat, Lai Hsak, and the surrounding larger states, but are not very numerous.

The Kadus are Burmese and Shān half-breeds with traces of Chin and perhaps Kachin blood. If they had ever a distinct language it is now extinct or has been so much modified by all its neighbours as to be little better than a kind of Yiddish. The Kadus are chiefly found in the Katha district. See *Gazetteer of Upper Burma*, Vol. I, Pt I, pages 569 and ff. Vocabulary on pages 691 and ff.

B.—HYBRIDS OF KACHIN AND BURMESE

The following languages appear to be hybrids between Kachin and Burmese. Some of them have been already referred to when dealing with the Kachin group, but as they

are all more closely connected with Burmese they are again mentioned here   It is possible that they are not hybrids, but independent forms of speech

The Asi or Szi are a half-breed branch of the Lepai* Kachins, and their headquarters are in the hills in the neighbourhood of Mogaung   Their language does not seem to be connected with Kachin, but agrees best with those of the other members of the above group   See *Gazetteer of Uppei Burma*, Vol I, Pt I, pages 377 and ff   Vocabulary on pages 660 and ff

The Lashis are much mixed up with the Szis and with them are spread all along the frontier of Burma, north, east, and south-east of Bhamo   See *Gazetteer of Uppei Burma*, Vol. I, Pt. I, page 387   They are a hybrid race, see page 382   Vocabulary on page 660

The Marus, so far as known territory is concerned, frequent the borderland of Burma and China, particularly to the north-east of Talawgyi, south of the main Lashi settlement, and east of Loi Nju.   They are however found south and west of this, as far as Katha   They are believed to have come originally from the north.   Their language is closely connected with Szi and Lashi.   It is nearer Burmese than Kachin   See *Gazetteer of Upper Burma*, Vol I, Pt I, pages 382 and ff.   Vocabulary on pages 661 and ff   Possibly a hybrid race.

The Hpöns are found so far only in the upper defile of the Irrawaddy between Bhamo and Sinbo and just above it in the Mankin valley to the south east of Sinbo   They have nothing to do with Shāns, but are much more closely connected with Burmese   'It is possible that they are a mere sort of dishclout, like the Yaws and Danus and Kadus, full of traces of all their neighbours'   See *Gazetteer of Upper Burma*, Vol. I, Pt I, pages 566 and ff   Vocabulary on pages 661 and ff

The Achangs call themselves and are called by their Chinese neighbours Ngachang or Achang   They appear to be called Parans by the Kachins round about,   The name Maingtha is a simple Burmese perversion of the Shān form Tai Möng Hsa, that is to say, Shāns from the two Hsa states, Ho Hsa and La Hsa   The Uppei Burma Gazetteer also calls them Tarens or Tarengs   The Kachins regard them as being indirectly connected with them   Their dress, religion, and customs are those of the Chinese Shāns   They are found on the west border of the Chinese state of Santa and in Khāmti Löng   Their language is a curious mixture   Captain H R Davies estimates that about thirty per cent of their vocabulary appears to be connected with Burmese, and twelve pei cent with Shān.   A reference to the published vocabulary shows a close resemblance between the Achang and Lashi numerals and the one pronoun available for comparison   I therefore include Achang in this group   See *Gazetteer of Upper Burma*, Vol I, Pt I, pages 390 and ff, 618 and ff   Vocabulary on page 661 and ff

C —THE LIHSAW SUB-GROUP

A group of some six languages, of which Lihsaw is the principal, seems to be connected with Burmese   They all seem to be related to each other   They are the following —

The Lihsaws are found chiefly in the neighbourhood of Sadön and scattered at high altitudes and always in very small villages throughout the Northern Shān States and

Möng Mīt   The Kachins call them Yawyin and the Chinese Lihsaw.   The language
has no resemblance to Kachin, but is practically the same as La'hu   It is possible that,
like the La'hus, they are a half-breed race   See *Gazetteer of Upper Burma*, Vol I,
Pt. I, pages 388 and 587   Vocabulary on pages 661 and 702

The La'hus are commonly referred to as the Mu Hsö   The Chinese call them
Lohcirh or Law'he   They are locally called Myen by the Shāns, while the Wa some-
times called them Kwi, which seems to be really the name of a sub-clan   In the
Kēngtūng State there are two main divisions who call themselves La'hu-na and La'hu-
hsi, and speak different dialects   The principal seat of the La'hus, so far as known,
is in the country north of Mong Lem between the Salween and the Mekhong   There
are also colonies of them scattered over Kēngtūng and Kēng Cheng   Their language is
practically the same as Lihsaw   See *Gazetteer of Upper Burma*, Vol I, Pt I, pages 576
and ff   Vocabulary of La'hu on pages 670 and ff   Of La'hu-na on pages 697 and ff,
and of La'hu-hsi on pages 699 and ff

The Akhas or Kaws are probably the most numerous and widely distributed of the
hill tribes of Kēngtūng   Their language appears to be connected with La'hu and
Lihsaw, but the resemblance is not very close   I have placed them provisionally in
this group   See *Gazetteer of Upper Burma*, Vol I, Pt I, pages 588 and ff   Vocabulary
on pages 692 and ff

The Akö are probably a half-breed race   They are closely related to the Akha
and also dwell in Kēngtūng   Their language is very similar to Akha, and in the case
of the pronouns, closely resembles La'hu   There is no record of the Akha pronouns
See *Gazetteer of Upper Burma*, Vol. I, Pt I, page 594   Vocabulary on page 694

The Li-sus are a transfrontier tribe who live on the upper courses of the Salween
and Me-kong   Their language, so far as we can judge from the meagre vocabulary
available, is allied to that of La'hu and Lihsaw, and, through them to that of Burmese
See *Gazetteer of Upper Burma*, Vol I, Pt I, page 616   Vocabulary on page 671

The head-quarters of the Musus or Mossos are at Yetche, near the Me-khong, a
little south of Tseku, about the 28th parallel of north latitude   They call themselves
Na-chi or Na-chri.   They are a transfrontier tribe, and the one meagre vocabulary which
we possess points to a close connexion of their language with that of the Li-sus   See
Gazetteer of Upper Burma, Vol I, Pt I, page 616   Vocabulary on page 671

D —UNGROUPED LANGUAGES

The following appear to be Tibeto-Burman, but, with the materials at my command,
I am unable to say how they should be grouped

The Lolos are a transfrontier tribe, whose home is the part of Ssu-ch'uan included
in the large bend made by the Yangtzu River in 103° east Longitude   Thence they
have spread south into Yünnan and east into Kueichao, and are found in scattered
communities as far as Ssumao and the southern frontier   They call themselves Lo-su and
Ngo-su, and in some dialects Ne-su   See *Gazetteer of Upper Burma*, Vol. I, Pt I,
pages 613 and ff   On page 670 there is given a vocabulary of the Lolo spoken in
Mēng hwa village   The language is said to resemble Lihsaw, but I do not find this to be
borne out by this vocabulary   On page 598 it is stated that some authorities consider
that Lolo should be grouped with Burmese.

The Lantens are a Yao tribe found in Kēngtūng. The few words of Yao which are available give no real clue as to the classification of the race   It may fairly confidently be said that they have no race connection with the Tai, the Wa-Palaung, or the La'hu Lisu stocks   The most probable conjecture is that they are an off-shoot or a half-breed race of the Hmēng or Miao-tzu   See *Gazetteer of Upper Burma*, Vol I, Pt I, pages 604 and ff   Vocabulary on pages 671   Account of the Hmēng or Miao-tzu on pages 597 and ff

Ming Chi'ang	Vocabulary on pages 670 and ff
Mahe	Ditto.
Pyin or Pyen	Vocabulary on pages 717 and ff.

MRŪ

The Mrūs are settled in the Arakan Hills and in the Chittagong Hill Tracts Their name is given as Mro by Sir W. Hunter, but his authority was Captain Lewin, who spells the name Mrū Sir Arthur Phayre says about them —

'This is a hill tribe now much reduced from its ancient state They once dwelt on the river Kulādān and its feeders, but have been gradually driven out by the Kami tribe They have therefore emigrated to the West, and occupy hills on the border between Arakan and Chittagong The Rādzaweng, or history of the Arakanese kings, refers to this tribe as already in the country when the Myamma [i e Burmese] race entered it. It states also that one of this tribe was chosen king of Arakan about the fourteenth century of the Christian era The traditions recorded in the same work also imply that the Mrū and Myam-ma races are of the same lineage, though this connection is denied by the Arakanese of the present day, who regard the Mrū tribe as "wild men" living in a degraded state, and consider that it would be disgraceful to associate with them The number of the Mrū tribe in Arakan amounts to about 2,800 souls Their language is unwritten. They call themselves Mrū Toung Mrū [wild Mrū] is a name given to some of their clans by the Arakanese Mrū is also used by the Arakanese as a generic term for all the hill tribes of their country The word Khyeng is occasionally used in the same sense'

The number of Mrūs in Arakan, at the census of 1891, was 15,891 In the Chittagong Hill Tracts Mrū was spoken by 100 individuals in the Chakma, and by 2,000 in the Boh Mong Chief's circle The total number of speakers was therefore —

Burma	.	.	.	15,891
Boh Mong			.	2,000
Chakma	.	.	.	100
		TOTAL		17,991

The fullest account of this tribe is given by Captain Lewin in the work quoted under authorities below Sir W Hunter, in his Statistical Account of Bengal, has reprinted this description in a shorter form, and from this latter work the following notes are taken —

'The Mros are a tribe which formerly dwelt in the Arākān hills, they now live principally to the west of the river Sangu, and along the Matāmuri river within the Chittagong Hill Tracts They assert that they were driven from Arākān by the Kumis, and some few years ago a bloody feud existed between them, and affrays often took place The spread of British influence among these tribes has now put a stop to such encounters In *physique*, they are tall powerful men, dark complexioned, with no Mongolian type in their features They are a peaceable, timid people, and in a dispute among themselves do not fight, but call in an exorcist, who tells them the decision of the spirits in the matter They have three gods,—viz., Turūi, the Great Father, Sang Tūng, the hill spirit, and Oreng, the deity of the rivers They have no regular ideas as to a future state Their ordinary oath is by gun, *dāo*, and the tiger On solemn occasions they swear by one of their gods, to whom at the same time a sacrifice must be offered The breaking of an oath of this description they believe will be certainly punished by disease, ill luck, and death. A young man has to serve three years for his wife in his father-in-law's house, or if wealthy, this preliminary can be dispensed with by paying 200 or 300 rupees The principal marriage ceremony consists of feasting and drinking Before marriage the sexes have unrestrained intercourse A child is named the day after its birth In cases of divorce, the husband is repaid all that he gave for his wife, and she has to leave all her ornaments behind her A second marriage among women is unusual, but a widow may remarry On a man dying and leaving a young family, his eldest and nearest adult male relative takes the family and the deceased's wife to live with him. The Mros bury their dead. If a man has sons and daughters, and they marry, he lives with his youngest child, who inherits all property on the death of the father Two sorts of slavery are recognised—captives taken in war, and debtor slaves, but both are treated alike They fix the site of their villages by the dreaming of dreams. They weave their own clothes from cotton grown by themselves. The men wear only a strip of cloth round the waist which is passed between the legs, and the women nothing beyond a short petticoat. They seem to think that their tribe is dying out. They say that in their fathers' time men used to live to the age of a hundred years, but that now the average duration of life does not extend beyond fifty or sixty years'

It should be noted that Mrū is quite different from Mrung, the common name for Tipurā in the Chittagong Hill Tracts.

AUTHORITIES—

PHAYRE, LIEUT,—*Account of Arakan*   Journal of the Asiatic Society of Bengal, Vol x, 1841, pp. 679 and ff   Mentions the Toungmru on p 701

HODGSON, B H,—*On the Indo Chinese Borderers and their Connection with the Himálayans and Tibetans*   Journal of the Asiatic Society of Bengal, Vol xxii, 1853, pp 1 and ff   Reprinted in *Miscellaneous Essays relating to Indian subjects*, Vol ii, pp 27 and ff   London, 1880   Contains a Mrū vocabulary and a note on the tribe, both by Sir Arthur Phayre, on pp 8 and ff

HUNTER, W W,—*A Comparative Dictionary of the Languages of India and High Asia*   London, 1868   Mru vocabulary after Phayre-Hodgson

LEWIN, CAPTAIN T H,—*The Hill Tracts of Chittagong and the Dwellers therein, with Comparative Vocabularies of the Hill Dialects*   Calcutta, 1869   Account of the Mrūs on pp 92 and ff   Vocabulary, Mrū, etc, on pp 147 and ff

DALTON, EDWARD TUITE,—*Descriptive Ethnology of Bengal*   Calcutta, 1872   Note on the Mrūs on p 115, vocabulary, after Phayre-Hodgson, on p 120

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*   Calcutta, 1874   Mro (of Chittagong Hills) on pp 189 and ff

HUNTER, W W,—*A Statistical Account of Bengal*   Vol vi, London, 1876   Account of Mro, after Lewin, on pp 56 and f.

FORBES, CAPT C J F S,—*On Tibeto-Burman Languages*   Journal of the Royal Asiatic Society   New Series, Vol x, 1876, pp 210 and ff   Short vocabularies, Mru, etc., on p 219

SPEARMAN, R H,—*The British Burma Gazetteer*   Vol i, Rangoon, 1880   Note on Khami and Mro on p 153

HUGHES, MAJOR W GWIANE,—*The Hill Tracts of Arakan*   Rangoon, 1881   Note on the Mro on pp 11 and f   States that Kamees and Mros are of one family

EALES, H L,—*Census of 1891 Burma Report*   Vol i, Rangoon, 1892   Mention of Mro on pp 147 and 199

A translation of the Parable of the Prodigal Son and a List of Standard Words and Phrases have been received from the Chittagong Hill Tracts   They are extremely corrupt and untrustworthy, but they are the only foundation of the notes on Mrū grammar which follow   Sir George Campbell's specimen is so full of misprints that it has been of very little use   The grammatical sketch as well as the specimens printed below must, therefore, be used with great caution

Pronunciation.—The spelling is very inconsistent, and it is often impossible to decide what the actual pronunciation is   In *tsā-mā, tsĕ-mā*, daughter, *ā* seems to be the correct vowel, compare *chā-pā*, son   The personal pronoun of the first person singular is written *āng* in the specimen, and *ung* in the list   The correct form is probably *ang*, the same form as in Bodo   *A* is probably also the sound pronounced in *mā* or *mung*, to go   Captain Lewin has *kumān*   *Ai* is apparently written for *e* in *prai-yāh*, two, in the specimen   The list and other vocabularies give *pre*   *E* is probably also the actual sound in *pai* and *pe*, to give, and perhaps in *oai, woi, wey,* or *wā,* to be   Campbell has *wey*   The same verb perhaps also occurs in *kom hu-hu owoi*, bread enough to spare.   The postposition 'to', 'from', is written *koi, koy-ē, kaeh, koyey, keey,* and *khoi*   Campbell has *keux*, which is certainly a misprint   *E* is probably written for *i* in *mēa*, what? the form *mya* occurring in most places   The negative particle is written *doi, dui,* and *de*   Captain Lewin has *doi, dō* or *dŭ* is probably the correct form

A euphonic *y* occurs in forms such as *pre-yā* or *prai-yāh* besides *pre-ā*, two   In *loi-yā*, one, *iy* is apparently written for *y*

The difference between hard and soft consonants seems to be small. Thus, we find *goi* and *koi*, in, to; *gă-săng* and *kă-syăng*, all, together; *klenge* and *klengke*, than; *tĕb-ā* and *tĕp-ā*, strike, etc.

Aspirates are interchanged with unaspirated consonants; thus, *khoi* and *koi*, to; *khyan-kyan*, much; *khong-kong*, good; *phai-mi* and *pai-mi*, he, etc. *Khong-kong*, good, is probably the Burmese word *kong*, the common word for 'good' in Mrū being *yūng*.

Final consonants are often silent. Thus we find *bá* and *bák*, a plural suffix; *loke*, *loke-yā*, *loh-yā*, and *lo-yā*, one; *lah-mā* and *ā-lāk mā*, far; *pāk* and *pā*, pig; *tud-a* and *tu-a*, to, etc. The *h* which is often added after a final vowel is perhaps only a tone indicator. Thus, *loi-yā* and *loi-yah*, one.

Ch is probably pronounced *ts*, for we find *tsā-mā*, daughter; *tsā*, child; *chā-pā*, *tsā* and *chā*, male child, son. Compare Burmese *thā*, Arakanese *tsā*, child. *Tsā* seems also to mean 'small'. It is written *ja* in No 233. *Chh* probably represents *s*; thus, *ung tārāng tsā mattwama-koy-ē chhyong-tā-khai*, my uncle's son his-daughter-with joined-is. *Chhyong* seems to be identical with *syāng* in *kā-syāng*, join.

M is interchanged with *ng* in *kŭm* or *kung*, back. *Gn* is often written for *ng*; thus, *agna*, a servant; *gnom* and *ngōm*, be, etc. Final *ng* seems to be very faintly sounded. Thus Hodgson gives *loung*, one, where the specimens have *lo*, *loh*, or *lok*, we find *rung* and *run*, buy; *u* and *yūng*, good, etc. We often find *o* or *ow* instead of *w*, thus, *wang*, *oang*, and *owan*, to go to; *woi*, *oai*, and *owoi*, to be, etc.

Articles.—The numeral *loh* or *lo-yā* may be used as an Indefinite article, while definiteness is expressed by means of demonstrative pronouns or relative clauses.

Nouns.—The prefix *ā* is often used before nouns, especially before such as denote relationship, thus, *āng ā-pā*, my father. It seems to be used, like the corresponding prefix in Burmese, in order to form nouns from verbs. Thus, *ā-ngā*, servant, *a-māthā-māla*, harlots, *ā-wāth*, cloth (Burmese *awat*, from *wat*, to put on).

Gender.—Gender is only apparent in the case of animate beings. It is sometimes, in the case of human beings, distinguished by using different words; thus, *pā*, father; *ū*, mother, *nao-mā*, (younger) brother, *twa-mā*, sister. The male suffix, in the case of human beings, is *pā*, and the female *mā*; thus, *chā-pā*, son, *tsā-mā*, daughter. The gender of animals is distinguished by means of the suffixes *lā*, male, and *mā*, female; thus, *tsiā-lā*, a bull, *tsiā-mā*, a cow. *roa-lā*, a he goat; *roa-mā*, a she goat.

Number.—There seem to be two numbers, the singular and the plural. When it is necessary to distinguish the plural, some word meaning 'multitude', 'all,' etc, is added. Thus, *pā bá-bá*, fathers; *yūng-mi bai-bai*, good men; *machhiwa yūng bák-bá*, good women. *Bai*, and perhaps also *bák* or *bá*, seems to be identical with *boi* in *koak-ta-boi*, spent-everything. The word *mātēn* in *mā-mi tānkā mātēn*, those rupees, is perhaps also a plural suffix.

Case.—The Nominative and the Accusative do not generally take any suffix. In *pai-mi-kā kom-lai*, he was in want, we apparently have a nominative suffix *kā*. The same suffix occurs in Burmese, especially in adversative clauses.

It is not certain whether there occurs any proper suffix of the agent. In *ung nā tēbā*, I strike, *en nea tēp*, thou strikest, *ung na yā tep*, I may strike, *nā* and *nea* are perhaps such suffixes. But *nā* also occurs after the subject of an intransitive verb, thus, *ung nā mung*, I go. In *āng-ing ā-kā-mi wān*, I getting property, my share, *ing* is perhaps the suffix of the agent.

The suffix *kāeh, koi, keey, ka,* or *go* is sometimes added to the object, thus, *ā-chā-koi ā-pā khiah,* the son the father (subject) saw, *āng-go pai,* me-to give, etc   Compare the corresponding suffix *ko* in Burmese

The Genitive is denoted by putting the governed before the governing noun, thus, *in pā him keey,* thy father's house in   The suffix *kāeh* may be added, thus, *pai-mi-kāeh pāng-hoth,* his neck   In *rangkā korngā un-ning ā-munkhat-ho,* this horse's years how-many, *un* is inserted between the two nouns   Compare Khami *ung* and *in,* Burmese *in, i.* The Vocative may be formed by suffixing *o,* thus, *ā-pā-o,* O father   Other relations are indicated by means of postpositions   Such are —*eh,* in, at, *hai,* with, *hoi,* in, to, *hung-eh,* at the back of, behind, *tadē* or *tuda,* to, from, etc.

Adjectives.—Adjectives sometimes follow, and sometimes precede, the noun they qualify, thus *mrū yūng-mi pre-ā,* men good two, *yūng-mi mrū bai bai lai,* of good men, lit good man all word, the word of good men   *Mi* in *yūng-mi* is probably the suffix of the relative participle   *Mā* seems to be another form of the same, thus, *ā lāh-mā pren,* far-being country, but *Kashmir pi en mun-khat lā,* Kashmir country how far ?   The particles of comparison are *lāey* and *klēng-ē,* thus *pai mi lā-ey u,* him than good, better, *na-mi klengke tsyong,* that than high, *pai-mi twā-mā la-ey mā-mi syong-khai,* his sister than he high is   *Khai* in *syong-khai* is an intensifying verbal suffix

Numbers.—The numerals are given in the list of words   They sometimes follow, and sometimes precede, the noun they qualify, thus, *mru loi-ya* and *loi-ya mi u,* one man   The list of words has *lohe,* one   The final *e* is also written *eya, yā, yah,* and *ya,* and the *h* preceding it is generally dropped   It is therefore probably silent   Thus, *mru loi-yā chā-pā prai-yāh oai,* man one-of sons two were   *Yā* or *ā* and *yāh* are regularly added to a numeral when the qualified noun denotes persons   It is dropped when animals are spoken of, thus, *kūi loh,* dog one, a dog   *Yā* is therefore probably a generic suffix. The generic particles are therefore probably suffixes, and not prefixes, just as in Burmese where they are suffixed when the numeral is less than ten   *Yā* corresponds to Burmese *yauk,* Maghi *ya,* a generic particle used to denote rational beings   The generic suffix used with reference to money seems to be *lāp,* thus, *mā-mi chhūng prē-lāp kon hhwai,* this-of price two-rupees and a-half   The generic particles are apparently also used alone, as a kind of indefinite article, thus, *ā-tong ā-wāth,* a cloth, *fā-nai a-tong,* shoes, *roā apum,* a kid   *Ā-tong* corresponds to the Burmese generic particle *a-thin,* (written *a-thañ*), a piece of cloth   No generic particle is used in cases like *roa lā loh,* a he goat, *ruth-buth-lo,* a ring, etc

Pronouns.—The following are the *Personal pronouns* —

āng, ung, I	*en, in,* thou	*pai-mi,* he
āng, my	*en,* thy	*pai-mi,* his
	en-kam, thine	
āng-eng, ung-ing, we	*en-ni,* you	*pai-mi, ha-buāh,* they.

Several other forms occur, many of them, however, are only different spellings of the above   Instead of *āngeng,* we, we also find *ā-ing* and *āngjing*   The latter form may be a miswriting, but it may also be compared with Bârâ *zang,* Lālung, *jing-rau,* we   The list interchanges the second and third persons plural in two places   It also has the form *or-mi,* they   This word means 'him' in the specimen

Demonstrative pronouns —*Pai, pai-yā*, and *pai-mi*, that, *mā-mi*, that A pronoun *i ang-kā*, this, seems to occur in No 221, *rang-kā korngā*, this horse The Demonstrative pronouns are generally used as personal pronouns of the third person The suffix *mi* seems to be that of the relative participle, thus, *na-mi tong-chang*, this what? *kit.* apparently 'being-what?' *Na-mi* seems to be derived from the verb *nā*, Burmese *nē*, to be The suffix *mi* is dropped when the pronoun is used as a prefix, thus, *mattwama*, that is *mā-twa-mā*, his daughter

There are no *Relative pronouns* A relative participle seems to be formed by adding the suffix *mi*, thus, *āng-ing ā-kā-mi wān*, me-by to be-got property, the property which I shall get The same form seems to occur in passages such as —*chā ā-so-mi*, son young-being, the younger son, *pāk-chā-mi*, pigs-eaten-what, pigs' food, husks, *to-rā-mi won*, all that I have, etc The suffix is sometimes *mā*, and not *mi*, thus, *ā-lāk-mā pren*, a far country, *kim-koi wāng-mā-kha*, house-to coming-time-at, when he came near to the house, compare Shō *khoā*, time-at, when

Interrogative pronouns —*Mēa*, or *myā*, who? *tong*, what? *tong-phā*, why? *munya* and *ā-munkhat*, how many? *mun-khat*, how much?

An *Indefinite pronoun* seems to be formed by adding the suffix *po* to the first numeral, thus, *loiyā-po payā-hom-doi pai-mi*, any body gave-food-not to him

Verbs.—There are no pronominal prefixes used in order to denote the person and number of the subject In *en kung-ke cy ā-myā tsā-chha ā-mung*, thy back-at whose boy goes? we have perhaps a pronominal prefix of the third person in the *ā* of *ā-mung*

The root alone, without any suffix, is generally used in order to denote the present and past times, thus, *ung nā*, I am, *pai-mi wā*, he was Several suffixes may be added, but I am unable to give the exact meaning of them A suffix *ā* occurs in forms such as —*ung nā tēb-ā*, I strike, *chui-āh*, gathered, *deb-a*, entreated, etc Another suffix is *kho*, thus, *en mung-khoh*, thou goest, *konggānecho-kho*, I am dying, *ung mung-khoh*, I went, *chiulatūng-kho*, sent The suffix *khai* generally seems to convey the idea of past time, thus, *kong-khai*, was dead, *kā-khai*, has been found, *oang-kla-khai*, fell-on (his neck), *koi-khai*, went, etc But it is also used to denote the present time, thus, *pai-mi mung-khai*, he goes Compare the verbal suffix *kha* in Maghi The suffix *ta* or *tā* is used in a similar way, thus, *lun-ta*, asked, *koak-ta-boi*, wasted all, *pa-rum-tā*, heard. It is sometimes followed by *khai*, thus, *pai-mi tēp-tā-khai*, he strikes, *ung tēp-tā-khai*, I have struck, *chyong-tā-khai*, he has married, etc

The suffix *khai*, combined with a prefix *khām*, also occurs in *ung khām tēp-khai*, I am striking *Ung-aey tēp-ung* occurs as the corresponding imperfect, I was striking

The root alone is apparently also used as a *Future* Thus, *āng koi-pun ā-pā tua āng-koi, āng taipay*, I will arise, my-father to I-will-go, I will say The form *taipay* perhaps contains a suffix *ay* The suffix *ā* is used to form the future in *ung-tēb-ā*, I shall strike I cannot analyse the form *ung-nē-chyan*, I shall be *Chyan* seems to be identical with *keom*, to sit, for which Campbell gives *chim* The same word apparently also occurs in *ung-yā keon-khai*, I may be, *kushi-chang-kom*, in order to be merry, etc

The root alone is also used as an *Imperative* Thus, *mung*, go, *chā*, eat, *nā*, be, *pai*, give Sometimes a suffix *ā* is added, thus, *tēb-ā*, strike, *tan-ā*, put, etc This form seems to be identical with the infinitive In the first person plural we find a suffix *so*, apparently corresponding to Burmese *tso*, in *khushe-so*, let us be merry Other

forms for the same are *chu āng-jīng chā-hom-chī*, let us eat, *ang eng gā-sāng taɪ-owoɪ khushī-oɪ*, we all should make rejoicing   These forms are not clear to me

The root alone is also used as an *Infinitive* or *Verbal noun*, thus, *paɪ-mɪ mu du-chākowoɪ*, he his-belly to-fill wished.   The literal translation of *du-chākowoɪ* seems to be 'full-eating-was'   In *kohɪ-khoɪ kung-koɪ*, after having spent, *kɪt*, spending back-on, this verbal noun is used as a genitive   The suffix *ā* is added in *tēp-ā*, to strike   The suffix of the infinitive of purpose seems to be *thɪng*, thus, *paɪ-mɪ prangā-eh koɪ thɪng pā chɪn-tatūng-kho*, he fields-into (*lɪt* outside) to-feed pigs sent (him)   The suffix *kom* seems to be used in the same way, thus, *āng āng khān-pon tuda I hushɪ-chang-kom*, I my friends with merry-being-for, *āng en chā aplet-kom nā-doɪ*, I am not worthy to be thy son   *Aplet-kom* seems to be an infinitive of purpose, *nā-doɪ* means 'is not,' or 'am not'   Compare the use of *kom* in *paɪ-mɪ I om*, him for   The same suffix seems to occur in *toɪ-cha-gom*, to eat

Participles —The suffixes *mɪ* and *mā* used in forming the *Relative participle* have been mentioned with relative pronouns   The suffix *mɪ* is also used to form a *Noun of agency*, thus, *roa-thɪng-mɪ*, a shepherd, *lɪt* goat-tender   An *Adverbial participle* seems to be formed by prefixing *ā* and suffixing *oɪ*, thus, *ā-sɪng-oɪ*, safe.   The form *mung-krāng*, going, is perhaps also an adverbial participle   The various tenses are used instead of the *Conjunctive participle*   There is apparently no form in the specimen which can be called a real participle of this kind.   And the list gives *keon-khaɪ*, having been; *tēp-tā-khaɪ-khoh*, having struck, and *mung-tɪnk-khoh*, gone, with the same suffixes as are used after the finite tenses   Forms such as *chɪn-āh*, gathering, are formed by adding a postposition *ā* to the verbal noun.   ◆

Passive —The list of words presents the following forms —*ung ke tep-ung*, I am struck; *vng kham tep-I haɪ*, I was struck, *ung kham tep chātaɪ*, I shall be struck. The verb *kham* seems to be identical with Burmese *I han*, to suffer   A similar verb is suffixed in Khami and Shō   *Ung I e* is perhaps the object, 'me', and *ung I e tep-ung* perhaps means 'me striking'   In the specimen we find *I ā-khaɪ*, was found again, in form identical with the active

Compound verbs are extensively used, but I am unable to analyse most of them The following prefixes occur ·—*gā* and *kā, I oɪ, pa, po, taɪ, toɪ, wang;* and *yā* Thus, *gā-sāng* and *I ā-syāng*, to join, be together, perhaps from *chang*, to be   *koɪ-pun*, to arise; *pa-rum*, to hear; (*owan*)-*po-lā*, to bring, *taɪ-pa*, to speak, to say; *toɪ-chang*, to serve, *toɪ-chā*, to eat   *wang-tɪng*, to come back   *oang-I la*, to fall, *owan-po-lā* to bring   The suffix *wang, oang*, or *owan*, is perhaps identical with the verb *wang*, to come   *Yā* is prefixed in forms such as *ung yā-I eong-I haɪ*   I may be, *ung-na yā-tep*, I may strike   It seems as if the modifying word is generally prefixed.   Sometimes, however, it is also suffixed   Thus, *um tēptā I hyan-kyan*, i.e., *ung tēp-tā-khyan-I hyan*, I have-struck-much, *I oal-tā-boɪ*, (he) wasted-all, *payā-hom-doɪ*, gave-food-not, *chu āng-jɪng chā-hom-chɪ*, let us eat-food.   It will be seen that the suffixes are generally inserted between the principal verb and the modifying addition   Such combinations are, therefore no real compounds   But in *toɪ-chang-lo*, I served, we have perhaps a real compound with the latter component modifying the former   The word *woɪ* in *en āng haɪ I ā-syāng-woɪ*, thou me with art-always-together, is perhaps the verb substantive

The *Negative particle* is *doɪ;* thus *chāk oat doɪ*, food was not.

An *Interrogative particle* is perhaps *ko* in *rang-kā korngā* ǀ*un-ning āmun-khat ko,* thus horse's years how many ?

Order of words.—I have been unable to find any rule for the order of words Every possible combination occurs.

I have printed the specimen and the list of words with only a few corrections In the specimen I have hyphened out the different words and syllables, and corrected the translation in a few places The specimens write sometimes *ās* and sometimes *as* I have given *as* throughout

TIBETO-BURMAN FAMILY.   Burma Group

MRŪ

(Chittagong Hill Tracts)

Mru loɪ-yā chā-pā praɪ-yāh oaɪ   Chā ā-so-mɪ ā-pā koɪ taɪ-pa, 'Ānging
Man one-of   sons two were Son younger the-father to said, 'My

ā-kā-mɪ wān āng-go paɪ' Paɪ-mɪ rathyāh wān pay-ā Hāng-kākrā-āh
share goods me-to give' He divided goods gave Not-long-after

chā ā-so-mɪ plan chɪn-āh, paɪ-mɪ ā-lāk-mā pren koɪ-khaɪ Paɪ-khoɪ
son younger again gathering, he far country went There

paɪ-mɪ sun-thāka wān Khoɪ-khoɪ kung-koɪ paɪ-mɪ pren-koɪ mru chāk
he wasted goods Spent after that country-in men food

oaɪ-doy; paɪ-mɪ-kā kom-laɪ, Paɪ-mɪ pren-koɪ loɪ-yah mru
was-not, he was-in-want He country-in one man

kā-syāng Paɪ-mɪ prangā-eh koɪ-thɪng pā chɪn-ta-tūng-kho paɪ-mɪ-kāeh
joined He field-into to-feed pigs sent him

Pāk-chā-mɪ paɪ-mɪ toɪ-cha-gom paɪ-mɪ mu du-chākowoɪ Loɪ-yā-po payā
Husks he eat-to his belly to-fill-wished Anybody gave

hom-doɪ paɪ-mɪ Kung-āhā paɪ-mɪ taɪ-pa, 'Āng ā-pā buth-buth-meong a-gna
food-not him Afterwards he said, 'My father's how-many ser-

(ɪe a-nga) kom huhu owoɪ, āng chak-raɪ kong-gnānecho-kho Āng koɪ-pun
vants bread enough is, I hunger perish I will-rise

ā-pā tua āng-koɪ, āng taɪ-pay, "Ā-pā-o, āng gnara koāng koɪ, āng
the-father to will-go, I will-say, "Father-O, I sinned heaven to, I

en chā aplet-kom nā-doɪ, āng tua en agna"' Kung-eh paɪ-mɪ ā-pā
thy son to-be-called (?) am-not, me make thy servant"' Afterwards he the-father

tuda koɪ-kbaɪ Ā-lāk-mā-koɪ-khā-oh ā-chā-koɪ ā-pā khɪah, hāno,
to went Far-way-off-when the-son the-father saw, had-compassion,

paɪ-mɪ poth-khaɪ paɪ-mɪ-kaeh pāng-koth oang-kla-kbaɪ paɪ-mɪ-kāeh sora-nām-ā. Āchā
he ran his neck fell him kissed The-son

ā-pā-koɪ taɪ-pā, 'A-pā-o, āng gnara koang koɪ, en-tuda, āng en
the-father-to said, 'Father-O, I sinned heaven to, thee-before, I thy

chā aplet-kom nā-doɪ' Ā-pā agna koɪ taɪ-pa, 'Owan-po-lā ā-tong ā-wāth
son to-be-called (?) am-not' The-father servants to said, 'Bring a dress

haya-kupa, paɪ-mɪ-koɪ kroa pe ruth-buth lo, khopa fā-naɪ ā-tong pa
put-on-him, his finger put ring a, feet shoes a-pair give

Chu-āng-jing-chā-hom-chi, khusbe-so, tompokā āng chā kong-khai plan sing-khai,
Let-us-eat,   merry-let-us-be, for   my son dead-was   again alive-came,

pai-mi tāmā-khai plan kā-khai' Kabuāh khusi-khok
he   lost-was again found-was.' They   merry-began

Āko ā-chā ā-tā-mi tai-koi wā-khai Kim-koi wāng-mā-kha   taiplai
Now his-son elder field-in was House-to came-when   dancing-and-music

pai-mi pa-rum-tā. Pai-mi āgnā loi-ya lun-ta, 'Na-mi tong chāng?' Pai-mi tai-pa,
he   heard.   He servant one asked, 'This what is?'   He said,

'En nau-ma   wāng-ting-kho, pai-mi wang-ting ā-sing-oi, en ā-pā pay-ā
'Thy younger-brother came-arrived, he   returned   safe,   thy father gave

poi' Pai-mi kon-mrāo-khai, kim-la-koi-nāo-kup-dui Niongka ā-pā kraāh-kaah
feast' He   angry-was, house-inside-enter-would-not Therefore the-father out

poth-khai, pai-mi-ka deb-a Pai-mi ā-pā-koi tai-pa, āng meong-khoth-khok-ning
went,   him   entreated He his-father-to said, I   many-so-years

en toi-chāng-lo, en lai dith-cha-po āng kowa-doi,   ang-koi roā apum
thee serve,   thy word at-any-time I transgressed-not, me-to goat one

en peah-doi, āng āng khān-pon tuda khushi-chang-kom En chā
thou gavest-not, I my friends with merry-being-jor   Thy son

āmāth-āmāla hai koak-ta-boi, kim-koi wāng, en peah poi pai-mi-
harlots with spent-all, house-to came, thou gavest feast him-

kom' Pai-mi or-mi koi tai-pa, 'Ā-chā, en āng hai kā-syāng-woi, to-rā-mi won
for' He   him to said, 'Son, thou me with together-art, whatever property

en-kam gnom Āng-eng gā-sāng taiowoi-khushi-oi, tompoka en nau-ma
thine is We   all   should-make-merry, for   thy younger-brother

kong-khai aplan sing-khai, pai-mi tāmā-khai, āplān kā-khai.'
dead-was again alive-came, he   lost-was, again found-was'

STANDARD WORDS AND SENTENCES

	English	Mrŭ (Chittagong Hill Tracts)
1	Ono .	Lohe
2	Two .	Prĕ
3	Three	Tsŭm
4	Four . .	Tă-h
5	Five .	Tă ngă.
6	Six	To-rŭk.
7	Seven .	Ra-mt
8	Eight .	Reat.
9	Nine	Tăh-kŭ
10	Ten .	Ha-mŭt.
11	Twenty	Pır mı.
12	Fifty	Ngă-kom
13	Hundred	Ă-kom.
14	I .	Ung
15	Of me	Ung laı
16	Mine	Ung
17	We .	Ung ıng
18	Of us	Ung ıng laı.
19	Our	Ung ıng koy a.
20	Thou	En.
21	Of thee	En laı.
22	Thine	En
23	You . .	En m.
24.	Of you .	En m laı.

English.	Mrū (Chittagong Hill Tracts)
25 Your	En-mi.
26 He	Phai-mi.
27 Of him	Phai-mi lai
28 His	Phai mi.
29 They	Or mi
30 Of them	Or-mi lai
31 Their	Phai-mi kĕ-a
32 Hand	Bong
33 Foot	Klong
34 Nose	Nā-kong
35 Eye	Mik.
36 Mouth	Nor
37 Tooth	Yeing
38 Ear	Phã rãm.
39 Hair	Tsăm
40 Head	Lŭ.
41 Tongue	Dai.
42 Belly	Mŭ.
43 Back	Kŭm.
44 Iron	Longhã
45 Gold	Kŭ
46 Silver	Tai.
47 Father	Pă.
48 Mother	Ŭ
49 Brother	Nāo-mã (i e., nau mã)
50 Sister	Tca-mã
51 Man	Morŭ (i e, mrŭ)

	English.	Mrŭ (Chittagong Hill Tracts)
79	Sit	Keom
80	Come	Wang
81	Beat	Tĕp-a
82	Stand	Yong
83	Die	Kong
84	Give	Pĕ
85	Run	Le-mo-poi
86	Up	Keong-mă
87	Near	Ton-chĕ
88	Down	Nem-chĕ
89	Far	Lah mă
90	Before	Rhi-mi.
91	Behind	Kung ge
92	Who	Mĕa
93	What	Tong
94	Why	Tong-phă
95	And	Ādong-ey
96	But	Na-mi-ta-ey ung-koi
97	If	Won-ke-ey
98	Yes	Nă.
99	No	Nă-doi
100	Alas	Ū
101	A father	Pă lo-yă
102	Of a father	Pă lo-yă lai
103	To a father	Pă lo-yă tadă
104	From a father	Pă lo-yă tadă
105	Two fathers	Pă p-o-yă

Burma—377

	English.	Mrū (Chittagong Hill Tracts)
106	Fathers	Pā bâ-bâ
107	Of fathers	Pā bâ bâ laı
108	To fathers	Pā bâ-bâ tadě
109	From fathers	Pā bâ-bâ ke ey
110	A daughter	Tsā mā lok yā
111	Of a daughter	Tsā-mā lok-yā laı
112	To a daughter	Tsā-mā lok-yā tadě
113	From a daughter	*Ditto*
114	Two daughters	Pro-yā tsā mā.
115	Daughters	Baı-baı tsā mā
116	Of daughters	Baı baı tsā mā laı
117	To daughters	
118	From daughters	Tsā mā baı baı ke-ey
119	A good man	Loke yā mrū khong kong ya
120	Of a good man	Loke-yā mrū yūng mı laı
121	To a good man	Mrū yūng mı tadě
122	From a good man	Loke yā mrū yūng mı tadě
123	Two good men	Mrū yūng mı pre-ā
124	Good men	Yūng mı baı baı
125	*Of good men*	Yūng mı mrū baı baı laı.
126	To good men	Yūng-mı mrū baı baı tadě
127	From good men	Yūng-mı mrū baı-baı kě-ey
128	A good woman	Loke yā machhıwa tlang u mā.
129	A bad boy	Loke-yā tsā yūng dě
130	Good women	Machhıwa yūng bâk bâ
131	A bad girl	Machhıwa yāng-dě
132	Good	*Yāng*

	English	Mrŭ (Chittagong Hill Tracts)
133	Better	Pai-mi lä-ey u.
134	Best	Ņe klëng ē u.
135	High	Tsyong-mä
136	Higher	Na-mi klëng-kě tsyong
137	Highest	*Ditto*
138	A horse	Korngä loh.
139	A mare	Korngä mä loh
140	Horses	Korngä bai-bai.
141	Mares	Kornga mä bai-bai
142	A bull	Tsä lä loh
143	A cow	Tsä mä loh.
144	Bulls	Tsä lä bai bai
145	Cows	Tsä mä bai-bai
146	A dog	Kü loh
147	A bitch	Kü mä loh.
148	Dogs	Kü bai-bai.
149	Bitches	Kü mä bai-bai.
150	A he goat	Roa lä loh.
151	A female goat	Roa mä loh.
152	Goats	Roa bai-bai
153	A male deer	Ngä-hue lä
154	A female deer	Ngä-hue mä
155	Deer	Ngä-hue bai-bai
156	I am	Ŭng nä
157	Thou art	En nä.
158	He is	Pai mi nä
159	We are	Ung-ing nä

Ba mi—400

English	Mru (Chittagong Hill Tracts)
160 You are	Kobūa nā [1]
161 They are	En-ni nā
162 I was	Ung wai
163 Thou wast	En wai.
164 He was	Pai-mi wai
165 We were	Ung-ing wai
166 You were	En-ni wai
167 They were	Pai-mi wai.
168 Be	Nā
169 To be	En-nā
170 Being	
171 Having been	
172 I may be	Ung yā keon-khai.
173 I shall be	Ung nŏ-chyan
174 I should be	
175 Beat	Tĕp
176 To beat	Tĕp-ā
177 Beating	Tep-mi
178 Having beaten	Tĕp-tā khai khoh.
179 I beat	Ung nā tŏb-ā
180 Thou beatest	En nea tep
181 He beats	Pai-mi tĕp-tā-khai.
182 We beat	Ā ing tŏb-ā
183 You beat	Kobua tĕp-tā-khai.[2]
184. They beat	En-ni tĕp-tā-khai
191 I am beating	Ung khām-tŏp-khai.
192 I was beating	Ung-a-ey tĕp-nng

[1] Nos. 160 and 161 are interchanged
[2] Nos. 183 and 184 are interchanged, Nos 185-190 were not given
in the list

Burma – 401

	English.	Mrū (Chittagong Hill Tracts)
193	I had beaten	
194.	I may beat	Ung nā yā tep
195	I shall beat[1]	Ung teb-ā
201	I should beat	Ditto
202	I am beaten	Ung ke tĕp-ung
203	I was beaten	Ung kham tĕp khai.
204	I shall be beaten	Ung kham tĕp chātai
205	I go	Ung nā mung
206	Thou goest	En mung khoh
207	He goes[2]	Pai mi mung-khai.
211	I went	Ung mung khoh.
212	Thou wentest	En pā-mung-khoh
213	He went[3]	Pai mi mung khoh
217	Go	Mung
218	Going	Mung krāng
219	Gone	Mung tink khoh
220	What is your name?	En ming myā?
221	How old is this horse?	Rangkā korngā un ning a-mun-khat ko?
222	How far is it from here to Kashmir?	Kashmir prĕn mun-khat lū?
223	How many sons are there in your father's house?	In pā kim kĕ-ey tsā mun-ra woi?
224	I have walked a long way to-day	Unni ung ā-lah-ma koy ĕ nā cham poa ngom
225	The son of my uncle is married to his sister	Ung tarāng tsā mattwa-ma koy ĕ chhyong-tā-khai
226	In the house is the saddle of the white horse	Pai mi khim ke-ey korngā koh gingwan koma mi hai kornga kum chym-ra kom i wey (sic)
227	Put the saddle upon his back.	Pai-mi ging korngā kūm lū koy-ĕ tan ū.
228	I have beaten his son with many stripes	Pai mi tai gĕ may hai nm tep-ta khyon kyan.

English	Mru (Chittagong Hill Tracts)
229 He is grazing cattle on the top of the hill	Ormi hung kai khyngmi ke-ey koy pē a ãchyk.
230 He is sitting on a horse under that tree	Sing-dow ey ka korngã kũm-lũ ke-ey son.
231 His brother is taller than his sister	Pai mi twa mã la ey mã mi syong khai.
232 The price of that is two rupees and a half	Mã-mi chhũng prē-lãp hon khwai.
233 My father lives in that small house	Ā pã pai yã khim ja koy-ey woi
234 Give this rupee to him	Ma mi tãnka pai mi ke-ey pai-ya
235 Take those rupees from him.	Mã mi tankã mãtēn pai mi tũde kãppa.
236 Beat him well and bind him with ropes	Ma mi ke-ey teb-ã khyan-khyan bãnã kãppa pē lõ tom mã
237 Draw water from the well	Kwãlã ke-ey koi kung tũi
238 Walk before me	Ung pũr-ke-ey mã
239 Whose boy comes behind you ?	En kung ke-ey ũ myã tsã ohha a-mung ?
240 From whom did you buy that ?	Mya-goi en ruu ?
241 From a shopkeeper of the village	Koa cheng koy-ey ung rung